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### A History in Missiological Perspective of the Seventh-day Adventist Church in Japan from 1945 to 1985

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**Order Number 8725228**

**A history in missiological perspective of the Seventh-day  
Adventist church in Japan from 1945 to 1985**

**Shinmyo, Tadaomi, D.Min.**

**Andrews University, 1987**

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Andrews University  
Seventh-day Adventist Theological Seminary

A HISTORY IN MISSIOLOGICAL PERSPECTIVE OF THE  
SEVENTH-DAY ADVENTIST CHURCH IN  
JAPAN FROM 1945 TO 1985

A Project Report  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Tadaomi Shinmyo  
August 1987

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SEVENTH-DAY ADVENTIST CHURCH IN  
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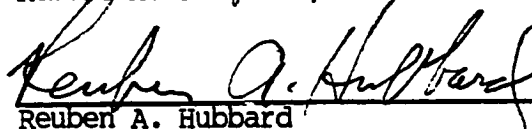
by

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ABSTRACT

A HISTORY IN MISSIOLOGICAL PERSPECTIVE OF THE  
SEVENTH-DAY ADVENTIST CHURCH IN  
JAPAN FROM 1945 TO 1985

by

Tadaomi Shinmyo

Chairman: Robert M. Johnston

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: A HISTORY IN MISSIOLOGICAL PERSPECTIVE OF THE SEVENTH-DAY  
ADVENTIST CHURCH IN JAPAN FROM 1945 TO 1985

Name of researcher: Tadaomi Shinmyo

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Date completed: August 1987

The purpose of this project is to study missiologically the Seventh-day Adventist (SDA) Church history in Japan after World War II, because it has been often said that the Japanese church membership has not grown so fast as other countries in the Far Eastern Division. Why is the SDA mission so difficult in the country? In order to solve the problem, I surveyed, analyzed, and interpreted descriptively the work of the church.

After dealing with an overview of the prewar and postwar political, geographical, economic, social, and religious conditions of the country, the postwar church history was divided into four ten-year periods: restoration and advance (1945-1955); dependence on missionaries (1956-1965); transition from missionaries to national

workers (1966-1975); and independence from missionaries (1976-1985). In each period the missionaries and Japanese worked very hard, so the slow growth of the church was not due to laziness of the workers.

Generally the mission has been traditionally carried out through institutions (radio broadcasting with Bible correspondence courses, publishing house, hospitals, schools, and others) and departments (Sabbath School, lay activities, youth, and others) of the Japan Union. Although the church was able to get a large number of baptisms during the postwar religious interest, the church began to meet difficulty in soul-winning in harmony with the economic development which produced materialism and secularism of the country. On the other hand, as a whole, the growth of Japanese economy helped the church improve many areas of the work financially, especially the building projects of churches, hospitals, schools, and others.

It is absolutely necessary for the church to grasp clearly the context of the country, namely the culture, so that the church may make an effective strategy of mission for the nation. Since the church members live in different settings with different gifts, they should be motivated for missionary work according to their settings and gifts. Additionally people have different felt needs, so the church should approach them with the multiple methods of mission so that they might be led to the real need, Jesus Christ as their personal Savior.

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## LIST OF ABBREVIATIONS

|       |   |
|-------|---|
| ABC   | Adventist Book Center                   |
| ADRA  | Adventist Development and Relief Agency |
| AMC   | Adventist Medical Center                |
| DGR   | Decade Growth Rate                      |
| FED   | Far Eastern Division                    |
| GC    | General Conference                      |
| JMC   | Japan Missionary College                |
| JPH   | Japan Publishing House                  |
| KAH   | Kobe Adventist Hospital                 |
| MV    | Missionary Volunteer                    |
| PFC   | Pathfinder Club                         |
| SAWS  | Seventh-day Adventist World Service     |
| SDA   | Seventh-day Adventist                   |
| SM    | Student Missionary                      |
| TSH   | Tokyo Sanitarium and Hospital           |
| Union | Japan Union Mission (or Conference)     |
| VOP   | Voice of Prophecy                       |

## ACKNOWLEDGMENTS

I wish to give thanksgiving to the heavenly Father, almighty God, who has always sustained my health and given me wisdom through the Holy Spirit as I have prayed Him to accomplish this project in the name of Jesus Christ.

I want to express my gratitude to the Japan Union Conference which allowed me to take a leave of absence (for three and half years) and to use the statistical report of the Union.

I would like to acknowledge each member of my project committee: Drs. Robert M. Johnston, chairman; Reuben A. Hubbard; and Wesley E. Amundson. In spite of their busy schedules they gave me creative questions, criticisms, suggestions, and encouragement so that I might polish up the project. I am also thankful to some former student missionaries to Japan and Mrs. Joyce Jones, dissertation secretary, who patiently corrected my English.

I am grateful to the librarians of the James White Library, especially workers of the Adventist Heritage Center, for their kindness as I often visited to get sources for my research.

I especially appreciate the effort of my wife, Tomoko, who has cooperated with me to complete the project as a hardworking typist. Additionally, I thank also my mother, Kunie, and brother, Kanji, who sent me necessary materials from Japan so that I might enrich the research.



## INTRODUCTION

It can be said that both the Old and New Testaments are filled with the concept of mission. The origin of mission is God Himself, for Jesus says, "As the Father has sent me, even so I send you" (John 20:21).<sup>1</sup> It is the great commission of God to "make disciples" (Matt 28:18-20). The Book of Revelation especially conveys the urgent concept of mission, particularly the three angels' messages (Rev 14:6-12), for all Christians.<sup>2</sup> Ellen G. White<sup>3</sup> also recognizes mission as the purpose of the Christian church and clarifies its meaning as follows:

The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fulness and His sufficiency.<sup>4</sup>

Therefore, the Seventh-day Adventist<sup>5</sup> Church proclaims the gospel to

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<sup>1</sup>All scriptural quotations are from the Revised Standard Version unless otherwise indicated.

<sup>2</sup>See Appendix A, Mission Concept of the Book of Revelation.

<sup>3</sup>Ellen G. White (1827-1915) served the Seventh-day Adventist Church as cofounder, writer, lecturer, and counselor, and her writings have great weight in that church. See "White, Ellen Gould (Harmon)," SDA Encyclopedia, 1976 ed., 10:1584-1592.

<sup>4</sup>Ellen G. White, The Acts of the Apostles (Mountain View, California: Pacific Press Pub. Assn., 1911), p. 9.

<sup>5</sup>For brevity's sake the abbreviation "SDA" is used in lieu of the full term from now on.

184 countries around the world in 1985.<sup>1</sup> One of these countries is Japan where Adventist missionary work was officially started in Tokyo in 1896 by an American missionary with the help of a Japanese converted in America.<sup>2</sup> Now that ninety years have passed, how has the work prospered in that country? In order to answer this question, it is essential to survey the mission history and analyze the factors of growth or decline.

#### Purposes of the Project

The purposes of this project are:

1. To study the SDA Church mission history in Japan from 1945 to 1985.
2. To interpret mission strategies in the context of the historical background in the country.
3. To analyze church growth statistically from 1945 to 1985 in Japan.
4. To examine the administrative philosophy which may have affected church growth in the country.
5. To propose future mission strategies in light of conclusions drawn from this research.

#### Justification of the Project

Reasons for justification of this project are as follows:

1. I have a special interest in how the SDA Church has developed in Japan.

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<sup>1</sup>Seventh-day Adventist Yearbook (Hagerstown, Maryland: Review and Herald Pub. Assn., 1986), p. 4.

<sup>2</sup>"Japan, SDA Work in," SDA Encyclopedia, 1976 ed., 10:700.

2. Since I have previously researched the history of the SDA Church in Japan until 1950, five years after World War II,<sup>1</sup> I desire to continue the research to cover the years from World War II to 1985.

3. It has always been said that SDA Church growth in Japan is very slow. Among the population of about 120,000,000<sup>2</sup> the total membership of the SDA Church in Japan is around 12,000<sup>3</sup>--even after ninety years from the beginning of the work and including the forty years after World War II. Therefore, it is crucial to review, interpret, analyze, and evaluate the past mission history to find the factors that might contribute to the slow church growth in the country.

4. It is believed that to know the past is to prepare for the future. Through this research I believe it is possible to make some proposals for future mission strategies in the country that would hasten the work of the church in harmony with the Holy Spirit.

5. Because there is little research which deals with this area, it is urgent that someone grapples with this kind of project.

#### Delimitation of the Project

The history of the SDA Church in Japan from the beginning to 1950--including five years following World War II--has been one of my

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<sup>1</sup>Tadaomi Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896 to 1950" (M.A. thesis, Philippine Union College, 1972).

<sup>2</sup>Seventh-day Adventist Yearbook (1986), p. 115.

<sup>3</sup>Ibid.

primary concerns. Now I plan to deal with the mission history in the country after the War. Although five years from 1945 to 1950 will be repeated again in this project, the repetition seems essential due to the importance of this epoch in the history of Japan. On the other hand, the content of the project is delimited to the end of 1985 because statistical information is currently available up to 1985.

#### Sources for the Project

There are five main resources for this research.

1. The monthly church paper of the Japan Union Conference,<sup>1</sup> Adventist Life (previously Shimei), which includes the official reports of the Union sessions, from 1953 to 1986.
2. The monthly publication of the Far Eastern Division,<sup>2</sup> Far Eastern Division Outlook, from 1945 to 1986.
3. The weekly general paper of the SDA Church, Adventist Review, from 1945 to 1986.
4. The publication Annual Statistical Report of Seventh-day Adventists, from 1945 to 1986.
5. The yearly publication, Seventh-day Adventist Yearbook, from 1945 to 1986.<sup>3</sup>

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<sup>1</sup>One of the nine union missions or conferences in the Far Eastern Division of SDAs, which is presently composed of two conferences and one mission. The shortened form "Union" is used henceforth in this study.

<sup>2</sup>One of the ten world divisions which includes a number of unions and missions or conferences of the SDAs. The abbreviation "FED" is used in this study.

<sup>3</sup>These five sources are all available at the James White Library, Andrews University, located in Berrien Springs, Michigan.

In addition to these sources, my work as a pastor for the SDA Church in Japan since 1966 has required my services as a member of the Japan Union executive committee from 1976 to 1983. Therefore my work has enabled me to participate in the history of the church for half of the period dealt with in this research. In a sense, I have been an eyewitness of the denomination's outreach in Japan for at least the past twenty years.

Published books, journals and newsletters which are dependent on the primary SDA publication for their information will constitute the secondary sources.

#### Overview of the Project

This project is a descriptive type of research in which the historical method is employed. The project consists of seven chapters besides the introduction and conclusion.

The Introduction establishes the purposes, justification and delimitation of the project. Main sources are listed, and an overview of the project is presented.

Chapter 1 deals with an overview of Japan after World War II and gives the political, geographical, economic, social, and religious situation of the country. Chapters 2 through 6 contain the main body of the research. Each chapter is composed of five areas of the missionary work: (1) administrative work; (2) evangelistic work; (3) publishing work; (4) medical work; and (5) educational work. I include also pastoral or nurturing programs for the church members in the area of evangelistic work, because those programs are related to evangelism. The term "mission" has a broad meaning.

Today no one should be doomed to think of "mission" in purely propagandistic terms. Missionary activity involves much more than "making convert," as most missionaries can testify. By "mission" in this book we mean the God-given call to appreciate and share one's religious experience and insights, first within one's own community and tradition, and then with people and communities of other cultural, social, and religious traditions.<sup>1</sup>

On the other hand, I believe that "The heart of missions is evangelism, no matter what method is used. The goal is to plant churches and disciple people."<sup>2</sup> Chapter 2 shows the trial of the church during the wartime. Chapter 3 tells how the church was restored and advanced after the War, chapter 4 indicates how almost every dimension of the church work depended upon foreign missionaries, and chapter 5 discusses the slow growth of the church during the period of implicit transition of responsibilities in various aspects of the work from missionaries to the national workers. Chapter 6 describes the church activities carried mainly by the indigenous people, and chapter 7 presents some proposals for mission strategy in Japan.

The Conclusion includes the reflections, conclusions, and recommendations.

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<sup>1</sup>Donald Senior and Carroll Stuhlmueller, The Biblical Foundations for Mission (Maryknoll, New York: Orbis Books, 1983), p. 3.

<sup>2</sup>Marian Schindler and Robert Schindler, Mission Possible (Wheaton, Illinois: Victor Books, 1978), p. 84.

PART ONE

HISTORICAL STUDY

## CHAPTER I

### AN OVERVIEW OF JAPAN

It is very difficult to explain one country exactly and holistically. Japan is no exception. For example:

"One hundred million people in an area the size of California!" This frequently heard, and factually accurate, reference to Japan reveals two serious misconceptions, that Japan is small and overpopulated. In fact, Japan is larger in area than Great Britain, Italy, or West Germany, and, despite her seventh-ranking position among the nations of the world in population, is facing a labor shortage made more serious by the fact that her birth rate is among the world's lowest.<sup>1</sup>

Therefore, when one deals with certain facts concerning Japan, it is best to discuss the broader context. Thus, although this chapter focuses on postwar Japan, each topic argues the situation of before, during, and after World War II.<sup>2</sup> First of all, what was Japan's political situation at that time?

#### Political Situation

In terms of political institutions, the fourteen years from the Manchurian Incident (1931) to the end of the Pacific War (1945) was a period marked by the decay of constitutional monarchy.<sup>3</sup>

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<sup>1</sup>Ray F. Downs, ed., Japan Yesterday and Today (New York: Praeger Publishers, 1970), p. 1.

<sup>2</sup>Concerning a brief view of the geography, climate, people, language, history, economy, and religions of Japan, see Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896 to 1950", pp. 9-23.

<sup>3</sup>Ryosuke Ishii, A History of Political Institutions in Japan (Japan: University of Tokyo Press, 1980), p. 125.



In other words, Japan was already a hotbed of militarism before the Pacific War.

#### Before the War: Way to the War

##### Military government

The military forces took over the whole of Manchuria<sup>1</sup> in 1931, ignoring the government's policy of non-proliferation. In 1932, with the aim of establishing a military government, a group of naval officers and noncommissioned officers assaulted the official residence of the prime minister, Tsuyoshi Inukai, and killed him. This is known as the May 15 Incident. It brought to an end the party government and began a series of so-called National Unity (Gunjin Naikaku) cabinets not based on political parties.<sup>2</sup>

##### Isolation in the world

Relating to Manchuria, the general session of the League of Nations in 1933 voted not to recognize the independence of Manchuria from China. Moreover, it voted that Japanese armed forces should be withdrawn from Manchuria. As a response, Japan decided to withdraw from the League. When the effective period of the Washington Naval Treaty expired in 1934, Japan announced its abrogation. At the naval disarmament conference held in London in 1935, Japan insisted on possessing a navy equal in size to those of Britain and the United

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<sup>1</sup>Manchuria is a large area of northeastern China that is rich in fertile land, timber, and mineral resources (Forrest R. Pitts, Japan [Grand Rapids, Michigan: Fideler Company, 1985], p. 186).

<sup>2</sup>Ishii, p. 122 ; Nihonshi no Yoten ["Summary of the Japanese history"] (Tokyo: Obunsha, 1967), p. 128.

States, but its demands were not met. Accordingly, Japan withdrew from the conference, and thus became more and more isolated intentionally from the world.<sup>1</sup>

#### Pressure from the army

After the assassination of prime minister Inukai, Makoto Saito and Keisuke Okada became prime minister successively. However, some military officers were dissatisfied with these men and their fairly liberal cabinets. Therefore, about a dozen officers of the army's First Division, leading more than a thousand soldiers, rose in rebellion in 1936. Several high officials, including Saito, the former prime minister and at that time one of the cabinet ministers, were assassinated. Premier Okada narrowly escaped death. This event is known as the February 26 Incident.<sup>2</sup>

Under the Koki Hirota Cabinet, in response to pressure from the army, the anti-Comintern pact was concluded with Germany in 1936 in order to resist the threat of the Soviet Union. This pact was expanded to include Italy in 1937.<sup>3</sup>

The Kwantung army,<sup>4</sup> encouraged by its success in Manchuria, enlarged its war front from North China to Central China and then to

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<sup>1</sup>Ishii, p. 122.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.; Nihonshi no Yoten, p. 129.

<sup>4</sup>The Japanese army in the Kwantung leasehold in Manchuria, China (Theodore McNelly, Contemporary Government of Japan [Boston: Houghton Mifflin Company, 1963], p. 20).

South China. This undeclared war which is called the China Incident broke out in 1937.<sup>1</sup>

Controlling power of  
the government

In an effort to accomplish its war objectives at whatever cost, the government issued a declaration of a New Order in East Asia (Toa Shinchitsujo)<sup>2</sup> in 1938. In the same year, in order to demand the total mobilization of the national spirit, the Fumimaro Konoe Cabinet issued the National General Mobilization Act (Kokka Sodoin Ho). This, in fact, deprived the nation of the freedom of speech. This law practically nullified the function of the Imperial Diet.<sup>3</sup> It gave the government the power to mobilize the total resources of the nation, both in wartime and in times of emergency equivalent to war, without the approval of the Diet. In 1939, the government issued the Personal Service Draft Law (Choyo Rei), the law for physical service to the state.<sup>4</sup>

External and internal preparation  
for the War

World War II broke out in 1939. Although the Nobuyuki Abe Cabinet declared that Japan would not interfere with the war in

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<sup>1</sup>Ishii, p. 123; Nihonshi no Yoten, p. 130.

<sup>2</sup>The idea was that Japan intended to build a new order in East Asia as the first step for the achievement of world peace. The declaration was issued by Prince Fumimaro Konoe Cabinet (Mikiso Hane, Japan: A Historical Survey [New York: Charles Scribner's Sons, 1972], p. 505).

<sup>3</sup>The Diet under the Meiji constitution was composed of the upper chamber, the House of Peers (Kizoku In), and the lower chamber, the House of Representatives (Shugi In). (McNelly, p. 16.)

<sup>4</sup>Ishii, p. 123; Nihonshi no Yoten, p. 131.

Europe, the army insisted on concluding a strong military alliance with Germany under the cabinet of Admiral Mitsumasa Yonami. Consequently, a military alliance with Germany and Italy was formally concluded by the second Fumimaro Konoe Cabinet in 1940.

In the same year, the establishment of the Greater East Asia Co-Prosperity Sphere (Daitoa Kyo-eiken)<sup>1</sup> was declared by Foreign Minister Yosuke Matsuoka; all political parties were dissolved, and the Imperial Rule Assistance Association (Taisei Yokusan Kai)<sup>2</sup> was established by Konoe; all labor unions were dissolved, and the Japanese Association of Industrialists' Service to the State (Dai Nihon Sangyo Hokoku Kai) was formed. Thus constitutional government formed by the parties had disappeared and the Meiji Constitution<sup>3</sup> had lost its function as fundamental law.<sup>4</sup>

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<sup>1</sup>The idea was that Japan had to develop the various resources of East Asia and distribute them fairly for the mutual prosperity of Greater East Asia (Downs, ed., pp. 143, 144).

<sup>2</sup>The Imperial Rule Assistance Association was a single ultranationalist body and was the only legal political organization until the end of World War II (Frederica M. Bunge, ed., Japan: A Country Study [4th ed.; Washington, D.C.: United States Government, 1983], p. 35).

<sup>3</sup>The real name of the Meiji Constitution was the Imperial Constitution of the Great Empire of Japan (Dainippon Teikoku Kenpo). It was promulgated on February 11, 1889, and was enacted in November 29, 1890 during the era of Emperor Meiji, 1868-1912 (Ishii, p. 114). It is said that the Constitution was essentially an attempt to unite two concepts which were irreconcilable: Imperial absolutism and popular government. Accordingly, if the Constitution was to function effectively, compromises had to be made. It was the first constitution in Asia (Hane, p. 319; Nihonshi no Yoten, p. 108; Japanese Religion, ed. Agency for Cultural Affairs [Tokyo: Kodansha International, 1974], p. 26).

<sup>4</sup>Ishii, pp. 123, 124; Nihonshi no Yoten, p. 131.

## During the War: Victory and Defeat

The Pacific War

Japan was led to a decision to eliminate Western power in the western Pacific through events in 1941: a stiffening attitude against Japan on the part of the United States and military requirements to secure a source of petroleum (available from the Netherlands and East Indies). Ultimately, the government of General Hideki Tojo ordered the attacks on Hawaii, the Philippines, Wake Island, Guam, Singapore, Malaya, and Hong Kong. Thus, the Pacific War broke out on December 8 (west of the international date line), 1941, when Japan suddenly attacked Pearl Harbor. At the beginning of the War, impressive victories seemed to confirm the correctness of the Japanese army's aggressive policies. The Tojo Cabinet suppressed all opposition and what remained of civil rights and tightly controlled the nation and its overseas territories. Prominent "zaibatsu"<sup>1</sup> members were appointed to high government posts relating to centralized economic controls. Despite its dictatorial methods, the Tojo Cabinet enjoyed popular support in Japan. On the other hand, harsh Japanese exploitation and administration in most areas that came under Japanese rule engendered hatred and bitterness.<sup>2</sup>

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<sup>1</sup>"zaibatsu" refers to any major industrial or financial group characterized by a complex arrangement of joint-stock ownership, decision making, and/or marketing. Zaibatsu activities are frequently managed by general trading companies. Within a zaibatsu, a common corporate name is used for individual firms (Bunge, ed., p. 478).

<sup>2</sup>Bunge, ed., pp. 36, 37.

Pride goes before a fall

The military reverses began with the loss of Guadalcanal in February 1943, and a major turning point in the War was the loss of Saipan in July 1944. Soon, Tojo was forced to resign and General Kuniaki Koiso succeeded him. Heavy bombing of the Japanese islands and the landing by United States forces in Okinawa, the largest island of the Ryukyu Islands, caused the fall of the Koiso Cabinet in April 1945, and Admiral Kantaro Suzuki became the new prime minister. Although he was of the group that favored negotiation rather than a fight to the death, the new government was not yet ready to accept the Potsdam Declaration, a declaration made by the Allied Powers<sup>1</sup> at Potsdam, Germany, on July 26, 1945, which demanded Japan's total surrender.<sup>2</sup>

Total surrender through atomic bombs

Japan was obliged to accept the terms of total surrender set forth in the Declaration after the United States dropped the first atomic bombs in the history of warfare--the bombing of Hiroshima (August 6) in the southern part of the Honshu Island, and of Nagasaki (August 9) in the western side of the Kyushu Island. At the same time, Japan faced the declaration of war (August 8) by the Soviet Union.<sup>3</sup> The Suzuki Cabinet notified the Allied Forces on August 14 of Japan's decision to accept the Declaration. On August

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<sup>1</sup>The Allied Powers of World War II were the United States, Great Britain, the Soviet Union, and China.

<sup>2</sup>Bunge, ed., pp. 36, 37.

<sup>3</sup>Ibid.

15, 1945, the recorded message of the emperor, Hirohito, was broadcast to the nation regarding the termination of the War.<sup>1</sup> Thus, Japan finally put a period to prolonged warfare that had lasted for almost fifteen years.

#### After the War: New Constitution

##### The Allied Occupation

Within two weeks of Japan's surrender, Allied Forces began to land in Japan for occupation. General Douglas MacArthur of the United States arrived at Atsugi Airport, a United States airbase nearby Tokyo (the capital of Japan since 1869), on August 30, 1945. On October 2 of the same year, General Headquarters (GHQ) of the Allied Powers was formally established in Tokyo under the direction of the Supreme Commander for the Allied Powers (SCAP) General Douglas MacArthur. In 1946, two multinational bodies were established to give MacArthur guidelines for the occupation: the Far Eastern Commission (composed of eleven of the Allied Powers) in Washington, D.C., and the Allied Council for Japan (composed of four of the latter) in Tokyo. Although Japanese government officials continued to function during the Allied Occupation, they were made subordinate to the supreme commander. Their responsibilities were to carry out the directives and recommendations transmitted to them from his office.<sup>2</sup>

##### Political reformation

The elimination of feudal and militaristic elements from

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<sup>1</sup>Ishii, p. 124.

<sup>2</sup>Bunge, ed., pp. 124, 127; Nihonshi no Yoten, pp. 99, 140.

Japanese society and the promotion of modern freedom and peace were the main policies of the Allied Occupation. Consequently, political reforms were carried out: Japan's armed forces were disarmed and then disbanded; all laws curbing freedom of speech, assembly, and association, including particularly the Peace Preservation Law (Chian Iji Ho),<sup>1</sup> were repealed (October 1945); those imprisoned for political crimes during the War were released (October 1945); the emperor renounced his divinity (January 1, 1946); militarists, ultranationalists, and war leaders were purged for a time from public office and educational positions (November 1946); the right of women to vote and hold public office was recognized; and war criminals were arrested, tried, and punished (November 1948). There were also reforms of the police system: police were confined to strictly defined duties; they were prevented from engaging in many of the wide-ranging surveillance and political activities which had threatened the nation; and the decentralization and democratization of the police system were promoted.<sup>2</sup>

#### Base of reforms

The various reforms that instituted in Japan were based on Article 10 of the Potsdam Declaration, which states:

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<sup>1</sup>The Peace Preservation Law was issued in 1925. Although it was enacted under such a fine pretense as the maintenance of law and order, it was intended for the oppression of the people. It forbade the advocacy of any alteration of the national polity. In interpreting this law, the Japanese Supreme Court (Taishin In) recognized that the Emperor reigns and exercises sovereignty in Japan (McNelly, p. 49).

<sup>2</sup>Ishii, p. 128; Nihonshi no Yoten, p. 140.



We do not intend that the Japanese shall be enslaved as a race or destroyed as a nation, but stern justice shall be meted out to all war criminals, including those who have visited cruelties upon our prisoners.

The Japanese Government shall remove all obstacles to the revival and strengthening of democratic tendencies among the Japanese people. Freedom of speech, of religion and of thought, as well as respect for the fundamental human rights shall be established.<sup>1</sup>

This article, combined with a new definition of the emperor as a non-divine symbol of the Japanese nation, became the basic outline of a new democratic Japanese Constitution.<sup>2</sup>

#### Making a new constitution

In October 1945, a new cabinet accepted by SCAP was formed by Baron Kijuro Shidehara who had opposed militarism in the 1930s and had left public life. The government started preparing a new constitution at MacArthur's urging. Since the initial draft represented only a minor departure from the Meiji Constitution, MacArthur was dissatisfied. Therefore, occupation authorities produced a separate working draft. It was approved by the emperor and by both houses of the Diet. Thus, the Constitution was finally adopted on November 3, 1946, and came into effect on May 3, 1947.<sup>3</sup> Japan has kept this Constitution to the present time.

#### Specific changes in the new Constitution

Specific changes can be seen in the new Constitution: sovereignty is vested in the people; the emperor is the symbol of

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<sup>1</sup>Edwin O. Reischauer, The United States and Japan, rev. ed. (Cambridge, Massachusetts: Harvard University Press, 1957), p. 340.

<sup>2</sup>Ishii, p. 130.

<sup>3</sup>Bunge, ed., p. 41; Nihonshi no Yoten, p. 141.

state and of the unity of the people; basic human rights are established; the sovereign right of the nation to wage war is renounced; a bicameral Diet is established as the highest organ of national authority; executive power is vested in the cabinet; the judicial branch of government is separated from the other two branches; and local-government is encouraged in provisions directed toward political and administrative decentralization.<sup>1</sup>

Peace treaty and new relation  
with the United States

On September 8, 1951, at the San Francisco Peace Conference in the United States, Japan signed a peace treaty with forty-eight other countries (including the United States) ending World War II. The Soviet Union, Poland, and Czechoslovakia refused to sign. The treaty nevertheless restored Japan's sovereignty and also recognized Japan as a member of the community of nations. At the same time of the signing of the peace treaty, a United States-Japan Security Agreement (Nichi-Bei Anzen Hosho Jyoyaku), which authorizes the continued presence of American forces in Japan, was concluded. Both this agreement and the peace treaty took effect April 28, 1952. Prime Minister Shigeru Yoshida served as Japan's plenipotentiary delegate.<sup>2</sup> Since that time Japan has continued to rely on the United States for its own security. For example, in the 1970s the United States kept over 45,000 military personnel in Japan.<sup>3</sup>

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<sup>1</sup>Ishii, p. 130; Nihonshi no Yoten, p. 141.

<sup>2</sup>Ishii, p. 131, Bunge, ed., p. 44 ; Nihonshi no Yoten, pp. 146, 147.

<sup>3</sup>Bunge, ed., p. 51.

Cold war and its effect on Japan

Although Article 9 of the Constitution stated: "The Japanese people forever renounce war as a sovereign right of the nation or the threat or use of force as a means of settling international disputes," the Japanese government, encouraged by the occupation authorities, authorized, on July 1950, the establishment of the National Police Reserve (Keisatsu Yobitai) consisting of 75,000 men equipped with light infantry weapons. This move was made because of the rising "cold war"<sup>1</sup> tensions in Europe and Asia. Moreover, since most occupation troops were transferred from Japan to Korea when the Korean War broken out in 1950, Japan became virtually helpless in the event of an internal disruption on subversion. In mid-1952, the National Police Reserve was expanded to 110,000 men and renamed as the National Safety Force (Hoan Tai). In 1954 the Self-Defence Force (Jiei Tai) was created under the Defense Agency (Boei Cho) within the Office of the Prime Minister. The purpose of the Self-Defence Force, however, has been purely defensive, according to the Constitution.<sup>2</sup>

Summary

Thus, politically speaking, Japan was totally changed after

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<sup>1</sup>The general term "cold war" relates to any conflict between different countries or groups of people that eschews violence, but generally fights with propaganda and economic and social pressures rather than with guns and bombs. When the term is capitalized, "Cold War," it indicates the conflict between Communist and non-Communist countries that started after World War II. During the Cold War, actual war broke out, for example, in Korea and Vietnam (Pitts, p. 185).

<sup>2</sup>Bunge, ed., pp. 343, 348, 349; Nihonshi no Yoten, p. 146.

the World War II. From war to peace, from militarism to democracy, from pressure to freedom. Sovereignty was transferred from emperor to the people. All these changes were brought to Japan through the defeat in World War II. Therefore, it seems appropriate to say that Japan was reborn by the baptism of two atomic bombs.

Now, how did these tremendous political changes affect the work of the SDA Church in Japan? The revival effect of the new constitution on the SDA mission is shown later in this paper.

### Geographical Situation

#### Before and During the War: Expansion

In mid-1941 (before the Pacific War), the Japanese empire controlled the Kuril Islands and southern Sakhalin (Karafuto) in the north; the Ryukyu Islands, Formosa (Taiwan), Bonin (Ogasawara) Islands, Volcano (Kazan) Islands, Mariana Islands, and the Caroline Islands in the south; the Marshall Islands in the east; and Korea (both present North and South Korea) in the west. One year later, Japan expanded its territory much further. Namely, by mid-1942 (during the Pacific War), Japan reached the line of farthest conquest: Attu in the north; the Philippines, Borneo, Sumatra, Java, New Guinea, Guadalcanal in the south; the Gilbert Islands in the east; and Manchuria, the eastern part of China, Hong Kong, French Indochina (present Vietnam, Laos, and Cambodia), Thailand, Malaya, and Burma in the west.<sup>1</sup> One author wrote as follows:

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<sup>1</sup>Bunge, ed., pp. 38, 39.

At the height of her conquests in 1942, Japan extended from the Aleutians 4,500 miles south to the Solomon Islands, and from Wake Island 5,000 miles west to Burma. This involved a land area of 3,250,000 square miles with a population of 300 million. Time was temporarily on Japan's side, for no other nation ever conquered so much or such rich territory so quickly or so easily.<sup>1</sup>

#### After the War: Loss

##### Costs of defeat

In spite of the vastness and richness of Japan's conquests, cost of defeat was enormous. Japan lost not only recently conquered lands but also many territories belonging to it before the Pacific War: Korea, Taiwan, Manchuria, the Ryukyus, Bonins, southern Sakhalin, the Kurils, and the League of Nations-mandated Micronesian territories in the Pacific.<sup>2</sup>

##### Difference between the Soviet Union and the United States

At this point it seems appropriate to mention especially southern Sakhalin, and the Kuril, Bonin, and Ryukyu Islands. The northern lands of Japan, both southern Sakhalin and Kuril Islands, came under the domination of the Soviet Union, since the Soviet Union had declared war against Japan on August 8, 1945, after the atomic bomb was dropped on Hiroshima,<sup>3</sup> and had participated in the war against Japan when Japan lost its spirit and energy to fight. Although Japan has negotiated for many years with the Soviet Union seeking the return of the northern lands, those lands are still

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<sup>1</sup>George B. Cressey, Asia's Lands and Peoples (3d ed.; New York: McGraw-Hill Book Company, 1963), p. 206.

<sup>2</sup>Bunge, ed., p. 40.

<sup>3</sup>Nihonshi no Yoten, p. 136; Bunge, ed., p. 37.

occupied by the Soviet Union. On the other hand, the Bonin Islands and Ryukyu Islands were under the control of the United States from the end of the War. However, the Bonin Islands (including Iwo Jima) was returned to Japanese administrative control in 1968.<sup>1</sup> In addition, the reversion of the Ryukyu Islands from the United States to Japanese control was carried out in 1972.<sup>2</sup> There is a distinctive contrast between the Soviet Union and the United States in terms of their attitudes to Japan.

#### Present territory

Presently, Japan consists of four principal islands--Hokkaido, Honshu, Shikoku, Kyushu; over 3,000 small adjacent islands and islets including Oshima in the Nanpo chain; and more than 200 other smaller islands including the Amami, Okinawa, and Sakishima chains of the Ryukyu Island archipelago.<sup>3</sup> (See figure 1.) Lying off the eastern coast of the Asian continent, the Japanese archipelago stretches in an arc, nearly 3,800 kilometers (2,360 miles) from north to south and covers an area of 377,384 square kilometers (145,670 square miles).<sup>4</sup>

#### Summary

Although Japan quickly expanded its territories during World War II, it soon lost those invaded lands through the defeat.

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<sup>1</sup>Bunge, ed., p. 316.

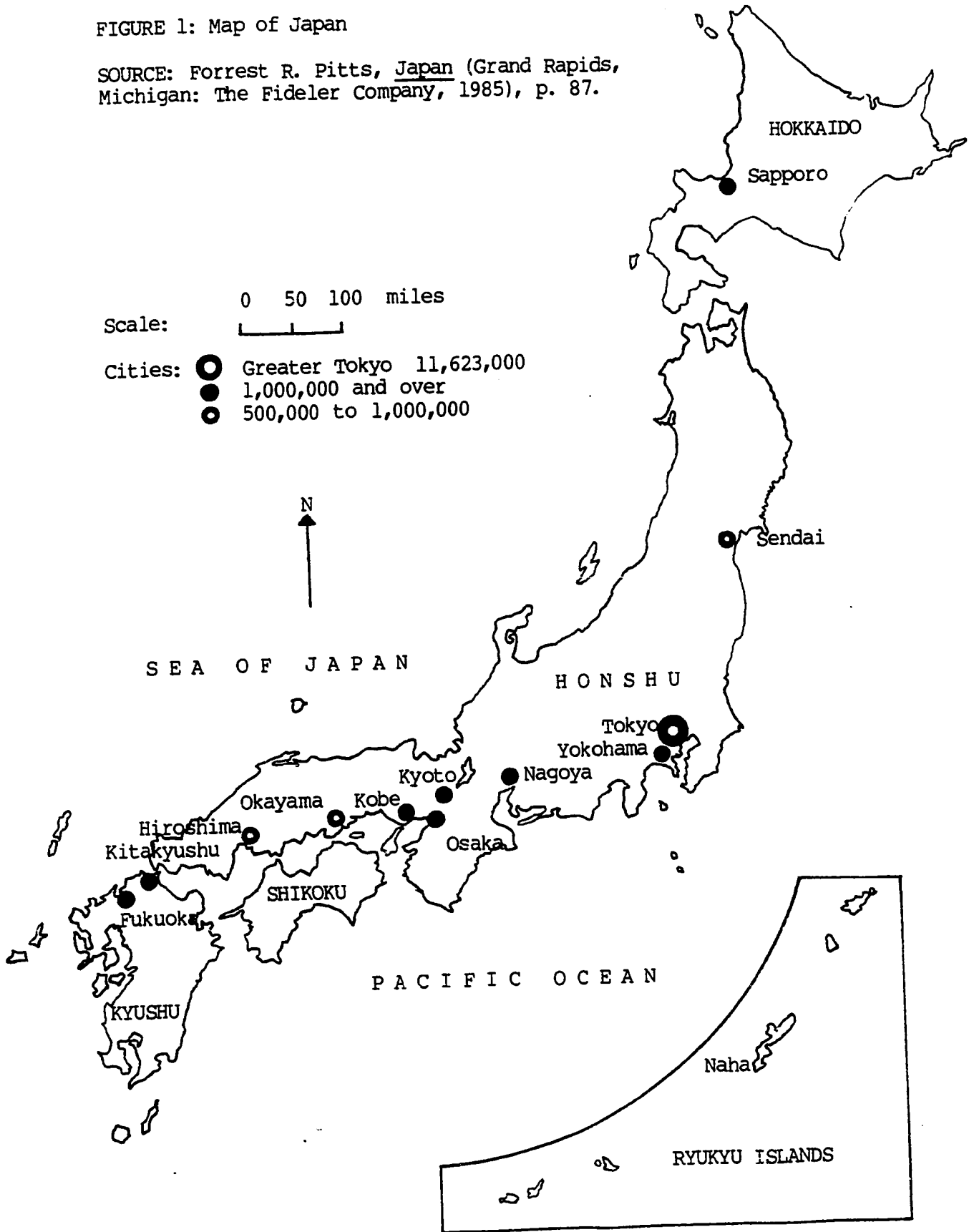
<sup>2</sup>Ibid., p. 51.

<sup>3</sup>Ibid., p. 56.

<sup>4</sup>The Japan of Today (Tokyo: Ministry of Foreign Affairs, 1974), p. 5.

FIGURE 1: Map of Japan

SOURCE: Forrest R. Pitts, *Japan* (Grand Rapids, Michigan: The Fideler Company, 1985), p. 87.



From the viewpoint of missiology,<sup>1</sup> it is interesting to note how this geographical change affected the SDA Church in Japan. The Japan Union Mission was obliged to withdraw its workers from some of those lost lands. Within the Japan Islands, most major cities except Kyoto, an ancient capital of Japan, were heavily damaged by bombing.<sup>2</sup>

### Economic Situation

#### Before the War: Depression

##### Growth during World War I

During World War I, 1914-1918, Japan participated with the Allied Powers and its economy was greatly developed because of the arms industry.<sup>3</sup> "Economically World War I marked a period of high growth and prosperity for Japan."<sup>4</sup> Before the World War I the economy had been stagnant, for although Japanese industry was largely sufficient for domestic requirements, only a few Japanese products, such as textiles, were competitive in the world market.<sup>5</sup>

##### Depression of 1920s

The wartime boom, however, was followed by a slump. The

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<sup>1</sup>Missiology is the science of mission in the system of theology. See Stephen Neill, Gerald H. Anderson, and John Goodwin, eds., "Missiology," Concise Dictionary of the Christian World Mission (New York: Abingdon Press, 1971), pp. 387, 388.

<sup>2</sup>Bunge, ed., p. 40.

<sup>3</sup>Nihonshi no Yoten, p. 124.

<sup>4</sup>Bunge, ed., p. 32.

<sup>5</sup>ibid.



1920s was called the era of depression in Japan for several reasons: the postwar depression in 1920, the Kanto Great Earthquake in 1923, and the financial crisis in 1927. A great decline in the stock market in America was experienced at about the same time (1929) and this made it impossible for Japan to export silk to America. The universal slump that spread thus became the worldwide depression of the early 1930s and this had serious effects on Japan.<sup>1</sup>

#### Answer to the depression

To solve the depression, Japan, unfortunately, chose the way of fascism together with Germany and Italy, all of which did not have resources within their boundaries. To survive the depression, in 1932, Japan occupied Manchuria where iron, coal, soy beans, and other products were abundant. Then, Japan tried to advance into China, creating the China Incident which took place in 1937.<sup>2</sup> Following that, the government made all resources, funds, and imports subservient to the arms industry. This rapid development of the munitions industry fed inflation and prices started to rise. When World War II broke out in September 1939 in Europe, the government put price-control regulations into effect to check the rise of prices according to the National General Mobilization Act. Commercial and industrial syndicates were formed all over the country, and the government controlled all enterprises.<sup>3</sup>

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<sup>1</sup>Ibid.; Nihonshi no Yoten, pp. 127, 130.

<sup>2</sup>Ibid.

<sup>3</sup>Ishii, p. 125; Nihonshi no Yoten, p. 131.

### During the War: Controlled Economy

#### The reason for the Pacific War

Japan was anxious to get military resources such as oil, gum, and tin from the South East Asia. This strategy was opposed by America. Consequently, America stopped exporting oil to Japan.<sup>1</sup> Economically speaking, this is the reason why Japan began the Pacific War against America.

#### Suppressed private enterprises

Because of the war, all materials, funds, and labor were made to forced the fighting power of Japan. The government suppressed private enterprise so a number of semi-governmental, semi-private companies were formed. Furthermore, the government greatly restricted ordinary consumption and carefully controlled even the consumption of food and clothing.<sup>2</sup> Thus, although Japan was able to occupy country after country in the south Pacific Ocean and East Asia in the beginning of the War, it was only a matter of time before it would be defeated because of a lack of resources.<sup>3</sup>

### After the War: Ruined and Recovered Economy

#### Bankrupt in economy

The economy of Japan was in ruins after the War. Only 25 to 30 percent of prewar economic production capacity remained. Merchant shipping, inland transportation, and textile equipment had virtually disappeared. The value of the yen barely maintained a fraction of

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<sup>1</sup>Nihonshi no Yoten, p. 134.

<sup>2</sup>Ishii, p. 125; Nihonshi no Yoten, p. 131.

<sup>3</sup>Nihonshi no Yoten, p. 135.

its prewar value. The repatriation of 6.5 million soldiers and civilians sharply increased the need of food and shelter, and basic consumer goods were already in acute shortage.<sup>1</sup>

#### New laws for laborer

The supreme commander issued many directives to the Japanese government in order to eliminate feudal elements from Japan's society and economy. Japanese laborers were transformed into modern wage-earners by two laws: a Labor Union Law (Rodo Kumiai Ho) in 1946 and a Labor Standards Law (Rodo Kijun Ho) in 1947. These established the legal right of workers to organize and defined minimum legal conditions of employment.<sup>2</sup>

#### Breaking up zaibatsu

Since the zaibatsu was considered the basis of Japan's militarism, occupation authorities issued a directive that broke up the zaibatsu in 1946. Such combines as Mitsui, Mitsubishi, Sumitomo, and Yasuda had played a monopolistic role in various industries, especially in the war industry. Therefore, it can be said that they had promoted and financed the War and endangered the livelihood of the nation. In 1947, the Antimonopoly Law (Dokusen Kinshi Ho) and the Deconcentration Law (Shuchu Haijo Ho) were also promulgated to break up these huge economic combines.<sup>3</sup>

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<sup>1</sup>Bunge, ed., p. 40.

<sup>2</sup>Ishii, p. 129; Nihonshi no Yoten, pp. 142, 143.

<sup>3</sup>Ibid.

### Land reform

Another significant economic change was land reform. This was carried out in two stages in 1945 and 1946. In the first stage, the government bought up arable land which was not being cultivated by its owners and sold it cheaply to the tenants who had been working it. In the second stage, landowners who lived in the villages but did not cultivate their own lands were forbidden to personally own more than two and half acres of land (one chobu). This released 2 million of the 2.6 million hectares of cultivated land in the country from landlord control.<sup>1</sup>

### Restoration through Korean War

The economic restoration of Japan became an urgent concern in order assure the success of various reforms for democratizing the country. A catalyst for this was the Korean War, which broke out in 1950 when the North Korean forces invaded South Korea, that had a great effect on the economy of Japan. The United Nations sent its forces, mainly composed of the United States forces, to Korea. Since the base of the United Nations Army was located in Japan, expenditures by the United States forces for goods and services greatly stimulated the Japanese factories. Military purchases by the United States government for its troops stationed in Japan also made a significant contribution to the recovery of Japanese economy. In fact, the amount of these purchases was enough to pay for a quarter of Japan's annual commodity imports from 1952 to 1956.<sup>2</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Bunge, ed., p. 44; Nihonshi no Yoten, p. 146.

Rapid economical development

Although Japan's industrial production in 1946 was one-third of the 1934-36 level, the production index jumped to 84 percent of the prewar level by 1950, and both gross national product (GNP) and national income had surpassed prewar levels by 1955. The growth continued until the early 1970s when the oil crisis of 1973-74 brought recession to Japan. Between 1954 and 1967, the GNP grew at an annual rate of 10.1 percent in constant prices, which was faster than any other national economy during the period. Japan had overtaken the Federal Republic of Germany (West Germany) by 1968 and became the second largest industrial power after the United States outside the communist world (third if the Soviet Union is taken into account). This achievement was due to collaboration between private enterprise and the government of the Liberal Democratic Party (Jiyu Minshu To).<sup>1</sup>

Summary

It is interesting to notice that the growth and decline of the Japanese economy has been associated with wars. On the one hand, the economy greatly developed through World War I, on the other, it was bankrupted through World War II. It is very ironic that the economy of Japan was restored once more by the Korean War. After World War II, several reforms were introduced to eliminate economic feudalism.

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<sup>1</sup>Bunge, ed., pp. 48, 49.

Since I was born in 1943, I have experienced the postwar poverty in food, clothing, and housing. On the other hand, I have also been an eyewitness of the rapid economical development after the War. Needless to say, this Japanese economic decline and advance have influenced the SDA work in the country. Therefore, the relationship between the economy and the SDA work in Japan is mentioned in various ways throughout this project.

### Social Situation

#### Before the War: Militarism and Patriotism

##### Acquiescence in the government's basic policy

Although the so-called national governments ruled Japan after 1932 when the last party-controlled government ended with the assassination of Prime Minister Inukai, there was little effective opposition to the army from the society until police surveillance had already started thought control. In other words, the public generally acquiesced to the basic policy of Japanese expansion in the Asian mainland. Although a few liberal and leftist voices were still heard, they had no impact at all.<sup>1</sup>

##### Utilization of patriotism

The military leaders utilized the nation's feeling of patriotism to win support. These leaders insisted (1) that the emperor is a god and therefore the world should be united under his divine rule and (2) that national loyalty to the emperor is expressed

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<sup>1</sup>Ibid., p. 34.

by obedience to the military leaders who represent him. This idea was firmly planted in the people's minds through newspapers and radio programs. The military leaders used power against those who opposed them. Consequently, as time went on, fewer and fewer people dared speak out against the military leaders.<sup>1</sup>

During the War: Controlled People  
and Atomic Bombs

No freedom of social life

Immediately after the outbreak of the Pacific War, the Tojo Cabinet enacted an emergency law to control speech, publication, assembly, and association. Consequently, only favorable information about the fighting was made available to the people. Moreover, the government hid the real information concerning the battle fields.<sup>2</sup> The Tojo government invented and practiced a remarkable system of spying and enforcement in order to prevent the least complaint and resistance. This system was called Neighborhood Group (Tonarigumi). The purpose of this system was to make everyone in the group responsible for any crimes committed by any other members. For example, the members of a group were threatened with severe punishment if they failed to report to the town office any anti-war sentiment or comment by anyone in the neighborhood. The head of such a group was expected to watch every detail of the private life of each member.<sup>3</sup> Thus, the government held a tight control of the people.

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<sup>1</sup>Pitts, p. 54.

<sup>2</sup>Hane, pp. 534, 535; Nihonshi no Yoten, p. 135.

<sup>3</sup>Downs, p. 147.

Destroyed Japanese society

However, the fate of Japan was about to come. Many small cities in Japan were as much as 95 percent destroyed in a single bombing raid.<sup>1</sup> More than 150,000 people were killed in two massive fire bombings in Tokyo alone.<sup>2</sup> Up to 40 percent of Japan's aggregate urban area was destroyed or damaged, and around 2,252,000 buildings were completely destroyed.<sup>3</sup> Finally, approximately 300,000 people were killed or wounded in Hiroshima on August 6, and 150,000 in Nagasaki on August 9, 1945 by atomic bombs.<sup>4</sup> One medical doctor described what he saw on the day of Hiroshima as follows:

"It was a horrible sight," said Dr. Tabuchi. "Hundreds of injured people who were trying to escape to the hills passed our house. The sight of them was almost unbearable. Their faces and hands were burnt and swollen; and great sheets of skin had peeled away from their tissues to hang down like rags on a scarecrow. They moved like a line of ants. All through the night, they went past our house, but this morning they had stopped. I found them lying on both sides of the road so thick that it was impossible to pass without stepping on them."<sup>5</sup>

## After the War: Exhausted Nation and New Start

Emperor's message

On August 15, 1945, the emperor himself spoke to the people through radio. Since the Japanese people had never before heard his

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<sup>1</sup>Ibid., p. 148.

<sup>2</sup>Ibid., p. 157.

<sup>3</sup>Reischauer, p. 207.

<sup>4</sup>Nihonshi no Yoten, p. 136.

<sup>5</sup>Michihiko Hachiya, Hiroshima Diary (New York: University of North Carolina Press, 1955), p. 14.



voice, it was especially dramatic to listen to his announcement of surrender. One school teacher in Yokohama, a city near Tokyo, witnessed that day:

"I, the Emperor of Japan and the Successor of the time-honored Imperial Throne, tell you, the subjects of this country . . ."

The words and expression were very ancient and difficult, as were all the Imperial rescripts since the beginning of the modern age, but I could understand the meaning quite well. We had lost the war, and we had accepted unconditional surrender to the Allies, including the Soviets, who had so recently joined the battle against us. Everyone wept as the reading went on, and I could not restrain my falling tears. Tears fell on the pavement endlessly, then one of the teachers suddenly burst into loud crying. I said to myself, "Well, it is over--the long, long thing--the war--at last! How strange it is and how unbelievable it seems!"<sup>1</sup>

#### Misfortune of the War

"Crushing defeat in World War II left Japan an exhausted and shattered nation."<sup>2</sup> Some 30 percent of the people were left homeless. There were over 2.3 million soldiers who were killed or wounded during the years after 1937 and 800,000 civilian casualties.<sup>3</sup> On the other hand, there were actually more people in the crowded home islands in 1946 than there had been in 1941, because all Japanese from the forfeited overseas possessions had returned.<sup>4</sup>

Edwin O. Reischauer, an authority on the Japanese and a former American ambassador to Japan, described the postwar Japan as follows:

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<sup>1</sup>Downs, p. 156. Regarding the Imperial Rescript of August 15, 1945, see Leonard Mosley, Hirohito, Emperor of Japan (Englewood Cliffs, New Jersey: Prentice-Hall, 1966), pp. 355, 356.

<sup>2</sup>Downs, p. 157.

<sup>3</sup>Bunge, ed., p. 40.

<sup>4</sup>Downs, p. 157.

Defeat struck the average Japanese with the speed of lightning, but its effects have lingered on, burning themselves deeply into the Japanese soul. It was a traumatic experience, and its effects remained long after the numbness of the shock began to wear off--the burned-out cities, the daily scramble for a few sweet potatoes to eat, the American flag floating proudly in the breeze, while for three and a half years no one was allowed to display the Japanese flag, the railway car reserved for Allied personnel, looking clean and empty beside the other dirty and overcrowded cars in the train, with their broken windows boarded up and people hanging from the doors.<sup>1</sup>

Kind American soldiers and  
obedient Japanese people

There was no doubt that the future of Japan in 1945 seemed bleak. Since the emperor instructed the nation to "bear the unbearable" in his unprecedented radio message, the people had been led to expect the worst from the predominantly American Occupation Forces. Therefore, the Japanese were totally surprised by the humane behavior of the occupying soldiers.<sup>2</sup> At the same time, the Allied troops who had learned to expect suicide rather than surrender were amazed by the obedience of the Japanese.<sup>3</sup> Although the occupation forces did not know how the Japanese people would respond to them, they found most of the people cooperative and even friendly during the seven years they remained in Japan.<sup>4</sup> This was even more true for the American SDA soldiers who found the Japanese SDA members in Tokyo.

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<sup>1</sup>Reischauer, p. 207.

<sup>2</sup>Downs, p. 157.

<sup>3</sup>Ibid., pp. 154, 157.

<sup>4</sup>Pitts, p. 57.

It seems to me that the Japanese people, as a whole, were obedient, cooperative, and even friendly to the American soldiers because (1) the Japanese people are characteristically obedient to the strong. Since Japan was completely defeated by America, the people were obliged to be obedient, at least externally. (2) The Japanese people had been worn out by nearly fifteen years of wars. Two atomic bombs stopped Japan from fighting, so the people were released from the War. (3) Through the radio, the emperor called upon every citizen to endure the unendurable so that the future of Japan might not be in enemy hands but that the tradition of the Japanese race might be preserved.<sup>1</sup> (4) Although the sovereignty of Japan was transferred from the emperor to the nation, the Allied Forces were considerate of the respectful feeling the people had for emperor. (5) Since the American soldiers treated the Japanese people kindly, the people responded cooperatively.

Human rights under the  
new Constitution

The new Constitution of Japan guaranteed fundamental human rights. The old primogenitural family system and the privileged position of the household head were legally rejected. The principles of freedom to marry, equal status between sexes, and divisible inheritance were legally recognized. The Constitution provided detailed assurance of personal freedom including the right to make a living, to receive education, to work, and to make independent

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<sup>1</sup>Harold S. Quigley and John E. Turner, The New Japan (Westport, Connecticut: Greenwood Press, Publishers, 1974), p. 80.

organizations free from government control.<sup>1</sup> Thus, the new-born Japan began to go forward to democratize the actual livelihood of the people.

#### Reform of educational system

The general educational system was reorganized as an avenue of hastening the process of democratization. Structurally, public education was decentralized and administration was transferred to the newly created local boards of education. Instead of the Ministry of Education, local school authorities had responsibilities regarding the curriculum and content of textbooks. Teachers were freed from strict codes and allowed to organize into unions. Sex discrimination was banned and coeducation permitted.<sup>2</sup>

#### Good events for the people

While, a series of measures to democratize the nation's social system were carried out after the War, and the nation was wrestling for restoring the country, other events boosted national morale. A swimmer named Hironoshin Furuhashi encouraged the people by establishing the world record in the 800- and 1,500-meter swimming race in free-style swimming in 1949. In the same year, Hideki Yukawa became the first Japanese to receive the Nobel prizes in physics. These good events gave a bright hope of the future to the nation. Japan, as a whole, gradually began to recover its self-esteem in various areas of the world.<sup>3</sup>

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<sup>1</sup>Ishii, pp. 130, 131.

<sup>2</sup>Bunge, ed., p. 42.

<sup>3</sup>Nihonshi no Yoten, p. 149.

Population and life expectancy

The population of Japan had more than tripled between 1872 and 1975, an increase from 34.8 million to 111.9 million. However, its growth rate has been declining since World War II. The annual rate of growth averaged 1.3 percent in the 1970-76 period.<sup>1</sup> The death rate decreased from over 15 per 1,000 in 1945 to 5.9 per 1,000 in 1979. Although the life expectancy had been less than fifty years for both men and women in 1935, it shot up to seventy-eight years for women and nearly seventy-three years for men, the longest in the world in 1978.<sup>2</sup>

Summary

The Japanese military governments tightly controlled the social life of the people during the War. Consequently, the people enjoyed no fundamental human rights. It was really a fearful era for Japan. Both land and society were destroyed by the War; Japan had harvested what it had sowed.

When the new Constitution was instituted, the controlled society was changed into the democratic society. Thus, Japan again started a new step towards the future in behalf of building a peaceful country.

This rapid change in the social situation since the end of the War is another factor that has influenced the development of the SDA mission in Japan.

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<sup>1</sup>Bunge, ed., p. 67.

<sup>2</sup>Ibid., p. 68.

### Religious Situation

What was the religious situation during wartime in Japan? How did the government relate to religions? This section deals mainly with the relationship between the government and the major religions--Shinto (or Shintoism), Buddhism, and Christianity--rather than with the history or doctrines of these religions as practiced in Japan.<sup>1</sup>

#### Before the War: Unification of All Religions

##### Oppression of religion

In 1928, extremely severe thought control came about under the Peace Preservation Law (Chianiji Ho) enacted in 1925. This law became a tool for the oppression of religion. New religions<sup>2</sup> which

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<sup>1</sup>For a brief history and the doctrine of Shintoism, Buddhism, and Christianity in Japan, see Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896 to 1950," pp. 17-23.

<sup>2</sup>The "new religions" were born after World War I. Because Shrine Shinto only practiced rituals under the State Shinto system and Buddhism was basically related to its parish only by funerals and memorials, these traditional religions lost the function of salvation for the people and were not able to fill the needs of the people in the time of instability and transformation of Japan. The new religious organizations were different from Shinto, the officially recognized Buddhism, and Christianity on which were granted protection and privileges at that time. From the viewpoint of teaching, however, each of these new religions belonged to one of the three major religions. According to the 1924 survey of the Ministry of Education, the new religions totaled 98 organizations, namely 65 Shinto, 29 Buddhist, and 4 Christian. For example, Tenrikyo, Omotokyo, Seicho no Ie, Hito no Michi Kyodan, and Reiyukai were new religions (Shigeyoshi Murakami, Japanese Religion in the Modern Century trans. by H. Byron Earhart [Tokyo: University of Tokyo Press, 1980], pp. 83-91).

were established apart from the State Shinto<sup>1</sup> system and were treated as heresies by society were the first victims of oppression by the government. The justification for government control over religion was based on the legality and authority of the emperor system.<sup>2</sup>

#### Emperor and Japanese people

The State Shinto taught that the emperor was the world's only living "god" (kami), "the divine emperor" (akitsu mi kami), or the "god in human form" (arahitogami).<sup>3</sup> Consequently, the Japanese people, who had been granted the emperor, were a superior people assigned the mission of ruling the entire world. Thus, the State Shinto developed an anti-foreign, aggressive notion.<sup>4</sup> A soldier who died for the emperor or state became a god (kami) and was enshrined in Yasukuni Shrine (Jinja)<sup>5</sup> as a spirit protecting the country and received perpetual and warm consolation. Moreover, he was awarded

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<sup>1</sup>As a religious system, Shinto presently has four main forms: the Shinto of the Imperial House (Koshitsu Shinto), Shrine Shinto (Jinja Shinto), Sects Shinto (Kyoha Shinto), and Folk Shinto (Minkan Shinto). The State Shinto, politically created in the Meiji period, can be understood as a combination of the Shrine Shinto and the Shinto of the Imperial House (Japanese Religion, pp. 29, 30).

<sup>2</sup>Murakami, p. 95.

<sup>3</sup>Ibid., p. 110.

<sup>4</sup>Ibid., p. 111.

<sup>5</sup>Yasukuni Shrine was established in 1869 at Kudan in Tokyo. It enshrined the war dead of the emperor's holy wars from the conquest of Taiwan to World War II. Its main function was the performance of rituals for the war dead (Murakami, p. 113).

the honor of receiving the worship of the emperor who himself is a god (kami) in human form.<sup>1</sup>

Unification of all religions  
through Shinto

In 1940, the Kiichiro Hiranuma Cabinet enacted the Religious Organizations Law (Shukyo Dantai Ho). Its purpose was to control and mobilize religion for the war effort.<sup>2</sup> When this law was presented to the Diet, Prime Minister Hiranuma spoke to the Diet as follows:

In our country the way of the kami (Shinto) is the absolute way, and the people of the nation all must respectfully follow it. Teachings which differ from this and conflict with it are not allowed to exist.<sup>3</sup>

Although the Meiji Constitution included the article of freedom of religion, the government considered control of religion in line with fascism a main pillar of its program. Namely, behind this law, there was a hope of unification of all religions through Shinto as a state religion.<sup>4</sup>

In 1941, all religious groups were integrated under one new system of religion. Sect Shinto remained unchanged with thirteen divisions. In the case of Buddhism, the former thirteen divisions and fifty-six denominations were consolidated into thirteen divisions and twenty-eight denominations. On the other hand, only two religious organizations were recognized for Christianity: the United Church of Christ in Japan (Nihon Kirisuto Kyodan) for thirty-four

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<sup>1</sup>Ibid., p. 114.

<sup>2</sup>Ibid., p. 95.

<sup>3</sup>Ibid., p. 109.

<sup>4</sup>Ibid., p. 101.



Protestant denominations and sects, and the Roman Catholic Church. All Christian denominations and sects, however, did not necessarily join either of these two groups.<sup>1</sup>

### Oppression of Christianity

Because of the government's pressure, the main stream of Christianity participated in the war by forming the Association for East Asian Evangelism (Toa Dendokai) in 1938 and sent military chaplains to the Chinese continent. There was also the general perception that Christianity was a foreign religion. In 1938, the Osaka military police published a questionnaire for churches. This included such questions as, "Which do you revere, Jesus Christ or the Emperor?" In 1939, some members of the Japanese Watchtower (Bible and Tract) Society announced their conscientious objection to military service and were persecuted. Also, since the headquarters of the Salvation Army was in England, which was an enemy country of Japan, the leaders of that denomination were arrested in 1940 on suspicion of being spies.<sup>2</sup>

### The case of Buddhism

While Imperial Buddhism (Kodo Bukkyo) was extolled, Pure Land Buddhism (Jodo Shu)<sup>3</sup> was criticized for its lack of enthusiasm in the

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<sup>1</sup>Ibid., p. 102; Japanese Religion, p. 163.

<sup>2</sup>Murakami, p. 102.

<sup>3</sup>Pure Land Buddhism (Jodo Shu) which was founded by Honen (1133-1212, also known as Genku) in Japan emphasized simple faith, but not lofty doctrines or elaborate and costly rituals. Namely, this Pure Land sect chose the way of salvation through faith in Amida Buddha. This Honen's teachings made a strong appeal to the common people of Japan in his time (Japanese Religion, pp. 59, 69, 198).

eneration of myths. The police suppressed even a small Buddhist organization which did not stand with the state.<sup>1</sup>

#### During the War: Oppression or Cooperation

##### Shinto as the state religion

Shinto became the official doctrine of the state during the war years, and the authorities vigorously controlled all other religions.<sup>2</sup> During the War, the government's slogan was "Japan the land of god" (Shinkoku Nippon). In April 1942, in the midst of the early victories, the Religious Alliance for Asian Development (Koa Shukyo Domei) was created, and in November, forty leaders of religious denominations received an audience with the emperor. Since the government directly controlled the people through the Shintoistic edification, the administrative scope of religion was limited. In the same year, the Bureau of Religion was taken away and downgraded to the Religious Affairs Section of the Ministry of Education's Bureau of Edification (later the Bureau of Educational Affairs).<sup>3</sup>

##### Holy war for the land of the god

When signs of Japan's defeat became more explicit, the government leaders appealed to the people to carry on the holy war. In order to stimulate the people, the government leaders utilized Shinto, saying: Since Japan is the land of god (kami), the divine wind (kamikaze) will inevitably blow away the enemy from the country. In September 1943, the Greater Japan Religious Association for the

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<sup>1</sup>Murakami, p. 104.

<sup>2</sup>Bunge, ed., p. 85.

<sup>3</sup>Murakami, p. 115.

Protection of the Country During War (Dainihon Senji Shukyo Hokoku Kai) was formed and leaders were appointed for the sake of religious indoctrination during the War.<sup>1</sup>

#### Cooperation of Buddhist organizations

Almost all Buddhist organizations cooperated in the War. From the beginning, they were active in the domestic edification program for the War. Furthermore, they were also active in missionary work among overseas troops and in the consolation of Japanese civilians who lived in occupied territories.<sup>2</sup>

#### The case of Christian churches

Unfortunately, the main current of Christianity advocated an Imperial Christianity (Kodo Kirisutokyo) in harmony with Shinto.<sup>3</sup> The few churches which did not always agree with the government were suppressed and victimized: the Holiness groups were accused in 1942, the Salvation Army was ordered dissolved in 1943, and the SDA Church was also accused in 1943.<sup>4</sup>

Thus, the period from the time of the war with China to World War II was a very dark age for both old and new religions except for the State Shinto because of the government's ruthless oppression.<sup>5</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., p. 118.

<sup>3</sup>Ibid., p. 102.

<sup>4</sup>Tomonobu Yanagita, A Short History of Christianity in Japan (Sendai, Japan: Seisho Tosho Kankokai, 1957), pp. 70, 71.

<sup>5</sup>Murakami, p. 109.

## After the War: Freedom of Religion

Religions destroyed internally  
and externally

According to one study, after the War, 1,374 (1%) Shinto shrines, 2,540 (15%) Sectarian Shinto churches, 4,609 (6%) Buddhist temples, and 446 (23%) Christian churches had been destroyed throughout the country.<sup>1</sup> This fact that the land of the god was defeated inevitably lowered the prestige all religions--Shinto, Buddhism, and Christianity--which had openly cooperated with the government for the War. After defeat, the leaders of these three religions deeply repented of their wrong deeds.<sup>2</sup> The first postwar prime minister, Naruhiko Higashikuni-no-miya (Emperor Hirohito's cousin, General and Prince), appealed to the nation for "a million-fold general repentance."<sup>3</sup>

Abolishment of Shinto as  
the state religion

In December 1945, the Occupation Forces issued a memorandum (later referred to as the Shinto Directive) to the Japanese government entitled "Abolition of Governmental Sponsorship, Support, Perpetuation, Control, and Dissemination of State and Shrine

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<sup>1</sup>William P. Woodard, The Allied Occupation of Japan 1945-1952 and Japanese Religions (Leiden, Netherlands: E. J. Brill, 1972), p. 7.

<sup>2</sup>Murakami, p. 121.

<sup>3</sup>Ibid., p. 118; Quigley and Turner, p. 78.

Shinto."<sup>1</sup> In the same year both the Peace Preservation Law and the Religious Organizations Law were abolished. The government newly announced the Religious Juridical Persons Ordinance (Shukyo Hojin Rei) which allowed a religious group to become a corporation by registering with the government. This new ordinance was an about-face from the Religious Organizations Law.<sup>2</sup>

#### Declaration of the emperor's humanity

As already mentioned in the Political Situation section above, Emperor Hirohito made his Declaration of Humanity on January 1, 1946. In other words, he denied his own divinity. As a result of this declaration, the imperial system and State Shinto was clearly abolished. Thus, the shrines lost their national and official statuses. However, in the same year, the majority of shrines in the country organized a private religious organization, the Association of Shinto Shrines (Jinja Honcho). The other shrines also continued to exist as independent religions.<sup>3</sup> Needless to say, visits to Shinto shrines by the people decreased sharply.<sup>4</sup>

#### Religious freedom under the new Constitution

The new Constitution enacted on May 3, 1947, explicitly indicated freedom of religion and separation of religion and

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<sup>1</sup>Murakami, p. 119.

<sup>2</sup>Ibid.; Japanese Religion, p. 164.

<sup>3</sup>Murakami, p. 119.

<sup>4</sup>Ibid., p. 121.

government in Articles 20 and 89 as follows:

Article 20. Freedom of religion is guaranteed to all. No religious organization shall receive any privileges from the State, nor exercise any political authority.

No person shall be compelled to take part in any religious act, celebration, rite or practice.

The State and its organs shall refrain from religious education or any other religious activity.<sup>1</sup>

Article 89. No public money or other property shall be expended or appropriated for the use, benefit or maintenance of any religious institution or association, or for any charitable, educational or benevolent enterprises not under the control of public authority.<sup>2</sup>

According to these articles, religious belief is a private matter entrusted to the conscience of individuals and the political authority should be non-religious character.<sup>3</sup> "This was religious liberation unprecedented in the history of Japan, since, for the first time, all religions were given freedom."<sup>4</sup>

#### Suffering time for Buddhism

Buddhism was accused by the people for its responsibility in the War.<sup>5</sup> Therefore, Buddhist organizations repented of their cooperation in the War and extolled peace.<sup>6</sup> Furthermore, the democratization of Japan carried out by the Occupation Forces gave a severe blow to Buddhist organizations which depended largely on the feudal system. Since they did not get any

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<sup>1</sup>Quigley and Turner, p. 409.

<sup>2</sup>Ibid., p. 414.

<sup>3</sup>Murakami, p. 120.

<sup>4</sup>Yanagita, p. 76.

<sup>5</sup>Murakami, p. 118.

<sup>6</sup>Ibid.

resources from overseas, as did the Christian churches, they were unable to take an active part in relief work for war victims. As a result, Buddhism, as a whole, lost its influence on the people.<sup>1</sup>

Great opportunity for  
Christianity

By contrast, Christianity was undoubtedly endorsed by General Douglas MacArthur, SCAP. In the early years of the Occupation, he often inserted comments favorable to Christianity in official messages, press releases, interviews, and in personal letters. He firmly believed that Japan was in a spiritual vacuum and if Christianity did not fill it, it would be filled with Communism. Therefore, he urged both the Protestants and Catholics to send as many missionaries as possible.<sup>2</sup> Accordingly, one after another missionaries arrived at Japan. The General Conference<sup>3</sup> of the SDAs was no exception, sending several missionaries to Japan.

Since Christian churches received the aid of the Occupation Forces, they engaged in such activities as relief for the homeless and in the distribution of relief materials.<sup>4</sup> "Without doubt, the five years of 1946-1950 were the golden opportunity for missionary

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<sup>1</sup>Ibid., pp. 121, 122.

<sup>2</sup>Woodard, p. 243.

<sup>3</sup>The highest organization of the SDA Church, which is located Washington, D.C., the United States. From henceforth the abbreviation "GC" is used in this study to refer to it.

<sup>4</sup>Murakami, p. 122.

work."<sup>1</sup> What was the outcome of these years? Although new members were quickly added to the churches, total membership reached a peak in 1947; after that year the number of members leveled off.<sup>2</sup>

#### Rapid growth of new religions

The religions that most overwhelmingly attracted the people after the War were the new religions which centered on this-worldly benefits. In other words, the new religions satisfied the practical needs of the people,<sup>3</sup> and consequently, they rapidly increased. In 1947, there were 207 new religions which were the nationwide offshoot organizations derived from Shinto, Buddhism, and other religions. In fact, by the time the Religious Juridical Persons Law (Shukyo Hojin Ho) was enacted in 1951, the number had reached 720.<sup>4</sup>

#### Religious attitudes of Japanese people

According to the governmental statistics (1972), there are 422 religious groups in Japan. They are mainly composed of: 155 Shinto, 174 Buddhist, 61 Christian, and 32 miscellaneous groups. Regarding the membership, there are about 85 million Shintoists, 84 million Buddhists, 9 million adherents of miscellaneous religions, and 885,000 Christians. The total adherents of all religions listed in 1972 was 179 million. This is 1.7 times the national population. This great discrepancy was due to including dormant or hypothetical

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<sup>1</sup>Yanagita, p. 77.

<sup>2</sup>Murakami, p.138.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 145.



adherents and dual membership.<sup>1</sup> Today many Japanese use two religions, Shinto and Buddhism, in their lives. They practice the Shinto rites at their marriages and perform Buddhist rites at their funerals.<sup>2</sup>

### Summary

The Japanese government declared Shinto as the state religion and oppressed other religions year after year during the War. In fact, Buddhism and Christianity were forced to cooperate with government policy. Although almost all Buddhist organizations and most Christian denominations followed the authority, there were some Christian churches which chose to be persecuted rather than to compromise. After the defeat of Japan, Shinto and Buddhism lost their special status while Christianity was supported by the Allied Powers. For several years Christianity was able to attract the people, but, it is the new religions that have caught the hearts of the people and greatly prospered in postwar Japan.

It is important to emphasize here that all religious organizations should remember the past mistake in connection with the political authority. Although the State Shinto was tied up with the government during World War II, and Buddhism and even Christianity were once closely related to politics,<sup>3</sup> whatever

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<sup>1</sup>Kiyomi Moricka, Religion in Changing Japanese Society (Tokyo: University of Tokyo Press, 1975), pp. 3, 4; Fernando M. Basabe, Religious Attitudes of Japanese Men (Tokyo: Sophia University, 1968), p. 6.

<sup>2</sup>The Japan of Today, p. 113.

<sup>3</sup>In terms of the close relationship between Christianity and politics, see Appendix B, Mission Strategy of Jesuits and Its Results in Japan from 1549 to 1587.

advantages religions may have received from an intimate relationship with the political power, separation from the government is to be maintained.

## CHAPTER II

### TIME OF TRIAL, BEFORE 1945

Without studying the SDA work before World War II, it is impossible to comprehend the postwar history of the church. How did the church carry out its mission during the time of trial?

#### Administrative Work

Before World War II both superintendent and secretary-treasurer of the Japan Union Mission were missionaries.<sup>1</sup>

#### Before the War: Missionaries and National Workers

#### Inevitable oppression to the SDA Church

After the China Incident in 1937, the Japanese government increased its opposition to Christianity. The SDA Church was no exception. While the spirit of war prevailed throughout the country, the SDA Church preached its special message--the end of the world and the second coming of Jesus--in addition to the basic teachings of Christianity. This idea was in perfect conflict with the ideology of Japanese authorities. The belief that the Japanese country would be multiplied forever and ever was expressed in the national anthem "Kimi Ga Yo" (The Era of the Emperor). The church proclaimed and

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<sup>1</sup>Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896 to 1950," p. 284.

printed that the end of the world would come, the kingdoms of the earth would perish, and the Kingdom of eternity would be established by God. So the SDA Church was marked and warned by the Metropolitan Police Board to be careful.<sup>1</sup>

Since the beliefs of the church contradicted the teachings of the State Shinto, there was no way for the leaders of the church to get rid of government oppression. It must have been impossible for them to insist on separation of religion and politics in such a controlled society.

Problems of the Tenth  
General Meeting

The Tenth General Meeting<sup>2</sup> of the Union at the Amanuma Church<sup>3</sup> on April 26-May 4 in 1937 considered two serious problems. One was an external problem--the attitude of suspicion that the authorities had toward meetings which involved any foreigners. The other was an internal problem--the absence of the spirit of unity between the foreign missionaries and the national workers. Some of the Japanese workers hated the practice of measuring soul-winning work by the number of baptisms and denounced the missionaries as too utilitarian and as treating God's sacred work in terms of statistical

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<sup>1</sup>Tsumoru Kajiyama, "Amanuma Church-9," Shimei, August 1968, p. 6.

<sup>2</sup>"General Meeting" stands for what is presently called "union session" in translated materials.

<sup>3</sup>In 1915 the headquarters of the SDA Church in Japan moved to Ogikubo, Suginami in Tokyo. Simultaneously, the Amanuma Church started in the compound of the headquarters. Although the headquarters were later separated from this location, the Amanuma Church has been prospering in the same location ever since.

reports and money. These workers insisted that the Japanese were not too concerned with figures and that even if they did not report their good works publicly, they had spirit-filled hearts and were ready to die for God's righteous cause. It is evident that nationalism affected the workers during this time. As a result, no statistical reports appear even in the record of the general meeting since 1932, except the partial reports printed in Shimei.

Another indication appeared in the minutes taken during the meetings. Usually votes on any action of items on the agenda were unanimous. At this general meeting, however, a rare event occurred; the actions on any recommendation for officers were carried only by majority vote. This showed how difficult it was to elect the officers of the Union. Obviously these serious and undesirable problems in the church hindered missionary work.<sup>1</sup>

The internal problem of the Union was undoubtedly typical of the so-called, conflicts between "younger churches" and "older churches."<sup>2</sup> In spite of the forty-one years of mission history, the SDA Church in Japan was still operated by the missionaries. Thus, Japanese workers, now encouraged by nationalism, exploded against the

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<sup>1</sup>Kajiyama, "Amanuma Church-9," pp. 6, 7.

<sup>2</sup>The expression "younger churches" as a technical term has been used since the second World Missionary Conference (held in Jerusalem, 1928). Probably, the best definition of "a younger church" is "one which exists as a minority in the midst of a non-Christian majority the culture of which has never at any time been deeply influenced by the Christian gospel" (Concise Dictionary of the Christian World Mission, p. 673). On the other hand, "older churches" mean "the strong and wealthy churches of the west, in countries where the greater part of the population is Christian in name at least, and the prevailing culture has undergone profound Christian influences over a long period of time" (Ibid., p. 453).

missionaries over the issue of western styles of church management. The national workers had not been satisfied with nor agreed with the ways of the missionaries and would have preferred to be autonomous. The American administrators of the Union apparently failed to catch the feelings of the Japanese workers. Thus, the organizational climate of the church was not always healthy.

The SDA leaders seemed to be much more sensitive concerning the external problem. They tried not to give a single bad impression to the authorities. For example, on the emperor's birthday (April 29), Superintendent A. N. Nelson made a speech to celebrate the day and to express his desire for the emperor's prosperity before proceeding the business meetings of the session.<sup>1</sup>

#### Transfer of missionaries

Because of war conditions and the extreme surveillance of the secret service police especially toward foreigners, missionaries found it hard to stay in Japan and began to leave. In June, 1939, Harvins P. Evens, then manager of the Japan Publishing House, returned to the United States. In 1940 the Autumn Council of the GC advised missionaries to leave Japan and Korea. Since the missionaries themselves felt unable to work any longer in Japan, some returned home and others went to the Philippines, China, Singapore, the Celebes, and other places. Dr. Paul V. Starr, director of the Tokyo Sanitarium and Hospital, left Japan almost immediately, and Paul H. Eldridge went to the Philippines. In 1941, F. R. Millard,

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<sup>1</sup>Tsumoru Kajiyama, Shimei ni Moete [Burning spirit for the message] (Yokohama, Japan: Japan Pub. House, 1982), p. 217.

principal of Nihon Saniku Gakuin (boy's school in Chiba-ken), left for the Philippines, H. A. Oberg, secretary-treasurer of the Union, returned to the United States, and A. N. Nelson, superintendent of the Union, went first to China and later returned America.<sup>1</sup>

Since the national workers and laymen believed that responsibilities of the Union should be carried out by the nationals rather than missionaries and since the missionaries were so strictly observed by the secret police, it was a good decision to transfer the missionaries out of Japan.<sup>2</sup> On the other hand, the leadership of the Union was doubtless weakened by the emergent transfer because all administrators of the Union office and institutions were missionaries.

#### First national superintendent

After Superintendent A. N. Nelson left Japan, Shirou Ogura was elected as the first national superintendent of the Union. This was a very heavy responsibility, especially under serious war conditions. However, it was to the advantage of the national leaders. Previously the committee had been led by a foreign chairman so English had to be used in the committee. National workers could not fluently express themselves in English and even when their opinions were translated into English, there was still some lack of

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<sup>1</sup>Tsumoru Kajiyama, "Amanuma Church-10," Shimei, September 1968, p. 8; "Our Missionaries in Orient," Review and Herald, December 25, 1941, p. 3; Andrew N. Nelson, "Report on Japan," Review and Herald, June 13, 1946, p. 164; Tsumoru Kajiyama, "Amanuma Church-12," Shimei, December 1968, p. 6; Idem, "Amanuma Church-11," Shimei, October 1968, p. 8.

<sup>2</sup>Kajiyama, Shimei ni Moete, pp. 225-227.

communication and understanding. Now the committee used Japanese. This made it very comfortable for the national workers who spoke freely and expressed themselves well. They were able to carry out their work efficiently by the help of God in spite of the emergency conditions.<sup>1</sup> S. Ogura served as superintendent of the Union from 1940 to 1943. For the same period, Hiroshi Imura was secretary-treasurer of the Union.<sup>2</sup>

It is unfortunate that English had for so long been used in the Union committee. From the viewpoint of missiology, the SDA missionaries in Japan could be faulted for not holding the Union committee in Japanese, especially since there were Japanese committee members. It is common sense that one of the basic requirements for missionaries is to study the language of the people whom they plan to serve.

It is impossible to overemphasize the importance of becoming fluent in the language of the people among whom the missionary plans to work.<sup>3</sup>

Perhaps Japanese workers had not been able to take leadership of the Union because they lacked fluency in English. Japanese who are born and grow up in Japan find it very difficult to speak, read, and write English well.

One also wonders why A. N. Nelson did not use Japanese as he presided over the Union committee since he was a fluent Japanese

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<sup>1</sup>Kajiyama, "Amanuma Church-11," p. 9.

<sup>2</sup>Kajiyama, Shimei ni Moete, p. 680.

<sup>3</sup>T. Stanley Soltau, Facing the Field (Grand Rapids, Michigan: Baker Book House, 1959), p. 15.



speaker. Later he even published an authoritative Japanese-English Character Dictionary.<sup>1</sup> One can only assume that he did not preside in Japanese because other missionaries were unable to understand it.

To survive under the Religious Bodies Law

Since the Religious Bodies Law required at least fifty churches and 5,000 members to qualify as a religious denomination,<sup>2</sup> the Union was destined to dissolution. In that case, each SDA Church would be wholly independent, it would act alone and separate.

In this crisis, God prepared a man to help the church. Mr. Koki Yokomizo, the governor of Okayama-ken and an elder brother of an SDA Bible worker, introduced the church in detail to the head of the religious department, who had authority to control all religions in Japan. The head of the religious department kindly initiated another procedure so the church might act lawfully even if it would not be recognized as a religious body.<sup>3</sup>

In order to obtain recognition, the church had to draw up a constitution. Tsumoru Kajiyama, then home missionary secretary, undertook this unfamiliar task. He carefully studied the constitutions of other denominations. It was very difficult. One day, he was visited by Hikoji Hanabusa, a leading man of the "Nihon Kirisutokyo Renmei" denomination who had once been instructed by him

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<sup>1</sup>Andrew Nathaniel Nelson, The Modern Reader's Japanese-English Character Dictionary (2nd ed.; Rutland, Vermont: Charles E. Tuttle Company, 1966).

<sup>2</sup>Yanagita, p. 69.

<sup>3</sup>Kajiyama, "Amanuma Church-12," pp. 6-8.

and was formerly an SDA worker at Yokohama. Since Hanabusa had already completed the requirement of the Ministry of Education (Monbu Sho), he helped his former respected teacher to make the draft. Moreover, Hanabusa took Kajiyama to the officer in charge of this matter in the Ministry of Education and introduced him. Thus, he began to work in consultation with the officer.<sup>1</sup> After three months, Kajiyama's draft, "Constitution of the Religious Association, the Seventh-day Christ Adventists"<sup>2</sup> was at last accepted in July 1941. Consequently, the church could continue to work as before without dissolution.<sup>3</sup>

In spite of the strict Religious Bodies Law, the church, by God's providence, was able to exist continuously as a religious association. It was necessary, however, for the church to assign some worker to study religious affairs and to be always ready to cope with difficult situations; it was too expensive to hire a lawyer for each case. The administrators, therefore, were responsible for preparing various specialists to deal with the needs of the church.

#### Twelfth General Meeting by national leaders

In March 1941, the Twelfth General Meeting of the Union was held at Nihon Saniku Gakuin. Although some necessary articles and food were limited at that time, the delegates were entertained

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<sup>1</sup>Ibid.

<sup>2</sup>In Japan the name Seventh-day Adventists can not be easily associated with Christianity so the name Seventh-day Christ Adventists was used when this above-mentioned constitution was drawn up.

<sup>3</sup>Kajiyama, "Amanuma Church-12," pp. 6-8.

comfortably at the school located in a rural area where more food was available. Several differences were noted in this first meeting without the missionaries: (1) Previously the missionaries present usually took the initiative. This time there was no international color and the delegates felt a lack of something or a feeling of loneliness. (2) Kumaji Ochiai, who came to attend from Palau in the South Pacific Ocean, reported interesting missionary work done in that island and stirred all the delegates. (3) Ten uninvited visitors attended all the meetings and watched and listened very carefully, trying to find fault with the church. (4) In the absence of the missionaries, Japanese workers were forced to lead out. They were not experienced in presiding over the meetings and, hence, felt a bit insecure. (5) There was a lack of leadership in the Union to carry out the program under the crisis conditions. Elected executive committeemen were also rather inexperienced to serve on the important committee. Consequently, confidence in the committee decreased and criticism arose even though observers were always present and watching at every committee meeting.<sup>1</sup>

Thus, problems arose not only from outside the church but also from inside. Even though problems from outside were inevitable, internal problems might have been prevented had there been an administrative philosophy to train national leadership. Even though the church does not agree with the "Three-self" idea,<sup>2</sup> missionaries

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<sup>1</sup>Idid., p. 8.

<sup>2</sup>"Three-self," originating with the Chinese Christians, is an abbreviation for self-support, self-government, and self-propagation. Under the Communist government in China, Chinese Protestantism is

should have trained national workers so they would have been sufficiently prepared to carry out responsibilities in behalf of their own people. The national workers, who were not sufficiently prepared, found it difficult to succeed in the heavy burdens in various lines of the church. In a sense, they were not yet ready for self-government. Also, in the sight of the delegates, the national leaders elected by the FED may not have been as well-qualified as other national workers.

#### During the War: Administrators on Trial

##### Fourteenth General Meeting in discontent and discord

The Fourteenth General Meeting of the Union was held at Yokuon Kan, Koganei-shi (city), Tokyo in May 17-23, 1943. Discontent towards the executive committee of the Union was clearly manifested at this session. Despite the fact that each delegate or worker was a faithful SDA, heated debates took place at the meetings, creating a gloomy atmosphere. Lay delegates were extremely disappointed to see discord among the workers and it was especially difficult to elect the officers of the Union. After many withdrawals, recommendations, and opposition, officers were finally voted by majority vote.

During the Sabbath sermon by an elder pastor, one member critically questioned the pastor's application of a statement by

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represented by the Chinese Christian Three-Self Patriotic Movement as the officially recognized organ. This Three-self Movement started in July 1950 when forty Chinese Christian leaders met and manifested complete independence from western churches and mission boards (Concise Dictionary of the Christian World Mission, p. 599). Of course, behind the movement is the fact that the People's Republic of China (mainland China) became a Communist country under Mao Tse-tung in 1949.

Ellen G. White and denounced the alleged misappropriation of the quotation. This unusual incident marred the atmosphere of the service. In spite of that, however, good and courageous reports of the work in the past two years were given. Each department and institution had done a good job in spite of difficulties and the lack of materials.<sup>1</sup>

Here one must ask, Why were the workers so dissatisfied at the executive committee? Why was there discord among the workers? Here again the issue of leadership arises. It is probably reasonable to assume that the executive committee did not or could not carry out the consensus of the workers. No leader seemed strong enough to provide a feeling of unity among them. In the absence of the missionaries, some dependable laymen needed to be promoted and all national workers should have cooperated during the general meeting. The difficulties met during the election of the officers seem to indicate human weaknesses: ambition, hostility, criticism, and so on. Obviously the climate of the church was unhealthy. Just as obviously this was the result of an erroneous administrative philosophy used for forty-seven years from the beginning of the SDA work in Japan.

In spite of these negative factors in the administrative work, the church was able, only because of the grace of God, to continue its work in various areas.

#### Overreliance on the government

The (in Japanese) "thought-control police" came to the SDA

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<sup>1</sup>Tsumoru Kajiyama, "The SDA Church in the War-2," Shimei, February 1969, pp. 12, 13.

headquarters very often and discussed in a friendly manner the situation in connection with the SDA's faith. Other detectives regularly attended church services posing as truth seekers. Authorities looked for evidence on which they could arrest the SDAs. Frequent telephone calls started coming to the headquarters from the Ministry of Education. The calls warned that there was no hope for continual existence of the church unless it changed its interpretation of few doctrines: namely the end of the world and Christ's second coming. The change they demanded was only in the spiritual interpretation.<sup>1</sup>

The thought-control police visited from door to door to examine the ideas of each family. For instance, one young colporteur came to a town and stayed at an inn. While he was sleeping, the town police entered his room stealthily and awakened him. They examined and questioned him until 3:00 a. m. in a rough, discourteous manner. After intimidating him, the police left him without giving any excuse. It seemed that the purpose of the authorities was to treat all citizens as criminals, and they could not overlook the SDAs.<sup>2</sup>

In spite of this situation, the Union administrators still had confidence in the government. They thought that the SDA Church was maintaining good relations with the Ministry of Education so Church would escape oppression. When in 1943 the local church pastors were having a hard time with the local police concerning

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<sup>1</sup>Ibid.

<sup>2</sup>Tsumoru Kajiyama, "The SDA Church in the War-3," Shimei, March 1969, pp. 12, 13.

questions on the Sabbath, Christ's second coming, and some prophecies, the Union committee suggested that the pastors should keep up good relations with the local government--advice given without much forethought. As a result, when the Peace Preservation Law attacked SDAs, both the workers and believers were caught unawares.<sup>1</sup>

In short, the Union administrators showed overreliance on the earthly government. While a church needs to keep good relationships with the government, it must not depend on the government. If the administrators had known about the Anti-Christian Edict by Hideyoshi Toyotomi,<sup>2</sup> perhaps they would not have relied so heartily on the government.

#### Arrest of forty-two SDA leaders

The thought-control police (or the secret-service police) and the detectives belonged to the Ministry of Home Affairs (Naimu Sho). In other words, while the Religious Bodies Law belonged to the Ministry of Education, the Peace Preservation Law belonged to the Ministry of Home Affairs. The Ministry of Home Affairs, the Ministry of Justice (Shiho Sho), and Metropolitan Police Board (Keishi Cho) planned to arrest the SDAs in secret because the Ministry of Education was actually the direct government office in charge of the control of religions.

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<sup>1</sup>Tsumoru Kajiyama, "The SDA Church in the War-4," Shimei, April 1969, p. 12.

<sup>2</sup>The Jesuits maintained a close connection to Hideyoshi Toyotomi, then the shogun of Japan. But, Toyotomi changed his mind in one night and published the Anti-Christianity Edict in 1587. See Appendix B, Mission Strategy of Jesuits and Its Results in Japan from 1549 to 1587.

At 6:00 a. m., September 20, 1943, the thought-control police swooped down upon the homes of all ministers and leading laymen throughout the country from Hokkaido in the North to Taiwan and Palau in the South. Forty-two SDA leaders<sup>1</sup> were thrown into prison because of the Peace Preservation Law. All their books, diaries, and letters were confiscated. The arrested people were charged with preaching the second coming of Christ and the end of the world, along with teaching that the sovereignty of God was above the sovereignty of the emperor. Church meetings were prohibited and church members were forced to sign a statement that they would hold no meetings. Thus the public activity of the SDA Church was stopped by the authorities on that one day.<sup>2</sup>

Since those arrested believed the report of the Union administrators that a good relationship existed between the church and the government, this action was a total surprise to them. The Union officers probably tried their best, but their expectations were betrayed. Under the circumstances, it would have been better if the Union had advised its workers how to prepare for the unexpected. It may have been a great help both for the workers and leading laymen. This incident reminds one of the passage, Matt 24:15-20, where Jesus prepared His disciples for the time of tribulation. It seems that the administrative workers of the Union lacked such foresight.

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<sup>1</sup>Regarding the names and ages of the forty-two SDA leaders who were arrested, see Kajiyama, Shimei ni Moete, pp. 359, 360.

<sup>2</sup>Kajiyama, "The SDA Church in the War-4," p. 12; Andrew N. Nelson, "A New Beginning in Japan," Review and Herald, January 31, 1946, p. 1; idem, "Report on Japan," p. 164.



### Dissolution of the SDA Church

The SDA Church was ordered to dissolve as a religious association on June 20, 1944. In addition, all its properties--including the TSH, the two schools, the Nunobiki Clinic, the mission homes, and all the church buildings throughout the country--were ordered sold. Thus the SDA Church in Japan closed its work which had continued for forty-eight years since 1896.<sup>1</sup>

In a sense, the history of Christianity is a history of persecution. Ellen G. White writes, "In all ages Satan has persecuted the people of God."<sup>2</sup> Thus many situations similar to those in Japan must abound in past world history. One might ask, Do the administrators of the GC study the conflicts between church and state that have taken place in various countries? When wars broke out in Korea (1950) and in Vietnam (1964), did the SDA Church in these countries learn from what had taken place in the Japan Union Mission? It seems to be very necessary that the Union administrators should have a clear understanding about operating the church under emergency or wartime conditions.

### Four martyrs from the persecution

While detained at the police office in Shiga-ken, Seibe Yokoe (fifty-one years of age), a layman, collapsed from a stomach problem

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<sup>1</sup>Tsumoru Kajiyama, "The SDA Church in the War-6," Shimei, June 1969, p. 13; Nelson, "A New Beginning in Japan," p. 1.

<sup>2</sup>Ellen G. White, Thoughts from the Mount of Blessing (Mountain View, California: Pacific Press Pub. Assn., 1896), p. 30.

connected with malnutrition. Although he was moved to a hospital in Otsu-shi, he died before his sentence was decided. Masaichi Imamura (forty-three years of age), a minister, was in detention at a branch of the Fukuoka Prison where he contacted acute nephritis from malnutrition and insect infection. While dying, he was brought to his house where he breathed his last. Yasunosuke Watanabe (sixty-eight years of age), a minister, appealed to the Supreme Court when he was sentenced. While at the house of detention in Kobe, he lost consciousness because of extreme malnutrition. In this state he was moved to his house and there he died without regaining consciousness. Pae Kyung Soo (sixty-five years of age), a Korean minister, while in the detention house in Tokyo, became badly emaciated because of malnutrition. After a pronouncement of probation he went back to Korea and soon died.<sup>1</sup>

These four men were truly suffering servants of the Lord and martyrs of the truth. Since more than forty years have passed since World War II, many SDAs, especially young people, do not know about the suffering experience of the church during the War. It would be my suggestion that the Union administrators set aside special day in the church calendar of Japan when church members study and recall the past oppression and prepare for the future tribulation.

#### Summary

Before the Pacific War, in accordance with rising nationalism in Japan, some tension between the national workers and

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<sup>1</sup>Tsumoru Kajiyama, "The SDA Church in the War-8," Shimei, August 1969, p. 12; Nelson, "Report on Japan," p. 164.

missionary administrators existed. When the missionaries had to leave Japan because it was too difficult to continue their work, a national worker was for the first time chosen as superintendent of the Union. This notable event, however, produced many new problems. There was discontent among the Union committee members and discord among the workers. The Union administrators trusted the government to the last, when suddenly forty-two leaders of the church were arrested by the authorities and the church was dissolved.

#### Evangelistic Work

Before and during the Pacific War, what kinds of evangelistic work did the Japanese SDA Church use? What were its strategies? Additionally, what was the theology of the Church behind its methods of evangelistic work?

#### Before the War: Progress under Difficulties

##### Short campaigns and the special secret service police

After the Tenth General Meeting (1937), instead of long efforts, short campaigns which included health talks were conducted throughout the country with good results. The police, however, had already started to watch this act of the church. During a one-week evangelistic meeting at the Aizu Wakamatsu-shi in June 1937, the secret service police and the military police attended and requested Bible studies. The minister and the laity of the church were glad that the Holy Spirit was guiding these men. At another church in Kyushu, three men came and claimed they were stockworkers. However,

they were not truth seekers. They wanted some remarks from the church as to why SDAs hated the war.<sup>1</sup>

One cannot help but wonder whether it was wise to hold evangelistic campaigns, even if they were short, during such a sensitive situation in Japan. In a certain sense, it can be said that the SDA Church revealed its hand to the police by conducting public campaigns thereby revealing the teachings of the church which opposed the State Shinto. It seems that the church should sometimes be "wise as serpents" and as "innocent as doves" (Matt 10:16). The short-campaign method based on health talks was good.

Donation of a church  
by a businessman

In spite of difficulties

During this dark period some joyous news came to the SDA Church. Mr. Shojiro Ishibashi, then president of Bridgestone Tire Company and Japan Rubber Company, donated the Kurume Church building and the parsonage--according to his mother's will and his sister's wish. The cornerstone of the Church was laid June 1938, and the dedication service was held on May 23, 1939, in the Kurume-shi, Kyushu. That was right in the middle of the China Incident when everything was limited by the authorities. Permission was not granted to put up any building over fifteen tsubo (about 540 square feet). The original size of the church building was ninety-three tsubo (3,348 square feet), but the permission for its building had been secured before the law of limitation. In spite of difficulties and handicaps, the church was completed through the

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<sup>1</sup>Kajiyama, "Amanuma Church-9," p. 7.

strong will of Mr. Ishibashi. Impressed by the service, Mr. Ishibashi expressed his wish at the dedication service that this church would be blessed in its unselfish service of love.<sup>1</sup>

Any organization would be blessed if it could get acceptance from influential businessmen in the community. If the SDA Church in Japan could have won more businessmen like Mr. Ishibashi as church members, the church would have had a stronger influence on the nation. Ellen G. White said:

Those who belong to the higher ranks of society are to be sought out with tender affection and brotherly regard. Men in business life, in high positions of trust, men with large inventive faculties and scientific insight, men of genius, teachers of the gospel whose minds have not been called to the special truths for this time,--these should be the first to hear the call.<sup>2</sup>

Unfortunately, as a whole, it seems that the Japanese SDA Church placed no importance on evangelistic strategies that would contact leading men and women so that the church might strengthen its work through those influential people.

#### Motivation of the donation

The motivation for donating the church by the Ishibashi family had begun ten years earlier. In 1931, Mrs. Takeko Yamagata, an earnest Methodist and a teacher of flower arrangement, went to

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<sup>1</sup>A. N. Nelson, "Kurume, Japan," Review and Herald, June 27, 1940, p. 18; Haruichi Yamamoto, ed., Arano wo Hiraku Hito [Pioneer of the field] (Tokyo: "Arano wo Hiraku Hito," Pub. Assn., 1954), pp. 111-114; Tsumoru Kajiyama, "Two Donated Chapels by a Person," Shimei, April 1966, pp. 1, 2; idem, "Amanuma Church-10," p. 6; Susumu Yamaguchi, "Ninety Years with Flowers," Signs of the Times, May 1970, p. 26.

<sup>2</sup>Ellen G. White, Christ's Object Lessons (Washington, D.C.: Review and Herald Pub. Assn., 1900), p. 230.

Tokyo from Kurume in order to take her daughter to a music school. They stayed at the house of an SDA for a month. One night a Bible study meeting was held at the house and Mrs. T. Yamagata attended. For the first time she heard of the seventh-day Sabbath, the second coming of Christ, and judgment of God. She accepted these truths wholehearted and studied the Bible earnestly during her staying in Osaki, Tokyo.

As soon as she returned to Kurume, she began missionary work among her families, relatives, friends, and members of her former church, along with teaching flower arrangement. Over ten interested people came to her meetings, so Hide Kuniya was invited to hold meetings and Bible studies every day. Mrs. T. Yamagata, a model lay missionary, prayed for the sick and visited them with the gospel of Christ's healing.

One day she and her church friend called at the Ishibashi family and prayed for Miss Fusako Ishibashi, sister of Mr. Ishibashi, who was suffering from tuberculosis. Fusako's mother also prayed very earnestly and Fusako, herself, prayed. As a result of these earnest prayers, Fusako was miraculously healed, although the doctor of the Kyushu University had said that she would die soon. Fusako often attended the Yamagatas' meetings and learned of Jesus' second coming.

In 1932 Tsumoru Kajiyama, then director of the Kyushu Mission, conducted the first tent-meeting in Kurume near Ishibashis' residence. This Methodist family attended the meetings faithfully and also requested Bible studies. Before the close of the tent-meetings in the summer of 1932, mother and daughter accepted

Adventism and were baptized by T. Kajiyama. Shortly afterward, unfortunately, the mother died on October 8, 1932, but before her death she urged her family to prepare to meet the Lord. The daughter who was completely restored to health followed in her mother's footsteps and was faithful in her service of God.

In 1937, one of Fusako's brothers, Mr. Ishibashi, asked her what she would think of his erecting either a charity hospital or a new church building for Kurume to fulfill their late mother's will as well as Fusako's wish. They decided on the latter. This was the first time in the history of the SDA work in Japan that a church was donated to the SDAs.<sup>1</sup>

This story provides a model for how to make contacts with influential people. The key was to meet people's needs. In other words, the church first has to respond to felt needs. Then, people will be prepared to think of their real need, salvation through Jesus Christ. Since the SDA Church tends to be doctrinally oriented, its workers have tended to first indoctrinate people rather than to listen and care for them and their needs.

Progress both in home  
land and overseas

Overseas delegates to the  
Eleventh General Meeting

The Eleventh General Meeting of the Union was held at the Amanuma Church on March 27-April 1 in 1939. A. N. Nelson welcomed

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<sup>1</sup>Nelson, "Kurume, Japan," p. 18; Yamamoto, ed., pp. 111-114; Kajiyama, "Two Donated Chapels by a Person," pp. 1, 2; Kajiyama, "Amanuma Church-10," p. 6; Yamaguchi, "Ninety Years with Flowers," p. 26.

visitors from abroad, including L. H. Christian and E. E. Franklin from the GC, and V. T. Armstrong, G. A. Campbell, and W. P. Bradley from the FED. In addition, Nagao Wachi from Taiwan and Jose O. Bautista from Palau, both of whom had worked in the tropical southern seas, were welcomed. Brother Ikeda, lay missionary to the cold northern island of Karafuto--where a new church had just been organized, and Brother Sugimoto, who had been busy in Chosen (Korea) selling The Great Controversy, written by Ellen G. White, to Japanese residents of the country, also came to the meeting. At this gathering, the national believers were encouraged and especially helped by the message and experience of L. H. Christian who had been of an active leader for a long time during the religious oppression in Europe.<sup>1</sup>

Because of the war, the Eleventh General Meeting opened under unusual and trying circumstances. For example, the superintendent reported that "comfort bags" had been sent to soldiers, and the homes of sick and wounded soldiers had been visited.<sup>2</sup>

Missiology cannot be discussed without geography. Consequently, the Union sent its overseas workers where Japan had occupied the land at that time. Behind this fact, lay the SDA theology of mission. The "eschatology"<sup>3</sup> of the SDA Church definitely

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<sup>1</sup>W. P. Bradley, "Japan Union Biennial Session," Review and Herald, July 20, 1939, pp. 19, 20; Kajiyama, "Amanuma Church-10," p. 8.

<sup>2</sup>Ibid.

<sup>3</sup>"Eschatology" is any of various Christian doctrines regarding the second coming of Christ, the resurrection of the dead, the last judgment, or the nature of human existence upon the completion of history (Webster's New Collegiate Dictionary [1974], p. 390).



encouraged its workers to go overseas so that they might warn and prepare people everywhere for Jesus' second coming. Another basis for the SDA mission is the great commission of Jesus, "Go ye into all the world, and preach the gospel to every creature" (Luke 16:15, KJV).

Progress numerically and financially

In 1939, the Union had four missions and outlying stations. The workers had pressed forward with a strong evangelistic program during the last two years. In a territory of sixty-seven provinces in Taiwan, Karafuto, and Japan proper, there were twenty-seven organized churches or companies. One of the most interesting reports was that given by J. O. Bautista, who had been laboring alone in the small islands of the Palau archipelago in the Japanese mandated area. New believers had been baptized during the biennial period, with a total membership of forty at the close of 1938. Two "Branch Sabbath Schools"<sup>1</sup> had been newly added and the Sabbath School membership rose to sixty-two.

Financially speaking, the treasurer, C. D. Forshee, revealed that the tithe for the biennial period had increased by 7,343.48 yen over the previous period, a growth of 14.8 percent. One of the best records was made in the Week of Sacrifice Offering, which had risen from 491.56 yen in 1936 to 1,049.34 yen in 1938. The Union was

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<sup>1</sup>A Branch Sabbath School is the outreach of an established Sabbath School with the main purpose of reaching non-SDAs. It is usually conducted on Saturday afternoons with a program similar to that of the Sabbath School.

steadily working toward self-support. By 1938 it was 53.5 percent self-supporting, as compared with 44.6 percent three years earlier.<sup>1</sup>

It is possible to discern also an "ecclesiological"<sup>2</sup> basis of mission in the SDA Church. Because, the report as mentioned above, says that there were twenty-seven organized churches or companies among the sixty-seven provinces which comprised Japan, it seems that the goal of the Union was to plant an SDA church in every province.

#### Women missionaries

At the close of the Eleventh General Meeting, Kumaji Ochiai, who had responded to a call of the Union to go to the Palau Islands, was ordained. Furthermore two young women, Miss Wakae Nagai and Miss Sonoko Yamagata, were presented. They had responded to the call to go to Chosen (Korea) as missionaries to assist in the educational work in that field. Thus in spite of the trying days of the war, the work of the SDA Church continuously increased in Japan.<sup>3</sup>

It is interesting to note that even women were sent to Korea as missionaries. In effect, the SDA work in Korea was started by a Japanese pastor, Hide Kuniya, in 1904.<sup>4</sup>

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<sup>1</sup>Bradley, "Japan Union Biennial Session," pp. 19, 20; Kajiyama, "Amanuma Church-10," p. 8.

<sup>2</sup>There are two meanings of ecclesiology: (1) the study of church architecture and adornment, (2) theological doctrine relating to the church (Webster's Seventh New Collegiate Dictionary [1963], p. 261). Here, ecclesiology is used in terms of the doctrine of the church.

<sup>3</sup>Bradley, "Japan Union Biennial Session," pp. 19, 20; Kajiyama, "Amanuma Church-10," p. 8.

<sup>4</sup>Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896 to 1950," pp. 45, 46.

Death of the first pioneer

## Causes of his illness

One sad note was present in the otherwise successful Eleventh General Meeting of the Union in 1939. This was the absence of T. H. Okohira, the first pioneer SDA worker. He had gone to Singapore as a delegate to a publishing convention held in February 1939 in connection with the FED committee meeting. His illness developed during this meeting, but he continued to attend. He suffered considerably on the way back to Japan. Unfortunately, a plague broke out in the ship, requiring all passengers to be examined. They had to spend all night in the cold customs house.

While his fellow missionaries were exercising their bodies, Okohira was sitting by the stove in the waiting room and became chilled to the bone. Upon his release from quarantine, he was brought immediately to the Nunobiki Clinic by the church members in Kobe and given a treatment to alleviate the pain. He believed that he would die soon, and on the next day, Sabbath, he delivered his last sermon at the Kobe Church closing with the assurance that they would sing the song of victory with immortal life on the sea of glass.<sup>1</sup>

It seems unfortunate that T. H. Okohira had to go to

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<sup>1</sup>B. P. Hoffman, "Life Sketch of T. H. Okohira," Far Eastern Division Outlook, August 1940, p. 9; Tsumoru Kajiyama, "Teruhiko Okohira," Shimei, September 1966, pp. 5-7; idem, "Amanuma Church-10," p. 8; Yamamoto, ed., pp. 114, 115.

Singapore at the age of seventy-four. Perhaps no qualified national leader besides him was available. Such circumstances emphasize the need to train young workers as future leaders.

#### Faith not weakened

Although T. H. Okohira was in bed at the Tokyo Sanitarium and Hospital during the Eleventh General Meeting of the Union, he attended at the Amanuma Church on Sabbath, April 1, the last day of the meeting. All in attendance were much impressed by his perpetual gentle look even while suffering from the pain and huddled in his overcoat. During the Eighth General Meeting of the Kyushu Mission at the Kurume Church in June 1939, and in spite of his serious sickness, Okohira wrote a long, encouraging and inspiring letter to Tsumoru Kajiyama, former director of the mission, and Eikichi Seino, new director of the mission. He wrote that he had dedicated himself to the work for forty-three years and was glad to entrust to them the work which he could not carry through to completion. He expected them to be faithful to the Lord, though they would be confronted by difficulties, and encouraged them by saying that great help surely would be given to them.

His letter was read at the meeting, and A. N. Nelson admired its extraordinarily beautiful words. Okohira knew all about his own condition and was making preparation. On Friday, December 8, 1939, he died pancreatic cancer. His funeral service was held at the

Amanuma Church on Sunday, December 10, 1939, with Shirou Ogura officiating.<sup>1</sup>

If the church had not lost his leadership, it is possible that the critical internal situation that arose in the Union during the Pacific War might not have developed. He probably would have been chosen as superintendent of the Union without any opposition when the missionaries were gone. Unity both among the Union executive committee members and during the general meetings of the Union would have carried on, for in Japan, when someone is elected to the top position of the organization, it is indispensable to think of his age and degree of contribution to the organization as well as his abilities.

#### Man of patience

T. H. Okohira had been a prominent figure of the SDA Church in Japan since the work was opened. He had worked continuously at the headquarters for more than thirty years except for the eleven years when he lived at Kobe as director of the Kansai Mission, a heavy responsibility. He had been gentle and kind to everybody, but stood strictly by his faith. His extraordinary patience often contributed to the solution of crises in the Union. He had never complained, nor shown discontent. He was a good cook and had often entertained the young people of the church. Thus he was loved and respected by the believers, a man of God and a witness of Jesus Christ. During his years of service in Japan, he had worked as

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<sup>1</sup>Hoffman, "Life Sketch of T. H. Okohira," p. 9; Kajiyama, "Teruhiko Okohira," pp. 5-7; idem, "Amanuma Church-10," p. 8; Yamamoto, ed., pp. 114, 115.

church pastor, editor of the Japanese Signs of the Times, mission director, and director of the workers' training school. He visited the United States twice as a delegate to the GC sessions of 1913 and 1936.<sup>1</sup> As the first national worker of the SDA Church in Japan, he is surely worth emulating by today's workers.

#### During the War: Trial, Dissolution, and Survival

##### Continuous growth in 1941

When the Pacific War broke out in 1941, the people lost their freedom. While the Japanese army expanded the line of battle, it promoted the fighting spirit of the nation. Anyone who prayed for peace was condemned as unpatriotic or as a traitor. Thus began the Reign of Terror in Japan.

In spite of such impossible conditions for missionary work, God's program marched forward. Extensive public evangelism was not possible, but baptisms were held one after another throughout the country. Tithes and offerings continuously increased.<sup>2</sup> This time of trial in Japan proved that "Man's extremity is God's opportunity."<sup>3</sup> Extensive public evangelism was not possible during wartime, thus personal evangelism became the principal method of winning people.

##### Internal and external storm in 1942

Japan's advance was turned back at the Midway Islands in

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<sup>1</sup>Hoffman, "Life Sketch of T. H. Okohira," p. 9; Kajiyama, "Teruhiko Okohira," pp. 5-7; idem, "Amanuma Church-10," p. 8; Yamamoto, ed., pp. 114, 115.

<sup>2</sup>Kajiyama, "Amanuma Church-12," p. 8.

<sup>3</sup>Ellen G. White, Selected Messages, 3 vols. (Washington, D. C.: Review and Herald Pub. Assn., 1958), 2:373.

1942, and henceforth the line of battle was broken at various places. The Tojo Cabinet tried earnestly to hide the defeat from the nation and strengthened its autocracy. Consequently, life in the nation was oppressed more than ever. The work of the SDA Church continued under these serious conditions.

In 1942, a general meeting for each mission was held: the Kyushu Mission on April 14-18 at Kagoshima, the Kansai Mission on April 21-25 at Utazu, the Kanto-Tohoku Mission on June 9-13 at Lake Yamanaka, and the Hokkaido Mission on June 16-20 at Sapporo. Although the leaders had to get the permission from the local office to open these meetings, they held them in peace, but it was only an external peace.

Members of the Holiness Church were arrested in 1942, and the workers were examined. The reason for their arrest was their faith regarding Jesus' second coming. The SDA Church was also warned and advised by the Ministry of Education to be careful concerning this doctrine. By the latter part of 1942, all the believers were worried about the destiny of the SDA Church. This developed into unreasonable discontent towards the leaders of the Union and destroyed trust in the executive committee. Unfortunately, the committeemen also lost confidence in each other and began to watch each other with suspicion. This internal tragedy was more of a severe shock to the believers than the external persecution. Apparently, one worker resigned from the ministry because he could not endure the trial, and every other worker was confronted with the same emergency. Misunderstanding and criticism on the question of personnel after the return of the missionaries was rampant.

Meanwhile, the work of the church began to feel the restrictions of the Religious Bodies Law. The executive committee continued to meet regularly to make various plans and to promote and encourage all the churches, but police authorities progressively compelled the work of the church to decrease. Both internally and externally speaking, the church was in a storm in 1942.<sup>1</sup>

That there was no unity among the leaders and workers of the church was a trial in itself, and a real stumbling block to the believers. Without internal unity how could the church confront external attack? The church was not as yet prepared to stand steadily in the crisis without the missionaries, and the work of the church inevitably and quickly declined during and after 1942.

#### Bible studies and false truth seekers

During the Fourteenth General Meeting at Koganei, Tokyo, in May 1943, one young man came to learn about Christianity. He was introduced to Fumihiro Atari, then treasurer of the local missions in the Union. The two got acquainted with each other and from that time the man attended the Amanuma Church regularly on Sabbaths and studied the Bible in the afternoon after eating lunch at Atari's home. Furthermore, he came to the prayer meeting on Wednesday evening and attended the Sabbath School teacher's meeting on Friday night at a worker's house. He borrowed books and showed interest in reading especially the Soon Coming of Christ and The Great Controversy.

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<sup>1</sup>Tsumoru Kajiyama, "The SDA Church in the War-1," Shi, January 1969, pp. 12, 13.



One day he asked Atari, "May I worship at the castle of the emperor?" Knowing the control of the authorities, Atari carefully answered, "As citizens of the nation, we Christians respect the emperor, but we cannot worship him because it is sin to worship anything except God." At that moment the streetcar they were in passed before the Yasukuni Jinja (shrine), the State Shinto of Japan, and the passengers had to bow to it. F. Atari taught the young man how to avoid bowing to it as a Christian without embarrassing the others and the military police.

The man faithfully studied the Bible and was encouraged to study at Nihon Saniku Gakuin. He was also encouraged to be baptized at the end of August. On Sabbath, September 11, however, he was absent from the church. It was the first time since May. The following Sabbath, September 18, he did not come to the church either. On September 20, SDA leaders throughout the country were arrested. The young man was a spy for the authorities and a special secret service detective.<sup>1</sup> Detectives and policemen attended the SDA Church as seekers of truth so they might gather data and later oppress the church.

It has been believed that the more Bible studies the more baptisms; therefore, every SDA worker wants to have as many Bible students as possible. It is hard to say, "Do not trust the sincerity of everyone who comes as a seeker of truth." But the almost unbelievable story cited above points out that sometimes it may be

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<sup>1</sup>Fumihiko Atari to Tadaomi Shinmyo, January 26, 1972.

necessary for the workers to avoid sensitive issues. It is very true that there is "a time to keep silence, and a time to speak" (Eccl 3:7).

Observance of the Sabbath  
by the believers

Although the ministers were arrested in 1943 and the SDA Church was forced to dissolve in 1944, the believers persevered and did not give up their faith. They were prohibited from gathering publicly and from talking about their faith, but they secretly observed the Sabbath throughout the trial period from 1943 to 1945. In Tokyo, one group of believers kept the Sabbath at a house near the SDA headquarters. Several evacuees from Tokyo moved to the Mt. Karasu in Tochigi-ken. While they were employed by the farmers or managed transportation businesses, they observed the Sabbath and held regular meetings. After the War, the leader of the group, Nagamitsu Matsuyama, visited the Amanuma Church with offerings amounting to several thousand yen that had been collected at the worship services. In Ibaragi-ken, the membership of the Kujikawa Church was held together by the bond of faith. The believers in Yokohama continued to have Sabbath services at Sankei En. In the southernmost city of Kagoshima, Kyushu, Ai Araki, a blind woman, and Jotaro Onoda conducted secret meetings on the Sabbath in the forest at Murasakibara. The members of Kagoshima not only strengthened one another but also brought new converts into the church. Church meetings were held under different circumstances almost everywhere in the country; fortunately, the authorities did not find them during

those two years. Surely God's protection and concern surrounded those believers.<sup>1</sup>

From the viewpoint of missiology, the experience of the Japanese SDA Church during the War provides an important lesson for modern mission strategy. In this instance, all churches were closed and all institutions were ordered sold, but approximately half of the believers remained.

This brings us to the issue of the "institution."<sup>2</sup> Which missionary strategy should be adapted to Japan, people-centered evangelism or institution-centered evangelism? This question is addressed in the conclusion of this paper.

#### Summary

Before the Pacific War, the church continued its evangelistic work under difficult situations. Although the work was still growing in 1941, it was disturbed by both internal and external storms during the War. In spite of the dissolution of the church, the scattered faithful members regularly kept Sabbath.

#### Publishing Work

The SDA publishing work has been one of the primary methods

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<sup>1</sup>Nelson, "A New Beginning in Japan," pp. 1, 16; V. T. Armstrong, "The Far Eastern Division," Review and Herald, June 13, 1946, p. 156; Kajiyama, "The SDA Church in the War-8," p. 12.

<sup>2</sup>There are some advantages to institutions. (1) Each institution can give an example of Christianity. (2) Institutions can fulfill the needs of the people. (3) Institutions are effective channels of winning the people to Christ. On the other hand, there are some shortcomings in institutions. (1) Institutions, generally, cannot be run without the support of the foreign mission societies. (2) The missionaries have to remain in the mission fields. (3) Institutions thus delay indigenization of the church.

to approach the people in Japan since the first issue of Owari no Fukuin (Gospel for the Last Days) was published in 1899.<sup>1</sup> What took place in regard to the publishing work before and during the War is examined here.

#### Before the War: Growth under the Opposition

##### Beginning of opposition

Since the China Incident in July 1937, government authorities strengthened their control and did not overlook the Japan Publishing House<sup>2</sup> which published gospel literature which did not agree with the policy of the authorities. Books and periodicals of the SDA Church proclaimed the perishing of the earthly kingdoms and the appearance of the Eternal Kingdom. The authorities believed and insisted that the nation of the Emperor would endure forever. The Metropolitan Police Board summoned the publishing house leader and warned him to be careful as to the content of the literature. Thus the authorities began to oppose the main institution of the church as well as the ministers.<sup>3</sup>

Therefore, it is very true that the authorities began to oppress freedom of the press.

##### Changed names of the publishing house

The JPH had been named Owari no Fukuinsha (the Gospel for the

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<sup>1</sup>Regarding the first publication of the Owari no Fukuin, see Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896 to 1950," pp. 59, 60.

<sup>2</sup>Henceforth, the abbreviation JPH is used to denote Japan Publishing House.

<sup>3</sup>Kajiyama, "Amanuma Church-9," p. 6.

Last Days Association) for thirty-eight years since its beginning in June 1899. The authorities insisted that it be renamed Kyokuto Fukuinsha (the Gospel for the Far East Association) in April 1937 when Harvin P. Evens was its manager. Soon the term "Kyokuto" (Far East) was hated by the authorities because they considered it a despised term for Japan. According to them, the term "Far East" originated when Greenwich, England, was considered the center of the world. At that time Japan was in the far eastern part of the world from England. Government authorities preferred the expression "Dai Toa Kyoeiken" (Greater East Asia Co-Prosperity Sphere). Thus the name of the JPH was changed again to Toa Fukuinsha (the Gospel for the East Asia Association) in July 1941.<sup>1</sup>

It is really amazing that the authorities forced such a tiny publishing house to change its name so often. This is just one proof of how sensitive the authorities were about controlling all aspects of the nation.

#### Changes in the evangelistic paper

The title of the evangelistic paper, Owari no Fukuin, was changed to Toki no Shirushi (Signs of the Times) in June 1917. Soon the title was changed to Jicho Zashi (Signs of the Times Magazine), and later to Jicho (Signs of the Times).

During wartime, the SDA leaders thought that the evangelistic

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<sup>1</sup>Ibid.; "Fukuinsha (Japan Publishing House)," SDA Encyclopedia, 1976 ed., 10:485.

paper would surely be opposed if it continued to publish the same kind of articles. The executive committee, in December 1936, voted that the evangelistic paper should advocate the health message rather than its former religious message. Thus, the new evangelistic paper Kenko to Jinsei (Health and Life) began publication in April 1937. In addition to the change of the title and contents, the size of the paper became larger.<sup>1</sup>

This change caused many criticisms. Some insisted that the publishing house was ignoring the important message of the SDA Church.<sup>2</sup> But, as it turned out, this change was timely and wise under the militaristic government. Hide Kuniya, one of the editorial staff, wrote articles like "Sake to Jinsei" (Wine and Life), "Tabako to Jinsei" (Tabacco and Life), "Genmai?" (Unpolished Rice?), and "Hakumai?" (Polished Rice?). He encouraged the use of unpolished rice and advocated the health work connected with Dr. Futagi, a prominent man in Japan, and Kinshu Kai (the No Wine Association).<sup>3</sup>

Even in the 1980s the Japanese Signs of the Times is sometimes criticized that it conveys only an easy message, one that is not peculiar to the message of the SDA Church. It is unlikely that the paper could have been published at all, however, without the changes made in the paper, considering such government control.

#### Increasing of sales

The JPH had a good year from 1937 to 1938. Sales were the

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<sup>1</sup>Kajiyama, "Amanuma Church-9," p. 6; Minoru Inada, "Cry for 70 Years," Signs of the Times, August 1971, p. 16.

<sup>2</sup>Kajiyama, "Amanuma Church-9," p. 6.

<sup>3</sup>Yamamoto, ed., p. 104.

best in its history. The literature was scattered in wider and wider circles. Since the change in the title and the contents of the evangelistic paper, the subscriptions for Health and Life increased from 8,000 in April 1937 to 14,000 in February 1938. Increased orders came in from foreign countries--America, Hawaii, the Philippines, Korea, Manchuria, and North China. The sales of the publishing house amounted to over 73,000.00 yen during 1937.<sup>1</sup> At this time, the national government approved Patriarchs and Prophets, written by Ellen. G. White, and the Health and Life was used in some of the public schools.<sup>2</sup>

Around 1940, the thirty-two-page Health and Life magazine increased to a total of 20,000 or 21,000 copies. The Great Controversy and Christ's Object Lessons, both written by Ellen G. White, also sold well. By the grace of God the publishing work did well in spite of emergencies and lack of materials.<sup>3</sup>

It seems that the changes in the paper produced great success and increased sales. Obviously the general public were interested in their health. This phenomenon is still very true. Therefore, one of the important methods of approaching the people in Japan is through the health message.

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<sup>1</sup>A. N. Nelson, "Japan," Review and Herald, May 12, 1938, pp. 13, 14.

<sup>2</sup>"Japan Union Mission," Review and Herald, August 10, 1939, p. 17.

<sup>3</sup>Kajiyama, "Amanuma Church-11," p. 9.

## During the War: Material Shortage and Arrest

### Decline of the work

Japan's economy was tightly controlled during the War. The distribution of paper and printing ink for the JPH decreased drastically. The work seemed to be in a rather hopeless state. In spite of that, the publishing house still performed its function. In fact, T. Kajiyama, home missionary secretary, wrote articles for the Health and Life until 4 a. m. when his arrest occurred.<sup>1</sup>

### Confiscation of the JPH

The JPH was attacked by the thought-control police at 6:00 a. m., September 20, 1943. All books in stock in the publishing house were confiscated and carted off to the police stations. Thus, the publishing work which had continued for forty-four years since 1899 was finally closed, and the publishing house was compelled to sell its property.<sup>2</sup>

It was very sad that all stocks of books were confiscated. With more foresight, the publishing house might have asked its workers and church members to preserve these supplies in their houses to be returned after the War.

### Summary

Before the War, government authorities began to oppose the

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<sup>1</sup>Kajiyama, "The SDA Church in the War-1," p. 13; idem, "The SDA Church in the War-4," p. 12.

<sup>2</sup>Nelson, "A New Beginning in Japan," p. 1; Armstrong, "The Far Eastern Division," p. 156; idem, "Reports from the Far East," Review and Herald, October 18, 1945, p. 24.



publishing work of the SDA Church. In fact, they forced a change in the name of the publishing house in harmony with their own goal. Later the publishing house changed the name and contents of the evangelistic paper from the message based on doctrines to one on health in order to avoid unnecessary interruption from the government. In spite of the criticism from the inside of the church regarding the change of the contents, the paper increased its sales. Eventually, the work declined because of the shortage of materials during the War. The publishing house at last ended its work when it was dissolved by the authorities.

#### Medical Work

From its beginning, the medical missionary work has proved to be the right hand of the gospel<sup>1</sup> in Japan. Two medical institutions existed during this period; the Tokyo Sanitarium and Hospital and the Nunobiki Clinic in Kobe. What was the fate of these institutions before and during the War?

#### Before the War: Progress and Decline

##### Prosperity of the Tokyo Sanitarium and Hospital

The year 1937 was one of progress and advancement for the Tokyo Sanitarium and Hospital<sup>2</sup>, it being the best year in the history of the institution. The patient list continued to increase from year

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<sup>1</sup>"Medical missionary work is the right hand of the gospel." (Ellen G. White, Testimonies for the Church 9 vols. [Mountain View, California: Pacific Press Pub. Assn., 1948], 7:59.)

<sup>2</sup>Hence, for the sake of brevity, the abbreviation TSH is used to denote Tokyo Sanitarium and Hospital.

to year as the work became better known, and the hospital was at a loss to know how to accommodate all who requested admittance. At the end of 1936 the TSH turned into the mission treasury a little more than 7,500.00 yen, and at close of 1937 the records showed a gain of more than 12,000.00 yen for the year's operations. The TSH was more than self-supporting.

In early 1938, influenza broke out in Tokyo, and many lives were lost each day, especially among children. The method of treatment in the TSH did much to combat the disease, and this increased the popularity of the hospital, and it became well known to the residents of Tokyo and Yokohama. Dr. Paul V. Starr and his helpers did a good work.<sup>1</sup>

Probably several reasons contributed to the success of TSH: (1) TSH responded to the medical needs of the people, (2) the medical doctors and other workers were dedicated to God and the TSH, (3) all workers exhibited kindness to the patients, (4) the method of treatment was very good, (5) TSH was in a good location, (6) the rooms, corridors, equipment, etc. were clean, and (7) missionary doctors and other workers attracted foreigners who were in Japan.

#### Close of the Nunobiki Clinic

Although the Nunobiki Clinic in Kobe had been managed by the national workers, the Union had not been able to do medical work for a while because of the lack of a doctor. After making necessary repairs, Dr. Elmer H. Olson took charge of the Nunobiki Clinic in

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<sup>1</sup>Nelson, "Japan," p. 13; C. D. Forshee, "Tokyo Sanitarium-Hospital," Review and Herald, May 26, 1938, p. 14.

1938. After that time, the clinic carried on a good work and many lives were saved by the service.

After Dr. Starr left Japan in 1940, Dr. Olson served as medical director of the TSH. Dr. Olson left for the United States in April 1941. Although the medical work in Kobe had been continued in spite of the war conditions and various difficulties, the clinic was closed on August 1, 1941. The Nunobiki Clinic building was burned during an air raid on June 5, 1945.<sup>1</sup>

It was sad that the once prosperous medical missionary work in Kobe had to close,<sup>2</sup> but, the Union could not have operate two medical institutions simultaneously because of lack of medical doctors. On the other hand, if the Union could have gotten a medical doctor for Kobe through the GC, the SDA work of the Kobe area probably would have developed much more than it did.

#### During the War: Continuous Progress and Final Arrest

##### Without a missionary doctor

Since medical directors of the TSH had left Japan because of strained relationships between Japan and America, the hospital needed a medical doctor. It was very difficult to find one, so reluctantly a

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<sup>1</sup>Forshee, "Tokyo Sanitarium-Hospital," p. 14; A. N. Nelson, "News Notes Japan Union Mission," Far Eastern Division Outlook, April 1940, p. 8; Minoru Inada, "A Memorandum of Medical Work at Kobe," Shimei, September 1971, p. 11; V. T. Armstrong, "The Far Eastern Division," Review and Herald, August 3, 1944, p. 13.

<sup>2</sup>Regarding the medical missionary work in Kobe, see Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896 to 1950," pp. 71-76, 79-82, 137, 138.

non-SDA doctor was asked.<sup>1</sup> Consequently, Dr. Saburou Kitamura from the St. Luke Hospital was asked to be medical director of TSH in 1941.<sup>2</sup> With his help, the medical work in Tokyo continued with national workers, and the TSH was filled with patients.<sup>3</sup>

The TSH was fortunate to obtain a medical doctor from outside the SDA Church to help continue its work. On the other hand, the Union had failed to train a national SDA medical doctor by this time. The College of Medical Evangelists, the SDA medical education center, had already been established at Loma Linda, California, in 1905. Some Japanese SDAs could have been trained there as medical doctors. It seems again that long-range goals were generally lacking--not only in the TSH but also in all Japanese institutions.

#### Confiscation and occupation

At 6:00 a. m., September 20, 1943, the Japanese government confiscated the TSH compound and ordered its properties sold.<sup>4</sup> After this, the TSH no longer belonged to the SDA Church, but by itself it continued its work with Dr. Tamaki.<sup>5</sup> On May 1, 1945, the Salvation Army Hospital which belonged to Nihon Iryo Eidan (the Japan Medical

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<sup>1</sup>Kajiyama, "Amanuma Church-12," p. 8.

<sup>2</sup>Joji Henmi, "View of Medical Work in Japan," Shimei, October 1967, p. 9.

<sup>3</sup>V. T. Armstrong, "The Work Goes on Amid Difficulties," Review and Herald, May 7, 1942, pp. 10, 11.

<sup>4</sup>Nelson, "A New Beginning in Japan," p. 1; Armstrong, "Reports from the Far East," p. 24.

<sup>5</sup>Henmi, "View of Medical Work in Japan," p. 9.

Corporation) used the TSH facilities.<sup>1</sup> Meanwhile, the SDA-trained nurses stood by their posts even after the institution was sold.<sup>2</sup>

This closing of the TSH by the government again gives a lesson concerning the strategies of mission, namely, evangelism through institutions. On the one hand institutions can offer jobs for the national believers and win the people to Christ; on the other hand, they need large amounts of money to erect and maintain and are sometimes taken away by the government critical situations arise.

#### Summary

Before the War, two medical institutions were operated by the SDA Church in Japan. While the TSH prospered, the Nunobiki Clinic in Kobe was closed. Although the TSH continuously progressed without a missionary doctor during the War, it was eventually taken over by the government and used by another organization.

#### Educational Work

How many educational institutions were there at that time in the Union and what happened to those schools before and during the War?

#### Before the War: Slow Growth

##### Week of Prayer at Nihon Saniku Gakuin (boys' school)

In the spring of 1938, P. H. Eldridge conducted the Week of

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<sup>1</sup>Tsumoru Kajiyama, "Medical Work," Shimei, June 1966, pp. 1, 2; idem, "The SDA Church in the War-6," p. 13.

<sup>2</sup>Armstrong, "The Far Eastern Division," p. 156.

Prayer<sup>1</sup> at the Japan Junior College, Nihon Saniku Gakuin, for boys in Chiba-ken. The faculty felt the need for a real blessing under the leadership of P. A. Webber, principal of the school. Each morning the teachers assembled for special prayer, and with slight changes in the class schedule, time was given for daily student prayer bands before each school session. The chapel periods and evening worship hours were used for Week of Prayer services.

Inasmuch as Nihon Saniku Gakuin was the only SDA training school for young men in Japan, class work began at the seventh-grade level and continued through junior college. Many students came to the school with no church background, so they had little or no knowledge of the beliefs of the SDA Church. It was difficult for any preacher to speak to the student body because of the wide variation in age and Bible knowledge.

A special prayer band was organized for those who knew very little about prayer. This whole procedure was quite strange to them. Haruichi Yamamoto, the treasurer of the school who had had long experience both in evangelistic work and in work for young people led the special group. He also took charge of the baptismal class.

The Week of Prayer services were devoted at first to study of prayer, its meaning, purpose, and power. The last three services

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<sup>1</sup>The Week of Prayer is known among SDA churches in the world as a special week for prayer meetings held on week nights and two Sabbath mornings in early or mid-November. A series of reading materials is prepared by the GC and is printed in special issues of the Review and Herald and in other church papers in various countries. In the case of SDA schools, Week of Prayer is usually held in autumn and spring, with varying programs and sometimes under different names, in order to bring the students to a decision for Christ and greater commitment ("Week of Prayer," SDA Encyclopedia, 1976 ed., 10:1577, 1578).

were based on Eph 2:8. In keeping with the text, the simplicity of accepting Christ was emphasized. The necessity of accepting Him was the key idea of the appeal which closed the week. When Eldridge invited those who wished to take this step to come forward, practically the entire group responded, several taking their stand for the first time. A baptismal class at the school was formed with ten members.<sup>1</sup>

At this time in 1938, seventy-seven students were enrolled the junior-high, senior-high, and junior college level, according to the Annual Statistical Report of the SDAs. It is interesting that the same style of the Week of Prayer used in America was applied in Japan, and the students accepted it and responded well. Young people are very adaptable.

Improvement of Nihon  
Saniku Gakuin

When the Eleventh General Meeting of the Union was held at the Amanuma Church on March 27-April 1 in 1939, F. R. Millard, principal of the Japan Junior College, reported that sixty-five young men were enrolled in the academic and college courses at that time. During the general meeting, graduation services were held for both schools of boys and girls.<sup>2</sup>

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<sup>1</sup>Paul H. Eldridge, "Japan Junior College," Review and Herald, July 14, 1938, pp. 22, 23.

<sup>2</sup>On October 1, 1919, Amanuma Gakuin, an educational institution, was established both for boys and girls on the compound of the SDA headquarters in Tokyo. But, when a new school, Nihon Saniku Gakuin, was opened for boys in Chiba-ken in 1926, Amanuma Gakuin was renamed Amanuma Jogakuin as a school for girls (Kajiyama, Shimei ni Moete, pp. 290-294).

Seventeen students completed the courses--eight of them at the junior-college level.<sup>1</sup>

The year of 1938 was a period of revamping and rebuilding. Repair work that had been postponed for years was undertaken. The foundations of the building were renovated. The biggest improvement was made in the dormitory. Funds provided both by the GC and believers in Japan supplied a new bath building equipped with the most up-to-date hygienic facilities. The interior of the dormitory was completely remodeled to provide individual rooms for two or three boys instead of large ward-like rooms designed for ten to twelve.

The industrial departments of the school made a fair showing for 1939. A net loss of only 61.57 yen was reported as compared with a loss of 3,018.63 yen for the previous year. These figures included a proportionate share of the administrative expense of the school. The improvement over 1938 was due largely to cutting the farm loss from 1,600.00 yen to 100.00 yen, and a gain in health foods profits--1,325.34 yen as against 601.60 yen for the previous year.

Other departments also showed decided improvements over 1938. For instance, the wood-working department, under the direction of Sueji Hasegawa, filled the demands for the products for its own school as well as orders from four nearby primary schools, and the wood-working shop.

The faculty members were working toward a new school permit from the Department of Education and endeavored to lift the standards

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<sup>1</sup>F. R. Millard, "Japan Junior College," Far Eastern Division Outlook, June 1940, p. 6; Retha Eldridge, "News Notes from Japan Union College," Far Eastern Division Outlook, September 1940, p. 9; Bradley, "Japan Union Biennial Session," p. 19.



of the school according to the SDA Board of Regents as well. The school library was reorganized and 180 new volumes were added during 1939.

Spiritual improvement was also evident. Every student took his stand for Christ, and a large baptismal class functioned to prepare the unbaptized. Participation in the Harvest Ingathering Campaign<sup>1</sup> was enthusiastic and the largest amount ever was raised by the students. In 1939 young workers in the field joined the school for short periods of study to the benefit of both the workers and the school.<sup>2</sup>

Although the work of the SDA Church had been established in Japan for more than forty years, the total student body at the boys' school was only sixty-five. The educational work seems to have been the last to step forward in 1938.

Nihon Saniku Jogakuin  
(girls' school)

Nihon Saniku Jogakuin did not have enough buildings on equipment, but it had a fine student body and a capable faculty. The school went up to a two-year college course. According to the statistics, eight elementary pupils, eighteen secondary pupils, and eight college students were enrolled in 1937. There were ten teachers and C. E. Thurston was in charge. It was impossible to

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<sup>1</sup>A campaign conducted by the SDAs annually to solicit funds from the public for various humanitarian projects. Harvest Ingathering Work is a synonymous term.

<sup>2</sup>F. R. Millard, "Japan Junior College," p. 6; Retha Eldridge, "News Notes from Japan Union College," p. 9; Bradley, "Japan Union Biennial Session," p. 19.

increase the number of students because the dormitory was already filled to capacity--including eight nurses who shared accommodations with the school girls.

The location of the school was not very suitable but it did have several advantages. Since the school was in the headquarters compound, expert teachers in many lines were available. The TSH and the JPH both provided work for the students so industrially the school was successful. In fact, both institutions contributed towards the strengthening of the school management and in helping the students with their expenses. Furthermore, the Union could employ the graduates who had practical experience. The girls were mainly employed in cooking and sewing. In the kitchen the girls got experience in preparing their own meals under the direction of a female teacher. In 1937, the school operated both a foreign and a Japanese sewing department.<sup>1</sup>

The students were also interested in doing missionary work. The school set a goal of 200.00 yen for Harvest Ingathering Work in 1939--a rather high goal for a small school of thirty-four students. They went about the campaign with great enthusiasm and at the close of their field day, all were surprised to learn that they had actually raised 302.00 yen, or 150 percent of their goal.<sup>2</sup>

One point should be noted here. Although various

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<sup>1</sup>C. E. Thurston, "Nippon San-iku Jo-gakuin," Far Eastern Division Outlook, March 1938, p. 5; "Colleges and Academies in the Far Eastern Division," Far Eastern Division Outlook, May 1938, p. 6; V. T. Armstrong, "News Notes," Far Eastern Division Outlook, December 1935, p. 8; idem, "The Far Eastern Division," p. 13.

<sup>2</sup>George A. Campbell, "Our Schools and Harvest Ingathering," Far Eastern Division Outlook, August 1940, p. 6.

institutions can help one another physically, financially, and spiritually when they exist on the same compound, these advantages produce centralization, an issue dealt with later in this study.

#### During the War: Decline and Arrest

The number of the students at Japan Junior College for boys decreased during the wartime as the students were called drafted as soldiers. The school gradually declined. After the missionaries left Japan, the school continued, but tragedy came. At 6:00 a. m., September 20, 1943, the government raided both schools, Nihon Saniku Gakuin and Nihon Saniku Jogakuin. Both properties were ordered sold, and authorization for Japan Junior College for boys was cancelled by order of Chiba-ken, December 26, 1943. The college for girls was closed at the same time. The school year ended in December without waiting for the next spring because the order was thought to come beginning September 20, 1943.

In 1944, the Japan Junior College for boys in Chiba-ken was occupied by the government as a health resort for soldiers.<sup>1</sup> Thus the educational work of the SDA Church was finally closed in Japan.

#### Summary

Before the War, the educational work grew slowly. Two educabional institutions, a boy's school in Chiba and a girl's school in Tokyo, were established. During the War, the work declined as students were drafted, and finally the school was closed.

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<sup>1</sup>Tsumoru Kajiyama, "Educational Work-2," Shimei, August 1966, p. 2; Nelson, "A New Beginning in Japan," p. 1; idem, "The SDA Church in the War-6," p. 13.

## CHAPTER III

### TIME OF RESTORATION AND ADVANCE, 1945-1955

During the eleven-year period following World War II, a dozen countries became independent in Asia: North Vietnam (1945), Philippines (1946), Mongolia (1946), India (1947), Pakistan (1947), Burma (1948), Ceylon (1948), North Korea (1948), South Korea (1948), Taiwan (1949), Indonesia (1950), and South Vietnam (1955).<sup>1</sup> It is ironically said that Japan contributed directly to the end of Western colonialism in Asia, though Japan had destroyed many Asian lands during World War II. In effect, the propaganda line "Asia for the Asians" had appeal for many Indians, some of whom served under the Japanese against the British.<sup>2</sup> In the Middle East, Israel became independent in 1948.<sup>3</sup>

In the world of the SDA Church, several notable events took place during these years: separate SDA Black Regional conferences were first organized in the United States (1945); the "Listen" magazine was first published (1948); the Faith for Today television program was inaugurated in the United States (1950);<sup>4</sup> China Division

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<sup>1</sup>Sekaishi no Yoten [Summary of the world history] (Tokyo: Obunsha, 1966), p. 164.

<sup>2</sup>Bunge, ed., pp. 142, 143.

<sup>3</sup>Sekaishi no Yoten, p. 165.

<sup>4</sup>Daily Reminder (Mountain View, California: Pacific Press Pub. Assn., 1974), pp. 5-10.

became the first to have an indigenous president (1950);<sup>1</sup> "Life and Health" Braille edition was first issued (1951); a School of Dentistry was added to the College of Medical Evangelists (the present Loma Linda University) (1951); the "Junior Guide" magazine was first published (1953); and Chapel Records became a denominational product (1955).<sup>2</sup>

At the same time, the eleven years from 1945 to 1955 must be called the time of restoration and advance not only for Japan as a nation defeated but also for the Japanese SDA Church as a church dissolved. How then, was the church restored from its dissolution and prepared to meet the postwar public religious interest that was aroused in Japan?

In order to comprehend the process of this restoration, it is indispensable to survey the situation of the church after the Pacific War. How the church coped through these difficult years in the areas of administrative, evangelistic, publishing, medical, and educational work must be described and analyzed here. Furthermore, how the church responded to the spiritual needs of the people of Japan is also considered.

#### Administrative Work

After World War II both superintendent and secretary-treasurer of the Union were the missionaries. How did they restore and advance the SDA work through their administrative work?

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<sup>1</sup>C. Mervyn Maxwell, "Development of Seventh-day Adventist Theology" (Source Book for the Course CHIS574, Seventh-day Adventist Theological Seminary, Autumn 1984), p. 5.

<sup>2</sup>Daily Reminder, pp. 9, 10.

Administrators of the Union  
and institutions, 1945-1955

According to table 1, during 1945-1955, all top administrators of the Union and institutions were missionaries. Among them F. R. Millard<sup>1</sup> carried out his responsibility as president of the Union more than ten years, and his administrative philosophy was expressed in 1943 as follows:

There are still obstacles in the way. We don't see how we can care for all our needs with limited budgets and inadequate facilities, but with God's Spirit working among us, we are assured that His providence will provide the means so that this great day of opportunity in Japan will not pass without yielding a great harvest of souls.<sup>2</sup>

Since the Japanese SDA Church was devastated externally and internally by the War, it was obliged to depend on the missionaries for its restoration. In fact, the American missionaries had an advantage in recovering the SDA work under the Allied Forces in Japan. Consequently the church was able not only to restore but also to advance its work for these eleven years, so I would like to call this period "Time of Restoration and Advance."

Released SDA leaders and  
Christianity in Japan

On September 2, 1945, Japan's Foreign Minister Mamoru Shigemitsu signed publicly the proclamation of surrender and Japan

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<sup>1</sup>His missionary experience in Japan produced his Ph. D. dissertation. See Francis Rhodes Millard, "The Impact of World War II on Christian Churches in Japan" (Ph. D. dissertation, Columbia Pacific University, 1981).

<sup>2</sup>F. R. Millard, "Evangelism in Japan," Far Eastern Division Outlook, December 1948, pp. 7, 8.

TABLE 1

ADMINISTRATORS OF THE UNION AND  
INSTITUTIONS, 1945-1955

| Year | Japan Union<br>President* | Mission<br>Secretary<br>Treasurer | JPH<br>Manager | TSH<br>Medical<br>Director** | JMC<br>President*** |
|------|---------------------------|-----------------------------------|----------------|------------------------------|---------------------|
| 1945 | F.R.Millard               | -                                 | -              | -                            | -                   |
| 1946 | "                         | -                                 | V.E.Adams      | E.E.Getzlaff                 | F.R.Millard         |
| 1947 | "                         | C.G.Oliver                        | "              | "                            | W.W.Konzack         |
| 1948 | "                         | "                                 | "              | "                            | "                   |
| 1949 | "                         | "                                 | K.W.Tilghman   | "                            | "                   |
| 1950 | "                         | W.I.Hilliard                      | "              | C.E.Syphers                  | -                   |
| 1951 | "                         | "                                 | "              | "                            | R.S.Moore           |
| 1952 | "                         | A.N.Nelson<br>W.I.Hilliard        | "              | "                            | "                   |
| 1953 | "                         | "                                 | "              | "                            | "                   |
| 1954 | "                         | "                                 | "              | "                            | "                   |
| 1955 | "                         | "                                 | M.C.Bird       | "                            | "                   |
|      |                           | G.O.Bruce                         |                |                              |                     |

SOURCE: Seventh-day Adventist Yearbook (Washington, D.C.: Review and Herald Pub. Assn., 1946-1956).

\* From 1945 to 1947, superintendent was used instead of president.

\*\* In 1946, medical superintendent was used instead of medical director.

\*\*\* From 1946 to 1948, principal was used instead of president.

was occupied by the Allied Powers. On October 4, 1945, General Douglas MacArthur ordered the abolishment of the Peace Preservation Law. Consequently, all arrested SDA leaders were released by October 10.<sup>1</sup> The Union administrators, who themselves had been captured, were glad to know that all arrested SDA leaders were also released.

As Douglas MacArthur favored Christianity, it would have been easy for him to proclaim that Japan should become a Christian nation, and the Japanese government would have co-operated. Though it may have been a great temptation, MacArthur did not yield because he believed that Christianity should be a matter of free choice by the individual and not be ordained by authority.<sup>2</sup> If Christianity were declared as the state religion of Japan (as Roman Emperor Constantine did in 313 A.D.), what would happen to Christianity? Probably, the same results that took place in Roman Christianity would be seen in Japan. In any case, it is important that Christianity be presented to people without force.

#### Providential help for the SDA Church

In the beginning of September 1945, Captain E. J. Kraft, a former field secretary of the Union, returned to Japan under the auspices of the United States Government. Although the SDA Church properties had been ordered sold, he succeeded in stopping the sale of the property still unsold--particularly the SDA school--and in

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<sup>1</sup>Kajiyama, "The SDA Church in the War-8," p. 13.

<sup>2</sup>B. P. Hoffman, "A New Day in the Sunrise Kingdom," Review and Herald, January 15, 1948, p. 16.



securing the release of ministers who were still in jail. Moreover, he, with the help of Colonel Delos Comstock and a score of SDA servicemen, got Sabbath services under way again in the Amanuma Church before A. N. Nelson and F. R. Millard got to Japan. Besides his duties in the Army, he endeavored to restore the church.<sup>1</sup>

On September 29, 1945, two or three weeks after the arrival of E. J. Kraft, Andrew N. Nelson and Francis R. Millard were sent to Japan for temporary duties in the service of the United States Government. Besides their duties, they helped to reestablish the SDA Church. Since both spoke fluent Japanese, A. N. Nelson was elected head of the religious department and F. R. Millard head of the educational department of the Allied Powers. That these two important posts were held by SDA missionaries was really God's marvelous leading. Their responsibilities enabled them to meet many leaders of religions and schools. They treated all kindly and politely, thus leaving a favorable impression and erasing all causes of prejudice. Some leaders of other denominations began to study the Seventh-day Sabbath, believed it to be true, and began to keep the Sabbath. Truly God's timely and marvelous providences for the restoration of the SDA Church seem evident.<sup>2</sup>

Many benefits for the Japanese SDA Church were the results of a good relationship between the American SDA Church and the Allied

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<sup>1</sup>Nelson, "A New Beginning in Japan," p. 1; idem, "Report on Japan," p. 164.

<sup>2</sup>Nelson, "A New Beginning in Japan," p. 1; "An Evening with the Far Eastern Division," Review and Herald, June 20, 1946, p. 227; Kajiyama, "The SDA Church in the War-8," pp. 13, 14.

Powers. Those American soldiers who helped restore the Japanese SDA Church were in military service. How very ironical that the church that had been closed by Japanese militarism and was restarted by men in the American military. How difficult it is for the administrators to deal with the issue of church and state!

#### First postwar session

The first postwar session of the Japan Union was held in a cold, bare room at the rear of the Amanuma church at the end of 1945. It was only six weeks since the last of the committee members had come out of the jail. Since A. N. Nelson and F. R. Millard had other duties during the day, most of the committee sessions were held evenings. F. R. Millard led out in a series of spiritual Bible studies which continued through the week.

Several steps were taken in that first postwar session. (1) Since the police had taken all the records and confiscated all the ledgers and minutes and church membership lists, it was voted that members be accepted again upon their profession of faith. (2) Steps were taken to regain the Amanuma Church and to begin clearing the school premises and farm, preparatory to making the needed repairs for the eventual opening of school. (3) Workers were hired and plans were laid for the collection of tithes and offerings. (4) The mission organization was simplified. (5) A special committee was set up to secure again the assets of the denomination both sold and unsold when the police ordered the disposal of all the church property. (6) New credentials were granted to workers who had been bombed out of their homes so the work could build on a solid spiritual foundation to prepare for a tremendous forward movement.

Magoji Fukazawa, a national worker, was ordained on Sabbath morning during the session. Since Shirou Ogura wanted to resign as superintendent of the Union, F. R. Millard was appointed as his successor at the Autumn Council of the GC; S. Ogura was appointed field secretary.<sup>1</sup>

Thus, the SDA Church in Japan was rapidly reorganized by the missionaries. Without them the church could not have begun to function so quickly and efficiently. This is truly one of many advantages of the SDA Church as a world-wide church. At this point it was reasonable that the superintendent of the Union was again chosen from among the missionaries. The immature leadership displayed by the Japanese workers during the War indicated that national worker was not yet ready to carry out the superintendency of the Union.

#### Great decision of the GC

More than a year before the end of the Pacific War, plans had been made to have workers ready to reenter the FED just as soon as circumstances would permit. Three months after Japan's surrender, missionaries went back by air and by boat.<sup>2</sup>

Apart from E. J. Kraft, A. N. Nelson, and F. R. Millard who had come to Japan to perform duties for the United States Government, P. H. Eldridge was the first postwar missionary to Japan. With the

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<sup>1</sup>Nelson, "A New Beginning in Japan," p. 17.

<sup>2</sup>V. T. Armstrong, "Progress in the Far Eastern Division," Review and Herald, January 23, 1947, p. 16.

great spiritual awakening sweeping Japan, the GC considered the opportunity and sent missionaries one after another. The Autumn Council gave careful study to the needs of Japan. A special increase of the base appropriation for 1950 amounting to US\$45,000.00 was voted to provide for ten to twelve additional missionary families. Moreover, the Autumn Council voted another appropriation for 1950 amounting to US\$285,000.00 to provide missionary homes and to build chapels.<sup>1</sup> This special appropriation was the largest even given to any field in the SDA work.<sup>2</sup>

The foresight of the SDA administrators to lay plans to send missionaries to Japan even before the end of the War must be admired. The large budget set aside for Japan enabled many mission families to go immediately to Japan. This insightful decision on the part of the GC, under the presidency of J. L. McElhany (1936-1950), for the Japan Union Mission had a tremendous impact on the SDA work in Japan. Clearly the role of the GC as "mission board"<sup>3</sup> in this instance was played very well.

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<sup>1</sup>W. P. Bradley, "An Enlarged Mission Program for Japan," Review and Herald, December 8, 1949, p. 24.

<sup>2</sup>"Advanced Work in Japan," Review and Herald, February 23, 1950, p. 24.

<sup>3</sup>The modern "mission board" is the representative of the church to carry out its missionary task. Therefore, it is formed within the church and is the servant of the church. Most mission boards can be divided into two general types: denominational and independent. Denominational mission boards depend on the churches of their denomination to provide both the funds and the manpower for their missionary work. On the other hand, independent mission boards are not under the control of a church or denomination. Usually, they are operated by a self-perpetuating board of directors. They get their support from the growing number of independent churches in the homeland as well as from many people and even churches within the denominations (Harold R. Cook, An Introduction to the Study of Christian Missions [Chicago: Moody Press, 1954], pp. 143, 147, 149).

Workers' institute  
for five weeks

The first postwar workers' institute was held for five weeks in April and May of 1947 at Nihon Saniku Gakuin in Chiba. B. P. Hoffman, a missionary in Japan twenty-six years earlier, was guest speaker. Thirty-seven workers connected with the Union attended the meetings. Each morning groups of the brethren gathered together in fervent seasons of prayer--even before the earliest meeting scheduled for 6:15. The national workers eagerly followed the daily two-hour Bible study. When B. P. Hoffman heard the stories of the eighteen men and women who had come through prison experiences--lasting from six months to two years--, he felt that what he learned from them was more than anything they learned from his studies.

On the Sabbath, May 10, during the meetings, the ordinances were solemnly observed for the first time since the dissolution of the church organization in Japan in 1943. The following Sabbath, May 17, an ordination service was held for Toshio Yamagata who then headed the training school and was also in charge of the editorial work. In the afternoon, a baptismal service was held for four young people who attended some of the meetings and later accepted the truth. Thus the workers participated in spiritual exercises in a

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The SDA Church once had an active mission board, which was organized to direct the overseas mission work of the denomination, as an agency of the GC from 1889 to 1903. Regarding the brief history of the mission board of SDAs, see "Mission Board," SDA Encyclopedia, 1976 ed., 10:910, 911.

quiet, beautiful place, taking full advantage of the new freedom and opportunity for Christianity in their country.<sup>1</sup>

That workers' institute must have been a great blessing, physically and spiritually, to the national workers--especially those who had been in prisons. During this institute, it was obvious how much missionary administrators cared for the national workers; but some might have pointed out that since more than a year and half had passed since the War, the timing of the institute was a little bit slow.

#### First postwar general meeting

The Fifteenth General Meeting of the Union was held at Koganei-shi, about seven miles from the headquarters, from June 17-26, 1948. Sixty-five delegates and workers were seated for the session, but daily attendance throughout the ten-day period was close to 200, and Sabbath services brought together at least 400 believers and inquirers. V. T. Armstrong, C. P. Sorenson, P. L. Williams, and H. R. Emmerson from the FED came to assist at the meetings. B. P. Hoffman, who held a daily Bible study hour, represented the GC.

During the meetings, a spirit of consecration prevailed and this was manifested in the offerings. The believers offered for the needs of the work over a half million yen<sup>2</sup> in cash gifts and pledges. A report revealed that thirteen of the former churches were

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<sup>1</sup>B. P. Hoffman, "With the Workers in Japan," Review and Herald, June 5, 1947, p. 24; idem, "In Japan Again after Twenty-six Years," Review and Herald, July 3, 1947, p. 1; idem, "A New Day in the Sunrise Kingdom," p. 17.

<sup>2</sup>Two hundred and seventy yen was US\$1.00. Then, a half million yen was about US\$1,851.85.

reorganized, and at least twenty-seven Sabbath Schools were being conducted. There had been 121 baptisms in 1947, but already 142 had been baptized before the opening of this session in June 1948. To better utilize the forces at work and to give closer supervision to the work in the field, the Union territory was divided into two local mission fields--North Japan Mission and South Japan Mission. On the closing day, two national workers and two missionaries were ordained.<sup>1</sup>

The dividing of the Union into two local missions was a significant event. This organizational development was possible because there were sufficient missionaries for the administrative work. In fact, both mission presidents were missionaries: north, P. H. Eldridge; south, V. E. Kelstrom. But, both secretary-treasurers chosen were national workers: Tsuruji Hasegawa in the North and Kensaku Yasui in the South.<sup>2</sup>

#### Missionary work in Okinawa

E. E. Jensen arrived in Japan early in 1949. He busied himself immediately with the study of the Japanese language. Early in 1950 the Union asked him and his family to settle in Okinawa to pioneer the work there. Jensen went to Okinawa alone to survey the land. In cooperation with the United States Army and the local Okinawa government, a fine tract of land in the ancient capital city of Shuri (about four miles from the Naha airport) was secured for the

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<sup>1</sup>B. P. Hoffman, "Fifteenth Biennial Session, Japan Union Mission," Review and Herald, August 19, 1948, p. 16.

<sup>2</sup>Year Book of the Seventh-day Adventist Denomination (Washington, D.C.: Review and Herald Pub. Assn., 1949), pp. 114, 115.

headquarters of the SDA mission. Jensen returned to Tokyo to get his family and brought them to Okinawa where they lived in a humble Japanese-style doll house. They started the work in the southernmost island, Okinawa.<sup>1</sup> The total cost of the property--church, parsonage, and assistant's home, plus the grading of the hilltop, digging a well, and building a water tank--was estimated about US\$17,000.00.<sup>2</sup>

It was an anticipation of the "unreached people"<sup>3</sup> concept to start the SDA work in a small island, Okinawa which was administered by the United States after the War. Even though the mainland of Japan was not yet covered by the SDA message, the Union sent a missionary family to a new field. This adventure was richly rewarded later on. It goes without saying that the decision of the Union was precisely correct. One reason for the success in Okinawa was obtaining the cooperation of the United States Army and the local

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<sup>1</sup>C. P. Sorenson, "Our Okinawa Mission," Far Eastern Division Outlook, February 1951, p. 2; R. R. Figuhr, "Hour of Opportunity in the Far East," Review and Herald, May 24, 1951, p. 15; "Far Eastern Division," Review and Herald, August 10, 1950, p. 20.

<sup>2</sup>Chris P. Sorensen, "Beachhead on Okinawa," Review and Herald, March 8, 1951, pp. 1, 13. Regarding the pioneering work on Okinawa, see Iona Clark Jensen, Adventure for God on Okinawa (Mountain View, California: Pacific Press Pub. Assn., 1960).

<sup>3</sup>According to the Strategy Working Group of the Lausanne Committee for World Evangelization (1974), "unreached people" means any people group with less than 20% practicing Christians. Furthermore, there are various levels of unreached people: hidden people, with no known Christians within the group; initially reached people, with less than 1% Christian; minimally reached people, with 1 to 10% Christian; possibly reached people, with 10 to 20% Christian; reached people, 20% or more practicing Christians (Edward R. Dayton and David A. Fraser, Planning Strategies for World Evangelization [Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1980], pp. 97, 98).



government of the island. This created a friendly relationship between the church and state in Okinawa.

Twenty-five church buildings  
under construction in 1950

There is probably no other period in the history of SDAs that can compare with 1950 in Japan. In 1950, twenty-five church buildings were under construction at one time in the country. The building program was made possible through the generous special grants from the GC. Well attended by church members and friends from nearby churches, the dedication service for the first of these churches was held Sunday, September 24, 1950, at Ookayama in Tokyo. F. R. Millard preached the sermon, and P. H. Eldridge offered the dedication prayer. Hide Kuniya, pastor of the church and one of the first converts in Japan, was still working. His many baptisms testify to the fruitage of the labors of this veteran minister. By the end of 1950, dedication services were held at Yokohama-shi, Kisarazu-shi, and Chiba-shi.<sup>1</sup>

This extraordinary enterprise would have been impossible without the special appropriation from the GC. How each congregation of these twenty-five churches expressed their gratitude to God and the headquarters when they saw their brand new church building! These new church buildings also have been efficient instruments in attracting the people to the SDA Church during the postwar period of religious interest. It is clear that one of the priorities of the

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<sup>1</sup>Retha H. Eldridge, "New Churches in Japan," Review and Herald, January 4, 1951, p. 17; idem, "Dedication of Yokohama Church, Japan," Review and Herald, February 8, 1951, p. 17.

Union was to erect as many houses of worship as possible in order to let the light of the gospel to shine out to the empty hearts of the people.

New evangelistic center  
in Tokyo

A new evangelistic center was dedicated in Tokyo on February 10, 1952. C. L. Torrey, treasurer of the GC, preached the sermon; P. H. Eldridge, pastor of the church, led in the responsive act of dedication; F. R. Millard, president of the Union, offered the prayer of dedication. The newspapers gave wide publicity for the dedication, invitations went out both Japanese, missionaries, and other groups. Consequently, 800 people crowded into an auditorium planned to seat 500. Although many went away without being able to enter the main vestibule, it was estimated that about 1,000 attended the dedication services. Men from NHK, the government-controlled radio network, came with their equipment to record the service. This evangelistic center comprised not only the Tokyo Central Church but also the North Japan Mission offices, Voice of Prophecy offices, and a city clinic operated by the Tokyo Sanitarium and Hospital. A social hall with a capacity of 200 could be converted into two children's Sabbath School rooms by means of folding doors. Rooms for the Dorcas Welfare Society<sup>1</sup> and for the choir, as well as ample storage space, were provided.<sup>2</sup>

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<sup>1</sup>Dorcas Welfare Society is an organization of SDA women established to minister to those in sickness and want. Its name and work came from the life of Tabitha or Dorcas (Acts 9:36). ("Dorcas Welfare Societies," SDA Encyclopedia, 1976 ed., 10:399.)

<sup>2</sup>Retha H. Eldridge, "New Evangelistic Center in Tokyo," Review and Herald, April 17, 1952, p. 1.

I was baptized at this evangelistic center in 1962, ten years after its dedication. This very attractive and fairly large building was located at the crossroad where everybody was able to notice it as a Christian church. It was made possible by the large appropriation of funds from the GC and the strong leadership of the missionaries. This evangelistic center disappeared in the 1970s when a portion of the property was sold. From the information I can find the Tokyo Evangelistic Center was the first among the SDA "evangelistic centers"<sup>1</sup> established in the world.

Organization of Okinawa  
Mission

The Eighteenth General Meeting of the Union was held with 119 delegates at the Tokyo Central Church on March 8-13, 1953. Although there had been two local missions, North Japan and South Japan Missions, the third mission, namely, Okinawa Mission, was newly organized during the meeting. The work in Okinawa had grown well since its beginning in 1950. With the increase of two workers, there were thirty-seven baptisms during 1952. The number of the Sabbath

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<sup>1</sup>"Evangelistic centers" are institutions designed for big-city evangelism through multiple methods. Therefore, a center usually provides youth meetings, welfare activities, cooking schools and other health-education programs, regular weekly public evangelistic services, Bible classes, and a reading room. Furthermore, it is often connected with a church organization which conducts regular Sabbath services. Its supreme object is soul winning. There are some famous evangelistic centers: New Gallery Centre (London) purchased in 1953, New York Center established in 1956, Times Square Center in 1959. There are centers also in other cities, such as Cairo, Egypt; Beirut, Lebanon; Osaka, Japan; Manila and Cebu, Philippines; and Jakarta, Indonesia ("Evangelistic Centers," SDA Encyclopedia, 1976 ed., 10:440, 441).

Schools increased from one to three, and Sabbath School membership increased from four to 110 in two years. E. E. Jensen was elected as president and secretary-treasurer of the mission.<sup>1</sup>

Despite the fact that there was only one newly organized church in Okinawa, the general meeting voted to start another new mission there. The delegates must have foreseen the possibility of the mission field in the future. Geographically, Okinawa was very far from the Union office, so it was convenient for the workers and members in the island to have an independent mission. Since Okinawa was administered by the United States, it was reasonable that an American missionary be chosen as president of the mission. Consequently, Okinawa Mission was able to expand its work quickly in various lines. It was a wise and brave decision for the Union administrators to launch a new mission in Okinawa.

Newly organized churches,  
1945-1955

Table 2 shows that forty-one churches were reorganized or newly organized during 1945-1955 period. Since the number of organized churches before World War II was twenty-seven,<sup>2</sup> at least fourteen churches were newly organized from the end of the War to 1955. Thus it is appropriate to name this period "Time of restoration and Advance" in terms of the number of the organized churches.

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<sup>1</sup>"The Eighteenth General Meeting Report," Shimei, June 1953, pp. 4-10.

<sup>2</sup>See Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896 to 1950," p. 176.

TABLE 2

## NEWLY ORGANIZED CHURCHES, 1945-1955

| Year | Name of Organized Church                     |                         |                    |
|------|--|-------------------------|--------------------|
| 1945 |  |                         |                    |
| 1946 | Kagoshima (Dec. 10)                          |                         |                    |
| 1947 | Naraha (present Sodegaura, May 24)           | Amanuma (June 14)       |                    |
|      | Aizuwakamatsu (July 19)                      | Sendai (July 26)        | Irumagawa (Aug. 3) |
|      | Kujikawa (Aug. 23)                           | Nagoya (Dec. 14)        |                    |
| 1948 | Hiroshima (Jan. 24)                          | Kurume (Feb. 28)        | Ashiya (July 13)   |
|      | Fukushima (Nov. 19)                          | Sapporo (Nov. 20)       | Hakodate (Nov. 22) |
|      | Morioka (Nov. 24)                            |                         |                    |
| 1949 | Kisarazu (March 19)                          | Fujieda (April 16)      | Fukuoka (April 22) |
|      | Moji (April 23)                              | Meiji (May 14)          | Kumamoto (May 28)  |
|      | Horikiri (present Kanamachi, Oct. 1)         |                         | Imabari (Dec. 3)   |
| 1950 | Kobe (April 1)                               | Harajuku (present Tokyo | Chuo, June 3)      |
|      | Urawa (June 17)                              | Ookayama (Sept. 9)      | Yokohama (Nov. 5)  |
|      | Hodogaya (present Kamenokoyama, Dec. 16)     |                         | Kyoto (Dec. 30)    |
|      | Kokura (Autumn)                              |                         |                    |
| 1951 | Toyohashi (Jan. 21)                          | Miyazaki (Feb. 5)       | Kamakura (Feb.)    |
|      | Osaka Tsuruhashi (present Osaka Tobu, May 5) |                         |                    |
|      | Haramachida (present Sagamihara, June 9)     |                         | Hofu (June 22)     |
|      | Shuri (Oct. 27)                              | Saseho (Nov. 18)        |                    |
| 1952 |  |                         |                    |
| 1953 | Sashiki (present Yonabaru, Dec. 26)          |                         |                    |
| 1954 | Nagano (Dec. 4)                              |                         |                    |
| 1955 |  |                         |                    |

SOURCE: Shimei, the official paper of the Japan Union Mission, published monthly, from 1946 to 1956; Tsumoru Kajiyama, Shimei ni Moete [Burning spirit for the message] (Yokohama, Japan: Japan Pub. House, 1982), pp. 688-695.

From 1951 the Union was composed of the three local missions and the distribution of churches to each mission for these eleven years was: twenty-one churches to North Japan Mission; eighteen, South Japan; and two, Okinawa. It is very interesting to notice that in the Kyushu Island there were nine of forty-one local churches (about 22%) in 1955 and ten of ninety-nine (about 10%) in 1985. In other words, the SDA Church was able to increase only one church in this island for thirty years. It seems that there was no specific strategy to enter a new territory in Kyushu in 1955-1985.

#### Summary

After the War, the church was providentially and quickly restored in every line of the work by the leadership of the missionaries and the large amount of the funds received from the GC. Moreover, the church, through capable missionary administration of the Union under the Allied Occupation which backed up Christianity, was able to start new work and expand existing work during this period of postwar religious interest.

#### Evangelistic Work

After the Pacific War, what kinds of evangelistic work did the Japanese SDA Church use? What were its strategies? Additionally, what was the theology of the Church behind its methods of evangelistic work?

#### Church services restored by American soldiers

On August 18, 1945, the Sabbath just three days after the Imperial Edict of the surrender, one American soldier visited the

Amanuma Church for worship. The church building had been sold to the Tokyo Newspaper Association and become a storeroom. This young soldier surveyed the condition of the church and reported to the GC headquarters in the United States.

The following Sabbath, several soldiers came and began Sabbath School at the house of the one of the missionaries in the headquarters compound in Tokyo. The good tidings spread to the Japanese laity and they also gathered together. Thousands of American soldiers arrived in Japan as the Occupation Army and many SDA soldiers were among them. So many soldiers attended the Sabbath service at the church headquarters that the mission house was not big enough to accommodate them. They asked the Tokyo Newspaper Association to vacate the Amanuma Church building and began to hold services there. Thus the church revived and showed signs of restoration.

There was remarkable communication between the Japanese believers who had suffered from the War and the SDA soldiers who had been separated from their home country for a long time.<sup>1</sup> The Japanese people were happy to talk with the soldiers who came in and took charge of the services. Jack Sager, a soldier who acted as the Sabbath School superintendent later returned to Japan as a missionary. (In fact, I was baptized by him at the Tokyo Central Church in 1962.) Almost every Sabbath the Amanuma Church was filled with the people with the American SDA soldiers comprising half of the

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<sup>1</sup>Kajiyama, "The SDA Church in the War-8," p. 13.

audience.<sup>1</sup> In spite of the hatred between Japan and America during the War, a beautiful fellowship developed between the Japanese SDA believers and the American SDA soldiers.

To me, it was surprising to learn how many SDA soldiers were among the Occupation Army in Japan. The SDAs in America apparently had a positive attitude about their young men becoming soldiers as long as they were in the "medical corps."<sup>2</sup> A negative view about becoming soldiers was held in the Japanese SDA Church. Therefore some Japanese believers were persecuted because they refused to be trained in the army. This seems to be a controversial issue, at least in Japan, from the viewpoint of Christian ethics.

Postwar public interest  
in Christianity

Following the war, people everywhere wanted to study the Bible. They called for meetings and Bible studies. Before, it had been difficult to get people to attend public services; now, even without advertising, it was possible to draw capacity audiences. The only problems were finding of a place to meet and workers to answer the many calls that were coming from everywhere. P. H. Eldridge had

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<sup>1</sup>Nelson, "Report on Japan," p. 164.

<sup>2</sup>In America, before World War II, the number of pacifists and complete conscientious objectors among Adventists was neither large nor influential. The tide began to turn toward more definite preparation of Adventist youth for possible service. Actually, in the fall of 1940, the GC reactivated the War Service Commission. There the concept of conscientious cooperators instead of conscientious objector was born. Regarding the attitude of the American SDAs towards World War II, see R. W. Schwarz, Light Bearers to the Remnant (Mountain View, California: Pacific Press Pub. Assn., 1979), pp. 439-443.



a meeting for one hour every week at a girls' school with an enrollment of 564 in Tokyo. The audience had their Bibles and read the texts in unison. They repeated John 3:16 together, and all said, "Amen" at the close of the prayer. The Amanuma Church was completely filled with people, over half of whom were not church members. Eldridge had a baptismal class of seventy and held at least one baptism each month. The congregation was made up principally of young people.<sup>1</sup>

The postwar public religious interest produced a "people flow"<sup>2</sup> to the church. The postwar period provided one of the greatest opportunities for Christianity in the history of Japan. Why did the Japanese show such great interest in Christianity? I suggest the following reasons. (1) Since Japan had been defeated, the people no longer put confidence in the traditional Japanese religions which had cooperated with the war effort. (2) For Japan, the War was, in a sense, a war between the Japanese gods and the United States. The defeated people wanted to know the religion (Christianity) of the winning country. (3) The Allied Powers backed up Christianity. (4) Christianity came to Japan with an advanced western culture. (5) The

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<sup>1</sup>F. R. Millard, "Opportunities in Japan," Review and Herald, July 10, 1947, p. 24; V. T. Armstrong, "Visiting Our Work in Japan and Korea," Review and Herald, September 4, 1947, p. 17; W. P. Bradley, "New Interest Among Japanese," Review and Herald, October 30, 1947, p. 32; H. J. Perkins, "Return to Japan," Review and Herald, November 27, 1947, p. 32; E. E. Getzlaff, "A Change in Japan," Review and Herald, December 11, 1947, p. 17; Hoffman, "A New Day in the Sunrise Kingdom," p. 16.

<sup>2</sup>There are two meanings of the term "people flow": (1) to provide programs which will bring people to the church; (2) to move people from the left toward the right side of the resistance-receptivity axis (Reuben A. Hubbard, Masterplanning for Church Growth [Berrien Springs, Michigan: Andrews University, 1985], p. 86).

people were able to get some physical benefits by attending the Christian church.

Bible Correspondence Course  
as effective method

The Voice of Prophecy Bible Correspondence Course<sup>1</sup> started in November 1947 under the direction of P. H. Eldridge. The VOP work was an ever-thrilling adventure. The few thousand lessons first printed were expected to last six months, but they were exhausted in a matter of weeks. Without any advertising, except through denominational workers, more than 800 enrolled before the first lessons were mailed. Workers struggled to keep abreast of the demand. The number of VOP workers besides Eldridge gradually increased from two to eleven--five teachers and six young women to handle other aspects of the work--in about one year. On April 18, 1948, the office received 298 letters; 110 of them from students sending in Lesson one. Enrollments exceeded 5,700 and diplomas were mailed to 168 graduates--115 of whom signed a statement requesting baptism.

Four months later, August 16, 1948, the enrollment reached 13,078 with 860 graduates. By the end of 1948, 14,082 were enrolled, of which 1,010 were graduated, and 121 were baptized. One graduate baptized at the Amanuma Church even sent his tithe faithfully from his first knowledge about tithing.

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<sup>1</sup>An evangelistic type of correspondence course operated in connection with radio and TV programs. The Bible lessons used are designed to lead the students to Christ. From henceforth the acronym "VOP" is used in this study to refer to "Voice of Prophecy."

In the early part of 1949, the enrollments of the regular course reached 18,659; 10,892 enrolled in the new introductory course. There were 2,328 who completed the regular course of twenty-four lessons, and 274 were baptized. By early 1950, 35,000 students were enrolled for the VOP Bible Course. Of that number, 8,800 graduated and more than 600 were baptized.<sup>1</sup>

Thus, the VOP work prospered from the very beginning and was an effective means of soul-winning. Some reasons why the VOP Bible Course was so quickly accepted by the Japanese people, in my opinion, are: (1) Since Christianity became popular in Japan after the War, the people were very curious about the Christian Bible Course. (2) Since almost 100 percent of the Japanese are able to read and write, they were able to enroll to study the course.<sup>2</sup> (3) Generally, Japanese enjoy reading so they responded to the Bible course. (4) The contents of the Bible course had something both interesting and attractive to the Japanese people.

#### Success of public evangelism in Tokyo

More than 1,100 people gathered in the auditorium of the Tokyo Kasei Gakuin (a women's college) on Tuesday evening, November

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<sup>1</sup>Armstrong, "Visiting Our Work in Japan and Korea," p. 17; Paul H. Eldridge, "Voice of Prophecy in Japan," Review and Herald, January 29, 1948, p. 24; W. P. Bradley, "Cheering Word from Japan," Review and Herald, June 10, 1948, p. 24; Paul Wickman, "Many Studying Truth in Japan," Review and Herald, November 25, 1948, p. 24; Retha H. Eldridge, "Correspondence Students Baptized," Review and Herald, January 6, 1949, pp. 18, 19; Paul Wickman, "Soul Winning in Japan," Review and Herald, May 19, 1949, p. 24; Retha H. Eldridge, "35,000 Bible Students in Japan," Review and Herald, August 17, 1950, p. 24.

<sup>2</sup>Pitts, p. 95.

23, 1948, for the opening of a series of evangelistic meetings in Tokyo. B. P. Hoffman, from the Theological Seminary in Takoma Park, preached on the subject "Christianity and the Japanese." These meetings were held under the name of the VOP and conducted four times a week for the remainder of the year. In addition to Hoffman, F. R. Millard, superintendent of the Union, and P. H. Eldridge, director of the VOP, were the speakers.

It was not easy to find a suitable location for evangelistic meetings in bombed-out Tokyo. Few large auditoriums survived the fire bombings, and even the building used for the meetings was hemmed in by skeleton reminders of World War II. Despite the unheated hall, people walked past rubble in the street and climbed five flights of stairs to listen to the message. The average attendance for nineteen meetings was 700.

The VOP staff desired to reach a far larger audience, so a larger hall was secured for one meeting in Tokyo. On December 23, 1948, the last day of a series of evangelistic meetings, 3,190 people came, filling every seat and with many standing. Hoffman spoke in Japanese on the topic, "Christianity and Today's Japan." During the twenty meetings, 1,950 people enrolled for the VOP Bible Correspondence Course. This was the most ambitious series of evangelistic meetings ever attempted in Japan by any denomination.

The entire VOP staff and two groups of students from the theological department of the Japan Junior College assisted in these meetings. In addition, the young people of the Amanuma Church gave unstinted cooperation. V. E. Adams and his staff from the Japan Publishing House took charge of the literature sales. These meetings

demonstrated the great potential of public evangelism and pointed out the challenge of the big cities of Japan.<sup>1</sup>

This amazing success of public evangelism in Tokyo seems to have been due to the postwar public religious interest in Japan. I admire the missionaries who understood the times and held such a big campaign. Since then, no single evangelistic meeting has been able to bring more than 3,000 people into the Japanese SDA Church. It is good to remember that the three missionaries who spoke to the audience during the campaign were well known as fluent speakers of Japanese.

#### First broadcast of the VOP

At eight o'clock Sunday morning, April 24, 1949, the SDAs gave a half-hour broadcast to the entire Japanese nation. Only once before had the SDA Church been represented by a short talk on the Japanese radio, but this time a full program was given. Since it was Easter Sunday, the "Morning Light," as the broadcast was called, carried the listener forward from the time of Christ's resurrection. By song, speech, and Bible story the importance of the age was highlighted. The program was climaxed with the stirring hymn, "Jesus Is Coming Again." Although foreigners could not speak on the radio at that time, the missionaries--F. R. Millard, W. W. Konzack, and V. E. Adams--joined the choir. P. H. Eldridge planned the program, and

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<sup>1</sup>Retha H. Eldridge, "Evangelism in Japan," Review and Herald, December 30, 1948, p. 24; Paul H. Eldridge, "Greater Evangelism in Japan," Review and Herald, February 17, 1949, pp. 1, 20; F. R. Millard, "Japan Union Mission," Far Eastern Division Outlook, March 1949, p. 5.

Mrs. Eldridge providing the organ accompaniment.<sup>1</sup> It was a historical event for the church to have a thirty-minute radio program. This was the first step that in a few years became a weekly broadcast.

#### VOP and public effort

A ten-day series of evangelistic meetings, held all over the country under the auspices of the VOP, began on May 22, 1950. Meetings were held in about twenty places, with each location handling the same topic on a given night. This ten-day campaign was considered "seed-sowing." It was followed up early in October with a similar nation-wide program which run until the end of the year. The idea resulted from a workers' meeting held in February and conducted by A. L. White from the GC and R. S. Watts, ministerial secretary of the FED.

Considerable time and effort was given for laying out plans for the evangelistic campaign, making a list of subjects, preparing advertising material in Tokyo, and making arrangements. This was a first attempt at such a program and another step in cooperative evangelism between the public-type effort and the VOP.<sup>2</sup>

Cooperative evangelism of the VOP and public-type effort in local churches was a good approach for the people. Since the VOP Bible Correspondence Course had become quite popular among the

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<sup>1</sup>Retha H. Eldridge, "Radio Broadcast in Japan," Review and Herald, April 7, 1949, p. 24; idem, "Radio Program, Tokyo," Review and Herald, June 23, 1949, p. 19.

<sup>2</sup>W. E. Nelson, "Evangelistic Plans in Japan," Review and Herald, May 4, 1950, p. 24; V. T. Armstrong, "Expanding Work in Japan," Review and Herald, August 17, 1950, p. 16.

people, each local church was able to invite the students enrolled in the course to the public meetings. Thus, it appears that the VOP gradually took the initiative in the evangelism in Japan. It may be well to note here that for such a nationwide evangelistic campaign to be held simultaneously at all local churches, the opening date must be carefully selected to accommodate churches in different situations.

#### Korean church in Osaka

On May 5 (Sabbath), 1951, fourteen Koreans were baptized in a pool at the foot of the Nunobiki Falls in Kobe. These were the first fruits of an evangelistic effort held for the Koreans in Osaka by James M. Lee, George Munson, and fellow workers who had been forced to leave Korea on account of the Korean War. Consequently, the first Korean SDA Church was organized in the South Japan Mission on this day. This was, in fact, the first SDA Church in Osaka, the second largest city in the FED. This newborn church included fourteen Koreans and fourteen missionaries who were waiting to reenter Korea.<sup>1</sup> At that time, it was estimated that approximately 300,000 Koreans lived in Osaka.<sup>2</sup> Moreover, it was also said that there were 75,000 Koreans in Kobe, Osaka, and Kyoto.<sup>3</sup>

On September 8, the new church building was dedicated for the

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<sup>1</sup>Theodora Wangerin, "Baptism at Nunobiki Falls, Kobe, Japan," Review and Herald, July 5, 1951, pp. 15, 16.

<sup>2</sup>"Far Eastern Division, Overseas," Review and Herald, May 17, 1951, p. 20.

<sup>3</sup>V. T. Armstrong, "Dedication of Korean Church, Osaka, Japan," Review and Herald, December 13, 1951, p. 17.

Korean congregation in Osaka, a city of some 4,000,000 people. The dedicatory sermon was given by V. T. Armstrong, president of the FED. Others present were C. W. Lee, president of the Korean Union; V. E. Kelstrom, president of the South Japan Mission; and F. R. Millard, president of the Japan Union Mission. This was the second Korean church in Japan; the other one was in Tokyo.<sup>1</sup>

One must admire the missionaries who worked for Koreans in Japan while they were waiting to go back to Korea after the Korean War. Their work effectively demonstrates a strategy of mission called the "homogeneous-unit theory."<sup>2</sup> Even now, in the 1980s, there are 675,000 Koreans in Japan.<sup>3</sup> Some strategic planning should be done to reach them with the SDA message.

First baptism and church  
on Okinawa

On May 26 (Sabbath), 1951, Mrs. Sumiko Tsukayama was baptized. She was the first convert to the SDA Church in Okinawa. Known as one of the most outstanding Christian workers on the island, her first real contact with the SDA message was through her uncle, M. Yahiku, an SDA who lived in Hawaii. On this Sabbath, when E. E.

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<sup>1</sup>Ibid.

<sup>2</sup>According to the "homogeneous-unit theory," men and women like to become Christians without crossing linguistic, racial, and class lines (Donald A. McGavran, Momentous Decisions in Missions Today [Grand Rapids, Michigan: Baker Book House, 1984], p. 100).

<sup>3</sup>Bunge, ed., p. 70.



Jensen preached on the subject of baptism in the Sashiki schoolhouse, M. Yahiku interpreted the sermon into Japanese.<sup>1</sup>

The first church building on Okinawa was dedicated on Sabbath afternoon, October 20, 1951. A large number of friends from various parts of the island came to the service conducted by S. Ogura, field secretary of the Union. The Shuri mayor gave an official welcome in behalf of the city; and congratulations were extended by the president of the Ryukyu University, the president of the United Church on Okinawa, and one lay representative. The building had an auditorium with a seating capacity of 125 and a large classroom.<sup>2</sup>

From my observation, I can say that the dedication of Mrs. Tsukayama and her many contributions to the SDA Church in Okinawa, was evidence of God's providence and grace.

#### Active work through Evangelistic Center in Tokyo

At the time the Evangelistic Center was dedicated, February 10, 1952, Tokyo was the third largest city in the world. That night commemorative evangelistic meetings were started. They were held five times a week and continued for the fifty nights. P. H. Eldridge was the speaker; W. T. Clark was in charge of the music; and T. Kajiyama, pastor of the Amanuma Church, was the Japanese support person. The first night, Eldridge's topic was "We Need God Especially Today." The audience of 614 exceeded by more than 100 the seating capacity of the church.

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<sup>1</sup>E. E. Jensen, "First Baptism on Okinawa," Review and Herald, August 9, 1951, pp. 15, 16.

<sup>2</sup>E. E. Jensen, "First Church on Okinawa," Review and Herald, February 7, 1952, p. 31.

In spite of an unusual amount of snow during February when the meetings began, attendance averaged over 400.<sup>1</sup> Near the end of the series, 81 people signed the pledge to keep the Sabbath, and Sabbath attendance approximately doubled the church membership.<sup>2</sup> Attendance over the whole series averaged 320, 83 of whom signified their intention to keep the Sabbath; 112 people requested baptism.<sup>3</sup>

In 1954, another series of evangelistic meetings was held by Eldridge. His opening topic, preached in Japanese, was "Kike! Sekai ni Hibiku Koe" ("Listen! A Voice Resounding Throughout the World"). Over 600 people attended on the opening night, Sunday, October 10. Because of lack of adequate seating, several had to listen in a nearby building through an installed speaker. Most of the seats in the main auditorium were reserved. It was estimated that at least 450 of the 600 attending were non-SDAs.

Nightly features during the meetings were health talks by the physicians and nurses of the TSH, special musical programs, Bible-marking classes, and colored movies and slides. While P. H. Eldridge was evangelist and campaign director, L. R. Van Dolson was campaign manager. Nine advanced theology students from Japan Missionary College took part in the field training provided by this effort. T. H. Blincoe was director of the field school. In addition, ministerial interns, assistant pastors, and Bible workers from both

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<sup>1</sup>Retha H. Eldridge, "New Evangelistic Center in Tokyo," Review and Herald, April 17, 1952, p. 1.

<sup>2</sup>W. E. Nelson, "Success Attending Work of Tokyo Evangelistic Center," Review and Herald, May 15, 1952, p. 24.

<sup>3</sup>Retha H. Eldridge, "Tokyo Central Church Effort," Review and Herald, June 26, 1952, p. 17.

the North and South Japan Missions helped in the effort.<sup>1</sup> At the conclusion of the series, 395 non-SDA showed a definite interest. While 89 desired to join a baptismal class, 50 wanted to be baptized as soon as possible.<sup>2</sup>

The decision of the Union leaders to erect the Evangelistic Center in Tokyo was a good one. It was used frequently for public evangelism which attracted the people in Tokyo.

#### Radio broadcast of the VOP

When Paul Wickman, GC secretary of Radio Department, came to Japan, he and a few workers were impressed to visit the administrators of Radio Tokyo. They knew that Japan was a Buddhist country and that many believed one Christian program (the Lutheran Hour, at that time), was sufficient. For two hours, they explained the SDA worldwide picture of broadcasting.

As a result, the Japanese VOP program began August 2, 1952, through JOKR, a 50,000-watt station which reached 40,000,000 Japanese. The broadcast was heard each Sabbath at 8:30 a.m. P. H. Eldridge was the program director and speaker. The program was made according to a format similar to that of the American VOP broadcast.<sup>3</sup>

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<sup>1</sup>L. R. Van Dolson, "Tokyo, Japan, Evangelistic Effort," Review and Herald, December 9, 1954, pp. 1, 19.

<sup>2</sup>L. R. Van Dolson, "Tokyo Effort Creates Large Interest," Review and Herald, February 17, 1955, p. 19.

<sup>3</sup>Paul Wickman, "Radio Broadcast to Begin in Japan," Review and Herald, July 24, 1952, p. 19.

Thus, Japan was the first union to use VOP radio broadcast in the FED.<sup>1</sup>

When P. H. Eldridge and his wife returned to the United States on furlough in September 1952, he went to the VOP headquarters in Glendale, California, to produce the 1953 series of Japanese programs there. Using the King's Heralds quartet and Del Delker for the vocal music, he completed the fifty-two programs for 1953 after six months of concentrated effort. The King's Heralds quartet and Del Delker recorded 148 gospel songs in the Japanese language.

At the beginning of 1953, eight stations carried the VOP program each week throughout Japan. It was estimated that at least 60,000,000 of Japan's population were within the range of these stations.<sup>2</sup>

Additionally, the Japanese VOP program started broadcasting over Radio Okinawa (KSAR 740 kc) on July 4, 1954. Amazingly the manager agreed to broadcast the program on a weekly basis indefinitely--free.<sup>3</sup>

The beginning of VOP radio broadcasts in Japan in 1952 was an epoch-making event for the SDA Church. The North American nationwide radio broadcast of VOP had been inaugurated in 1942, only ten years earlier. I can remember listening to the VOP radio broadcast with my mother even before my conversion. I cannot forget

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<sup>1</sup>W. H. Branson, "The Far Eastern Division Council," Review and Herald, January 22, 1953, p. 16.

<sup>2</sup>Paul H. Eldridge, "Broadcasting the Message in Japan," Review and Herald, July 30, 1953, pp. 15, 16.

<sup>3</sup>E. R. Walde, "Voice of Prophecy Broadcasts in Okinawa," Review and Herald, July 22, 1954, p. 24.

the fluent and friendly Japanese of P. H. Eldridge coming through the radio.

Baptism through the VOP program

By the middle of 1952, the VOP Bible Correspondence School, without any advertising, had 102,186 enrollments. There were 34,591 active students, 16,034 graduates, and 1,180 baptisms. Since there were nearly 1,700 baptisms between 1945 and 1952, it could be said that about 69 percent of them came through the VOP program.<sup>1</sup>

According to Eldridge, by the middle of 1954, the VOP had been the greatest single evangelistic agency in Japan. Eighty percent of all baptisms had come from among the VOP Bible school students and 15 percent of all graduates from the senior Bible school had become church members. The VOP broadcast had the reputation as the finest religious radio program in Japan. The music of the King's Heralds and Del Delker, singing in Japanese, was especially well received.<sup>2</sup> The report of the VOP Bible school for the year 1954 indicated that 17,063 enrollments were received; 6,630 students were added; 2,713 students were graduated; and that 103,748 test papers were corrected.<sup>3</sup>

Since my own conversion to the SDA Church was through the VOP Bible Correspondence School, I can confirm that it was a most

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<sup>1</sup>Paul Wickman, "Radio Evangelism Around the World," Review and Herald, September 18, 1952, pp. 4, 5.

<sup>2</sup>"Voice of Prophecy in Japan," Review and Herald, July 1, 1954, p. 16.

<sup>3</sup>J. Ernest Edwards, "Growth of Radio Evangelism in Japan," Review and Herald, April 28, 1955, pp. 24, 25.

efficient method for leading the people to the church at that time. Much credit for this goes to the superhuman work of P. H. Eldridge, president of the North Japan Mission, who was director and speaker of the VOP broadcasting, and also evangelist and pastor of Evangelistic Center in Tokyo, though he might not have carried out all these responsibilities simultaneously. His wife, Retha Eldridge, was director of the VOP Bible Correspondence School.

Numerical growth and decline of  
the evangelistic work,  
1945-1955

Table 3 and the graph in figure 2 show the numerical growth and decline of the number of churches, Sabbath Schools, baptisms (including professions of faith), church membership, and Sabbath School membership from 1945 to 1955. Because of World War II, no data exist 1945, and the statistics for 1946 are partially lacking.

There had been twenty-seven churches before the War, and by 1949 that number had been quite well recovered. A significant increase nine churches was seen in 1951. After 1951, the number of churches grew slowly until 1955. (See table 3.)

Although the number of Sabbath Schools declined in 1947, it grew rapidly again until 1950 and moderate growth continued until 1955 (except for 1954). Since Japan Missionary College had more than twenty Branch Sabbath Schools during this period, the college obviously contributed to the rapid growth. The rise in the number of baptisms was dramatic, 1946 to 1948, but fluctuated after 1948. Previous to the War, the largest number of baptisms in the history of

TABLE 3

STATISTICAL REPORT OF THE EVANGELISTIC  
WORK, 1945-1955

| Year | Churches | Sabbath Schools | Baptisms* | Church Membership | Sabbath School Membership |
|------|----------|-----------------|-----------|-------------------|---------------------------|
| 1945 | -        | -               | -         | -                 | -                         |
| 1946 | -        | 34              | 20        | 600               | 1,392                     |
| 1947 | 14       | 23              | 121       | 662               | 864                       |
| 1948 | 16       | 36              | 388       | 1,079             | 1,908                     |
| 1949 | 28       | 48              | 276       | 1,409             | 3,670                     |
| 1950 | 31       | 60              | 377       | 1,781             | 4,220                     |
| 1951 | 40       | 64              | 352       | 2,122             | 5,188                     |
| 1952 | 41       | 70              | 353       | 2,454             | 5,322                     |
| 1953 | 41       | 71              | 289       | 2,733             | 5,541                     |
| 1954 | 44       | 70              | 309       | 3,005             | 6,077                     |
| 1955 | 44       | 77              | 263       | 3,214             | 6,310                     |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1945-1955); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1954-1955).

\*Baptisms include those accepted by profession of faith.

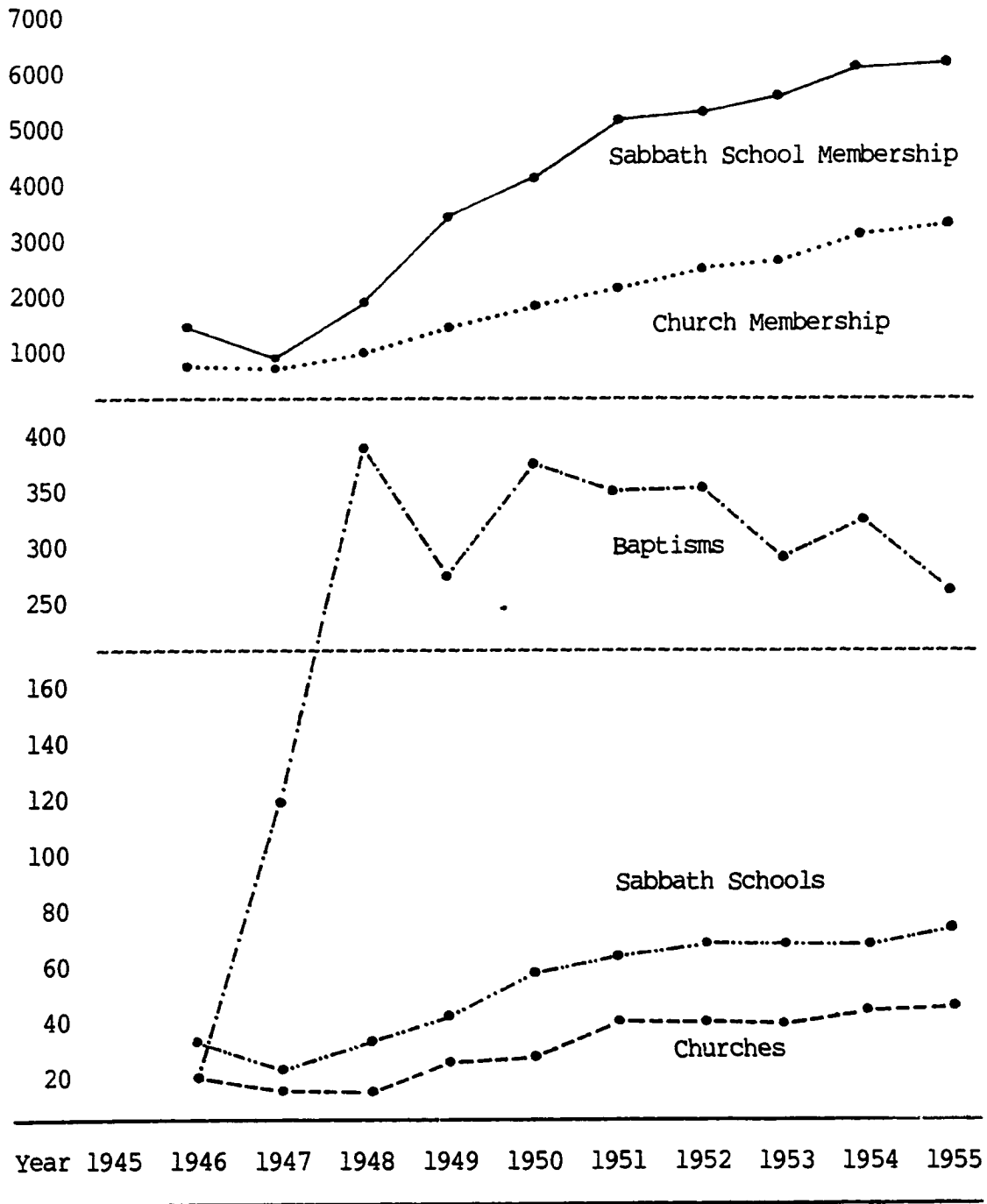


FIGURE 2: Trend of the evangelistic work, 1945-1955.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1945-1955); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1954, 1955).



the SDA Church in Japan was 133 in 1937.<sup>1</sup> The 200 to 300 and more baptisms per year during this period was apparently due to the public postwar interest in religion. Prior to the War, there were 1,247 church members in 1941. Since membership records were taken away by the authorities during the War, members were reinstated in 1946 by confession of previous membership. After that year, generally, the church membership grew consistently until 1955. Even if the church membership of 1946 had been 1,247, the decade growth rate (DGR) would have been 157.7 percent. This DGR is exceptionally high when compared to the DGR of 51.3 percent from 1932 to 1941.

Although Sabbath School membership declined a little in 1947, it grew quickly until 1951 and grew consistently but more slowly the last four years. The quick growth of the Sabbath School membership was probably due to JMC, which had 2,000 to 2,500 members in its Branch Sabbath Schools during this period. It was idealistic to have Sabbath School membership about two times that of the church membership.

Numerical growth and decline of  
evangelistic workers related  
to other factors, 1945-1955

Table 4 shows the statistical report of the number of evangelistic and other workers from 1945 to 1955. The graph in figure 3 indicates the ratio of evangelistic workers to baptisms, total workers, and church members. According to the table, the

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<sup>1</sup>Regarding the prewar membership, see Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896 to 1950," pp. 48, 126, 176.

TABLE 4

STATISTICAL REPORT OF EVANGELISTIC AND  
OTHER WORKERS, 1945-1955

| Year | Evangelistic Workers  |                       |                           | All Other<br>Regular<br>Workers | Total<br>Workers |
|------|-----------------------|-----------------------|---------------------------|---------------------------------|------------------|
|      | Ordained<br>Ministers | Licensed<br>Ministers | Literature<br>Evangelists |                                 |                  |
| 1945 | -                     | -                     | -                         | -                               | -                |
| 1946 | 9                     | 6                     | 2                         | 13                              | 30               |
| 1947 | 10                    | 11                    | 10                        | 34                              | 65               |
| 1948 | 17                    | 10                    | 15                        | 52                              | 94               |
| 1949 | 16                    | 14                    | 112                       | 70                              | 212              |
| 1950 | 16                    | 15                    | 120                       | 117                             | 268              |
| 1951 | 22                    | 19                    | 133                       | 126                             | 300              |
| 1952 | 23                    | 15                    | 133                       | 99                              | 270              |
| 1953 | 31                    | 23                    | 83                        | 137                             | 274              |
| 1954 | 32                    | 21                    | 73                        | 145                             | 271              |
| 1955 | 27                    | 19                    | 72                        | 306                             | 424              |

SOURCE: Annual Statistical Report of the Seventh-day Adventists  
(Washington, D.C.: General Conference of Seventh-day Adventists,  
1945-1955).

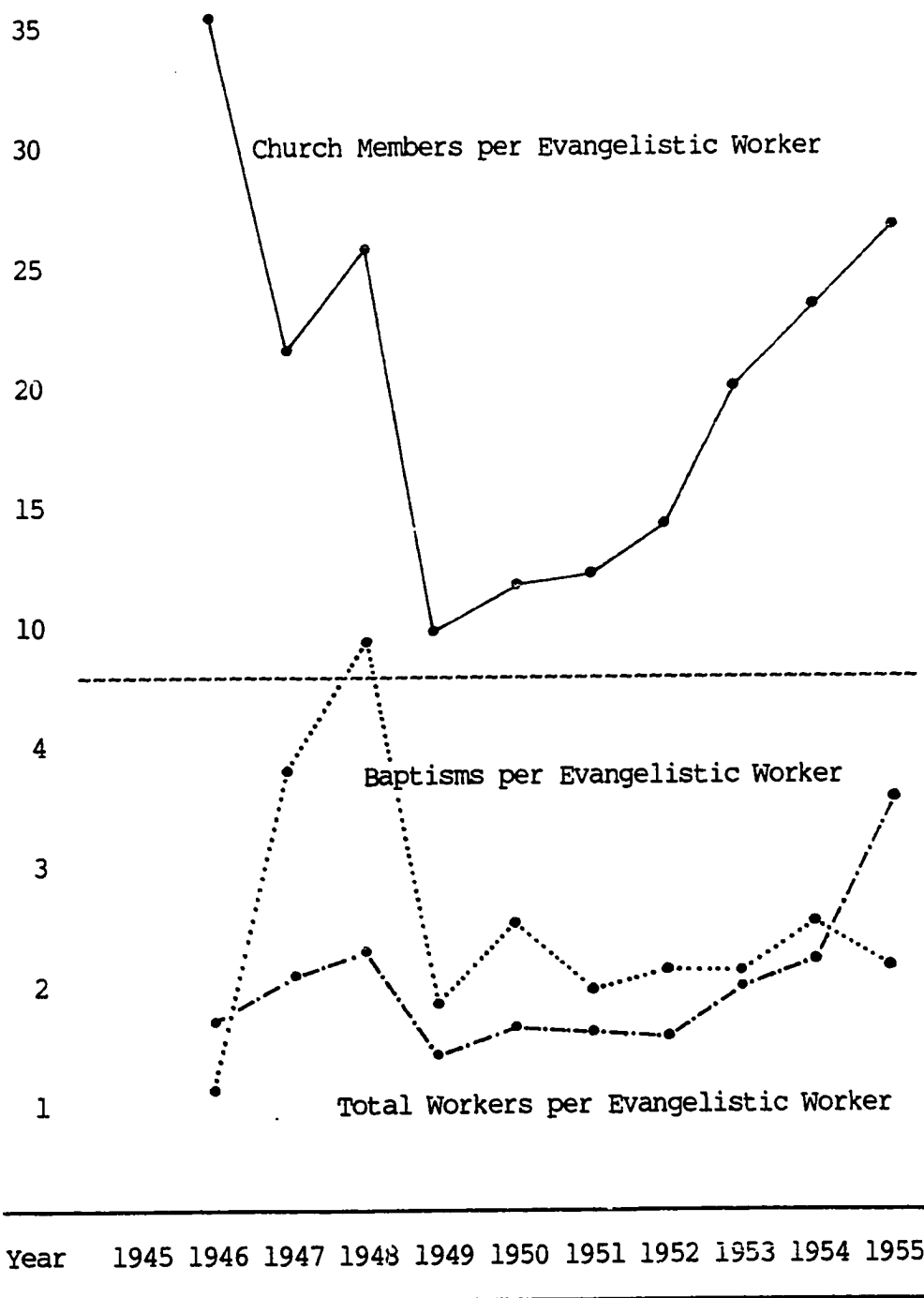


FIGURE 3: Ratio of evangelistic workers to baptisms, total workers, and church members, 1945-1955.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D. C.: General Conference of Seventh-day Adventists, 1945-1955).

number of evangelistic workers grew continuously during 1946-1951, quickly in 1949, and it declined consistently from 1952 to 1955. Both the growth and decline of the number of evangelistic workers were due to the growth and decline of the number of literature evangelists except for 1952. The number of all other regular workers increased year after year except for 1952.

The total number of workers per evangelistic worker, according to the graph in figure 3, shows ups and downs from 1946 to 1955. Its rapid decline in 1949 was due to the rapid growth of the number of literature evangelists and its quick increase in 1955 was due to the quick increase of the number of all other regular workers (see table 4). Although the ratio of Japanese evangelistic workers to total workers in 1955 was 3.6, the world ratio was about 2.6.<sup>1</sup> The ratio of evangelistic workers to baptisms increased very quickly during 1947-1948 and this steep growth was due to the large number of baptisms and small number of evangelistic workers (see table 3 and 4). To the contrary, its steep decline in 1949 was due to the large number of literature evangelists. From 1950 to 1955 it did not change significantly. While Japanese baptisms per evangelistic worker in 1955 was 2.2, the world ratio was about 4.9.<sup>2</sup> In relation to the ratio of evangelistic workers to church members, its steep decline in 1947 and 1949 was due to the rapid growth of evangelistic workers (see table 4). It, however, increased gradually in 1950-1952 and quickly in 1953-1955 because of the significantly decreased

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<sup>1</sup>"World Workers 1935-1985," Ministry, December 1986, p. 14.

<sup>2</sup>"World Ratio of Evangelistic Workers to Baptisms," Ministry, December 1986, p. 16.

number of evangelistic workers (see table 4). The Japanese ratio of evangelistic workers to church members in 1955 was 27.2 and the world ratio was about 62.<sup>1</sup>

Tithe and Sabbath School mission offerings, 1945-1955

Table 5 and the graph in figure 4 indicate the growth and decline of tithe and Sabbath School mission offerings from 1945 to 1955. No data in 1945 and incomplete statistics in 1946 are due to World War II.

The total tithe increased steadily except in 1948, and it increased remarkably from 1951 to 1953. This latter increase was due to the growth of the membership of the SDA Church, and probably was also affected by the postwar economic restoration in Japan, especially after the Korean War in 1950. The average total tithe per year for the ten years, 1932-1941, was US\$11,729.47, the average for 1946-1955 was US\$36,996.09--a 315 percent increase over the previous decade.

Figure 4 graphically displays the tithe per capita, its rapid growth in 1947, and its fantastic drop in 1948. The high tithe per capita recorded in 1947 resulted from the 600 faithful members who had put aside their tithes throughout the war years and brought them to the church in accordance with the restoration of the church throughout the country. Consequently, in the next year, 1948, the total tithe showed a sharp decrease despite the fact that there were 388 baptisms. After 1948, the per capita tithe increased well from

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<sup>1</sup>"World Ratio of Evangelistic Workers to Membership," Ministry, December 1986, p. 17.

TABLE 5

STATISTICAL REPORT OF TITHE AND SABBATH SCHOOL  
MISSION OFFERINGS, 1945-1955

| Year | Total Tithe Receipts for the Year, from both Foreign and Native | Tithe per Capita | Total Sabbath School Offerings for World Missions | Sabbath School Offerings for World Missions per Capita |
|------|---|------------------|---|--|
| 1945 | \$ -  | \$ -             | \$ -  | \$ -   |
| 1946 | 9,490.50  | 15.82            | -   | -  |
| 1947 | 22,232.49   | 33.58            | 3,846.08  | 4.45   |
| 1948 | 10,306.07   | 9.55             | 3,334.08  | 1.75   |
| 1949 | 22,804.04   | 16.18            | 3,674.47  | 1.00   |
| 1950 | 25,477.18   | 21.11            | 4,488.49  | 1.06   |
| 1951 | 36,671.00   | 24.56            | 6,573.45  | 1.27   |
| 1952 | 49,988.61   | 26.24            | 8,202.42  | 1.54   |
| 1953 | 59,890.65   | 26.88            | 8,980.44  | 1.62   |
| 1954 | 63,913.66   | 25.14            | 9,297.18  | 1.50   |
| 1955 | 69,186.66   | 24.58            | 9,697.60  | 1.54   |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1945-1955); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1954-1955).

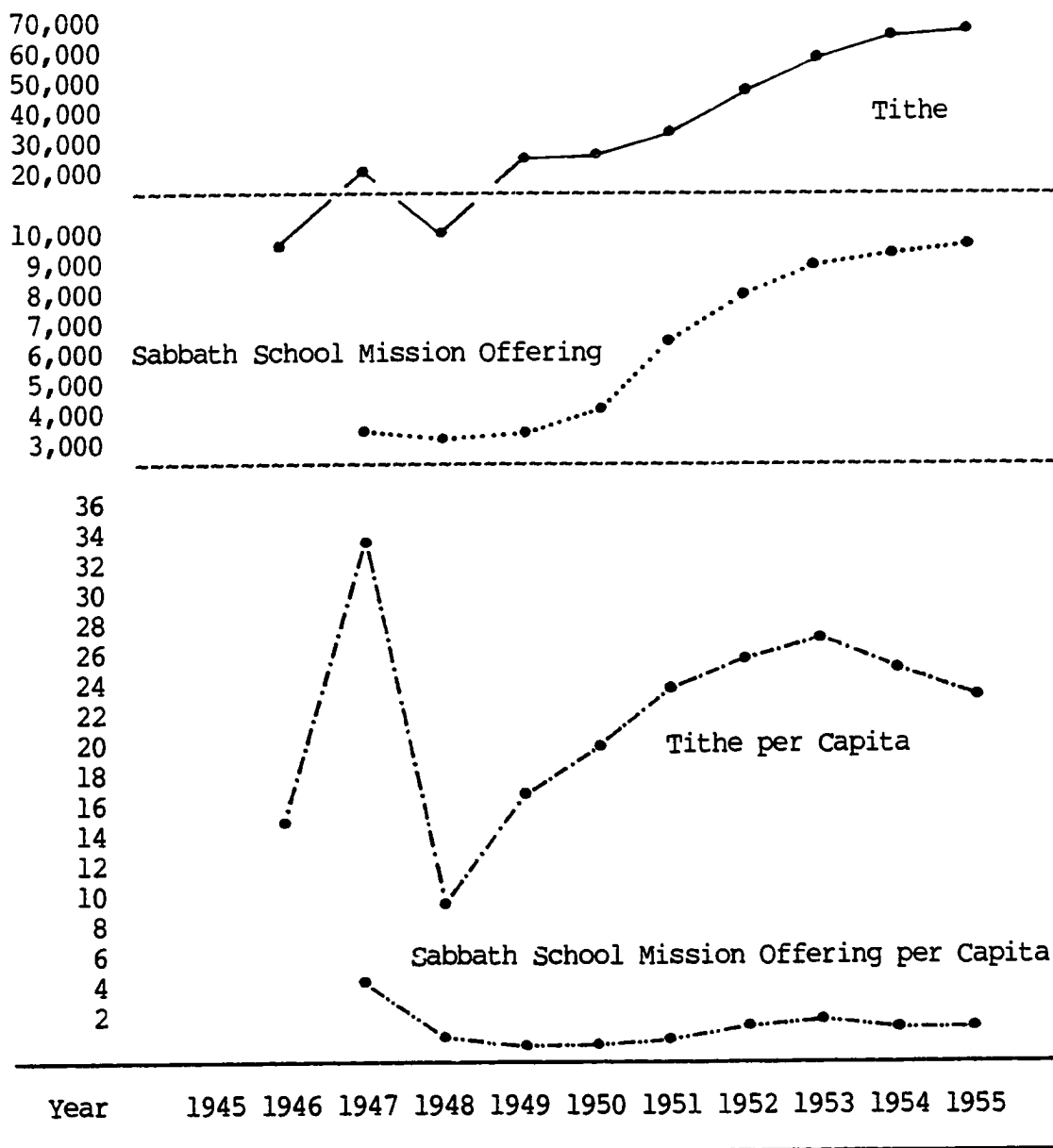


FIGURE 4: Trend of Tithe and Sabbath School mission offerings, 1945-1955.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1945-1955); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-Day Adventists, 1954, 1955).

1949 to 1951, increased moderately in 1952 and 1953, and declined in 1954 and 1955.

The graph in figure 4 also shows that the total Sabbath School mission offering follows almost the same pattern as the total tithe. It also indicates steep growth from 1950 to 1952, and a moderate increase until 1955. Since the highest total Sabbath School mission offering before the war was US\$3,958.53 in 1931, it is evident that the postwar increase in offerings was due to membership growth of the Sabbath School and economic development of Japan after the war. Per capita Sabbath School mission offerings, except for 1947, remained on a plateau during 1945-1955. The mission offering per capita was high in 1947 for the same reason the tithe per capita was high in the same year. This plateau also may have been due to the many children who attended Branch Sabbath Schools, and could not give as much offering as adults. Perhaps the church lacked promotion of the Sabbath School mission offering.

#### Summary

After the War, in order to respond to the needs of the nation, the church immediately restored its work and began a strong evangelistic program using all possible methods including public evangelistic meetings and the VOP Bible Correspondence Course with its radio broadcasting--apparently the most effective means for winning the people to Christ during that time. It should also be noticed that a Korean church was established in Osaka, and the first church in Okinawa was dedicated.



Publishing Work

After the War how was the publishing work restored? Was it able to play an important role again in the soul-winning work of the Union?

Reopening of the publishing house

Since most Japanese people could read, the use of literature was the most effective and practical medium for spreading the gospel under the postwar conditions when there was great public religious interest. However, the rehabilitation of the publishing work was a most difficult problem. The buildings and equipment of the JPH had been damaged by people who had controlled and occupied it during the War. Furthermore, only one of the entire prewar staff of workers was employable. Therefore, the publishing house was compelled not only to restore its physical plant and machinery but also to train an entire staff of inexperienced young people.

In spite of those difficulties, the work was reopened and expanded. Through the liberality of the Review and Herald Publishing Association and the Pacific Press Publishing Association, US \$45,000.00 worth of equipment was purchased. V. E. Adams, appointed as publishing manager in 1947, set the machinery into operation.<sup>1</sup>

Right after the War, the Japanese name of the publishing house was changed from Toa Fukuinsha to Fukuinsha (the Gospel Association).<sup>2</sup>

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<sup>1</sup>Paul H. Eldridge, "Japan Publishing House," Review and Herald, September 30, 1948, p. 18.

<sup>2</sup>Tsumoru Kajiyama, "Japan Publishing House," Shimei, May 1966, p. 2.

It seems that by God's grace the JPH was reopened. Behind this opening, was generous aid from two SDA publishing associations in America--another evidence of the advantage of a world church for SDAs.

Republishing of the  
evangelistic paper

The evangelistic paper Health and Life had been suspended in September 1943, but it was republished beginning with volume forty-five in October 1946 under the name of Jicho (Signs of the Times). Most of the workers who prepared the paper also performed other duties. The editor of the Jicho, Toshio Yamagata, also taught at Nihon Saniku Gakuin (Japan Junior College). Jicho reached a monthly single-copy sale of 30,000, with a possibility that there would have been more sales, had the staff been able to produce more copies.<sup>1</sup>

Thus after three blank years, the evangelistic paper was again published. Moreover, it increased 20,000 to 21,000 per month in 1940 to 30,000 in 1946. In retrospect, it is amazing that a small body of colporteurs and 600 church members could accomplish so much in 1946. Now after forty years, the number of copies of the Japanese Sings of the Times is still less than 60,000 with fifty-four colporteurs and 11,220 church members. Some say that the huge

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<sup>1</sup>Paul H. Eldridge, "Opening Our Work Again in Japan," Review and Herald, January 23, 1947, p. 11; idem, "Japan Publishing House," p. 18; Inada, "Cry for 70 Years," p. 16; idem, "70-Year Festival of Signs of the Times," Shimei, December 1971, p. 20.

postwar sales of the evangelistic paper was due to a "lack of reading materials in Japan because of prolonged wars."<sup>1</sup>

Jicho was renamed Signs of the Times from the January 1954 issue. The popularity of English in Japan was the reason for changing the name again.<sup>2</sup>

#### First postwar colporteur institute

##### Institute of the Union

The first postwar colporteur institute of the Union since 1939 was held the first week of October 1948 at the Japan Junior College. Thirty-three colporteurs from all parts of Japan came to the meeting. Some of them were prewar colporteurs with many years' experience; others were entering the work for the first time. In addition to the colporteurs, the entire student body faithfully attended the two daily general instruction periods. Although 50,000 copies of So Little Time, a missionary book, were printed in Japanese just in time for the institute, magazines and small books were the only literature available for colporteurs. The Great Controversy was being printed in Japanese at the time.

Every delegate showed unusual interest in the general instructions, drill work, and other features of the institute. All pledged to put in faithful time and to carry the gospel as fast as possible to their assigned territories. They set goals for souls as

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<sup>1</sup>Kajiyama, Shimei ni Moete, pp. 516, 517.

<sup>2</sup>"Reason of Renaming," Signs of the Times, January 1954, p. 4.

well as for sales. Thus, the first postwar colporteur institute ended successfully.<sup>1</sup>

It was good timing to hold the Union-wide colporteur institute to renew the publishing work in Japan. The publishing secretary of the Union was V. E. Kelstrom at that time.<sup>2</sup>

Institutes of the local missions

In June 1949, eighty-eight colporteurs attended two other institutes. Fifty attended the North Japan Mission institute held in Tokyo, and thirty-eight gathered at the South Japan Mission institute held at Beppu, Oita-ken on Kyushu Island. Twenty thousand copies of the Japanese edition of The Great Controversy came from the press just in time for the institutes. This was a most timely book for Japan, because in June the Roman Catholic Church celebrated its four hundredth anniversary of the coming of the Jesuit missionary Francis Xavier. Special instructions on the sale of the book was given at both institutes, as well as daily studies from the book itself. After those institutes, one colporteur sold eighteen copies in one day, and another seventy copies in four weeks. Several colporteurs averaged five orders a day.<sup>3</sup>

From the viewpoint of missiology, some questions related to publishing of The Great Controversy must be raised. Japan was not a

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<sup>1</sup>George A. Campbell, "Colporteur Work in Japan," Review and Herald, December 9, 1948, pp. 1, 20; idem, "In the Land of the Rising Sun," Review and Herald, September 8, 1949, p. 19.

<sup>2</sup>Year Book of the Seventh-day Adventist Denomination (1949), p. 114.

<sup>3</sup>Campbell, "In the Land of the Rising Sun," pp. 19, 20; G. A. Huse, "Colporteur Work in Japan," Review and Herald, November 17, 1949, p. 24.

Christian country. Then why was this the main book for colporteurs to sell at that time. Of course, they sold primarily to Christians including Catholics, but some books were also sold to non-Christians. Just as Patriarchs and Prophets, published in 1922 as the first large SDA book in Japanese, had sold well, so this book was also accepted by the people. Until recently, the writings of Ellen G. White have been the primary products of the JPH, and colporteurs have sold them quite well. Obviously, eschatology, the dominant theology for the SDA mission, influenced the publishing work. But one must ask, Could the consumers understand the contents of the books? Why did the publishing house not produce books introducing Christianity to non-Christian people? These difficult questions cannot be easily answered. They are considered further in other chapters.

#### New location and dedication of the JPH

A twenty-five-acre tract of land for the publishing work was bought at Kamikawai-cho, nine miles from the heart of the port city of Yokohama. After the new buildings had been erected, the JPH transferred from the headquarters compound in Tokyo in October 1950. The modern, well-equipped press building had 15,000 square feet of floor space. Besides this, three missionary homes, seven cottages, and two dormitories for national workers were erected.<sup>1</sup>

The dedication of the JPH was held on October 18, 1953, at the auditorium of the publishing house. More than fifty guests

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<sup>1</sup>F. R. Millard, "Japan Union Mission," Far Eastern Division Outlook, March 1951, p. 5; "Far Eastern Division," p. 20; Kajiyama, "Japan Publishing House," p. 2.

included representatives of the Japan Bible Society, Christian Newspaper, and others. V. T. Armstrong, A. N. Nelson, and F. R. Millard also participated in the dedication.<sup>1</sup>

I have always been amazed when visiting the SDA properties bought by the missionaries. Each property is located in a first-class area in the city or town and has enough space for its purpose. This new property for the publishing house was no exception. It is a very beautiful and valuable piece land. Without special funds from the GC and the foresight of the missionaries, such a property could never have been obtained. Now the national workers were challenged to use these properties efficiently to carry on the missionary task in Japan. The use of property is a contemporary issue of the Japan Union today. It is not always wise to sell such good land at a high price and buy new land at a low price and build a new building on it with the rest of the money. The reasons for this are discussed later when such a case is considered.

#### Progress of literature evangelism

According to Marvin H. Reeder, publishing secretary of the Union, there were eighty colporteurs by the middle of 1950. One year later, mid 1951, there were 163 literature evangelists. The literature work was going forward so rapidly that the JPH found it very difficult to supply enough literature to meet the demands.<sup>2</sup>

During the year 1952, seventy-nine people became Christians

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<sup>1</sup>"Fukuinsha (the Japan Publishing House) Dedication Ceremony," Shimei, December 1953, p. 36.

<sup>2</sup>B. E. Wagner, "Literature Evangelism in Japan," Review and Herald, August 23, 1951, p. 24.

through literature evangelism. In 1953, the Union had 185 colporteurs. These literature evangelists, together with the employees in the JPH, represented 20 percent of the entire membership of the Union. In other words, one-fifth of the baptized church members were engaged in the publishing work.<sup>1</sup> According to K. W. Tilghman, manager of the JPH, the first Japanese edition of Education by Ellen G. White was printed in 1953. It was thought that the 5,000 copies would last for about a year. It was sold out in less than four months.<sup>2</sup>

This again is evidence that literature evangelism has been one of the most effective methods to evangelize the people. Of course, these colporteurs were self-supporting gospel workers.

Numerical growth and decline of the publishing work, 1945-1955

Table 6 and the graph in figure 5 show the growth and decline of the number of colporteurs, publishing-house employees, book sales, periodical sales, and total sales. Since the statistical report for 1953 is exactly the same as the one for 1952 except for the number of colporteurs, I doubt its accuracy. However, since no other source is available the report is used here.

Needless to say, one of the factors for the prosperous publishing work was the number of qualified colporteurs. Although

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<sup>1</sup>D. A. McAdams, "Literature Evangelism in Japan," Review and Herald, July 16, 1953, pp. 1, 17.

<sup>2</sup>E. E. Franklin, "Publishing Gains in Japan," Review and Herald, October 1, 1953, p. 24.

TABLE 6

STATISTICAL REPORT OF THE PUBLISHING  
WORK, 1945-1955

| Year | Colpor-<br>teurs | Publish-<br>ing House<br>Employees | Book Sales  | Periodical<br>Sales | Total Sales |
|------|------------------|------------------------------------|-------------|---------------------|-------------|
| 1945 | -                | -                                  | -           | -                   | -           |
| 1946 | 2                | -                                  | -           | -                   | -           |
| 1947 | 10               | 8                                  | -           | \$ 7,664.60         | \$ 7,664.60 |
| 1948 | 15               | 20                                 | \$ 3,127.68 | 9,826.81            | 12,954.49   |
| 1949 | 112              | 32                                 | 25,526.13   | 40,374.68           | 65,900.81   |
| 1950 | 120              | 31                                 | 29,918.53   | 30,899.80           | 60,818.33   |
| 1951 | 133              | 38                                 | 53,011.12   | 40,762.26           | 93,773.38   |
| 1952 | 133              | 35                                 | 46,010.60   | 37,680.62           | 83,691.22   |
| 1953 | 83               | 35                                 | 46,010.60   | 37,680.62           | 83,691.22   |
| 1954 | 73               | 38                                 | 63,193.78   | 28,245.64           | 91,439.42   |
| 1955 | 72               | 40                                 | 73,377.49   | 27,857.32           | 101,234.81  |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1945-1955); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1954-1955).



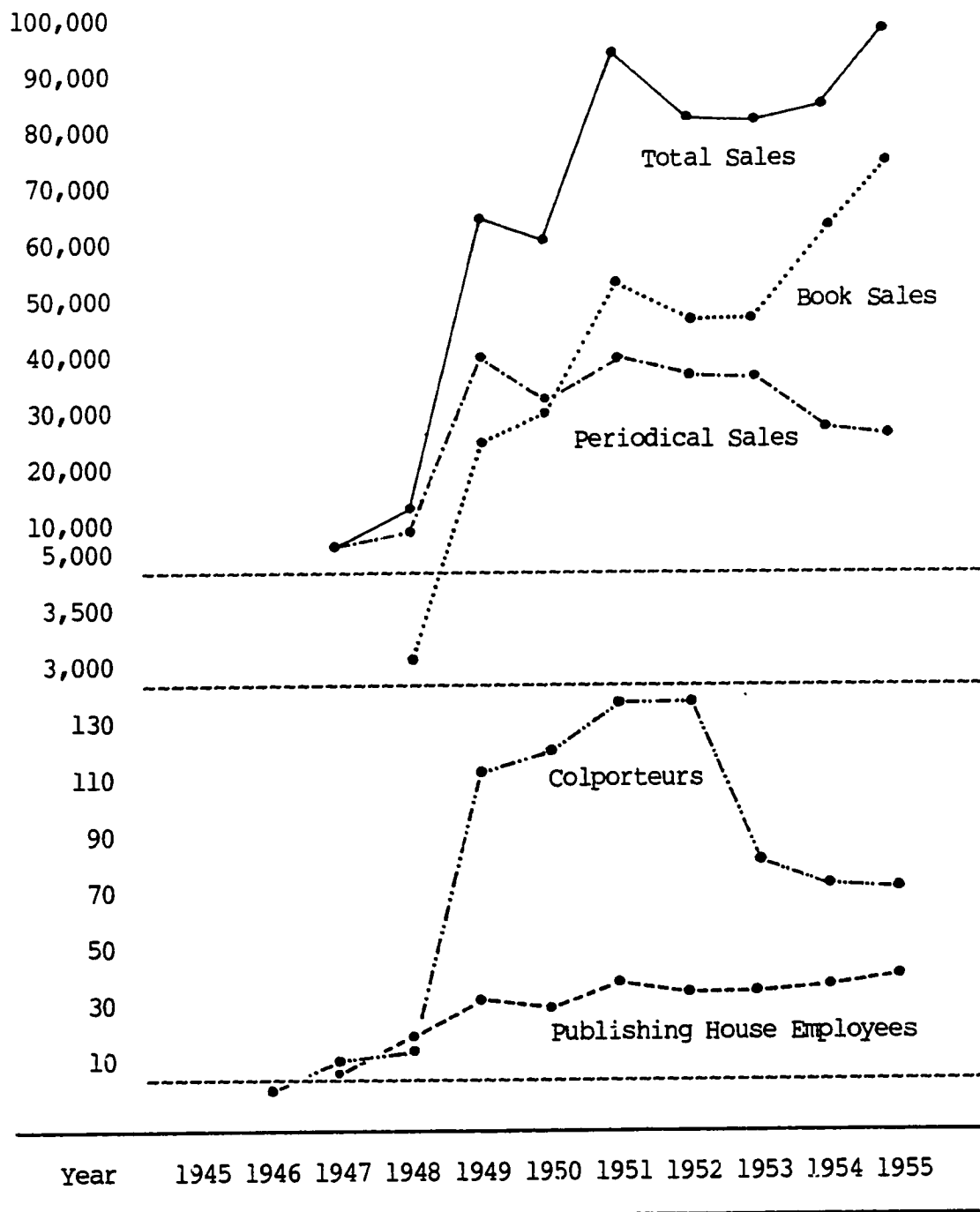


FIGURE 5: Trend of the publishing work, 1945-1955.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1945-1955); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1954, 1955).

there were thirty colporteurs in 1939, the number declined to two in 1946 after the War. The number of colporteurs very quickly increased in 1949 and peaked in 1951. These two years alone contributed to the rapid growth of sales both in books and periodicals.

The first postwar colporteur institute in 1948 must have helped to increase the number of colporteurs in 1949. The decline of the number of colporteurs in 1953 appears to be due to the decreased number of credentialed and licensed colporteurs despite the fact that there were a total of 185 colporteurs mentioned above under "Progress of Literature Evangelism." Concerning the publishing house employees, although their number grew well from 1947 to 1949, there was a period of stagnation between 1950 and 1955. This very slow increase of the workers of the JPH probably was one of the reasons why it was difficult for the publishing house to supply literature to meet the demands.

Book sales showed a steep growth three times during this period--in 1949, 1951, and 1954 to 1955. The large sales of 1949 seems to have been due to an increase in colporteurs; the second peak of 1951 must have been due to the publication of The Great Controversy; and since Education was printed in 1953, the large book sales of 1954 and 1955 must have been due to its publication. Periodical sales also grew rapidly in 1949 because of the increase in the number of colporteurs. As a whole, however, sales declined gradually year after year from 1952. I believe the decline of the periodical sales in 1954 and 1955 was due to the fact that colporteurs were putting their emphasis selling books rather than periodicals. It is interesting to notice that the trend of total

sales was almost equal to the periodical sales from 1947 to 1950, and with the trend of the book sales from 1951 to 1955.

### Summary

After the War, the publishing house was reopened and again started to publish the evangelistic paper. In order to develop the work, new books were printed and colporteur institutes were held to recruit and to train the colporteurs. Thus the church was able to respond to the religious needs of the people and literature evangelism greatly progressed. A new location and the dedication of the new JPH opened a new era for the publishing work in Japan.

### Medical Work

After the War how was the TSH opened again and expanded? Furthermore did the medical work start in a new field besides Tokyo?

### Reopening Tokyo Sanitarium and Hospital

The TSH was formally reopened November 24, 1947. F. R. Millard, superintendent of the Union, and Dr. E. E. Getzlaff, medical director of the TSH, spoke at services held at the Amanuma Church. Invitations had been sent to the leading physicians of the city, to many Japanese officials, and to the members of the general headquarters nursing staff. Approximately 200 guests attended the service, indicating the effectiveness of the SDA medical work.

After the program in the church, F. R. Millard, Dr. and Mrs. Getzlaff, Ernestine Gill, superintendent of the nurses, and C. G. Oliver, business manager of the TSH, welcomed visitors and guided them through various departments of the facility.

Dr. Getzlaff, founder of the TSH, returned to Japan in August 1947 after an absence of thirteen years. Miss Gill, who had spent a number of years in medical work in Korea before the War, returned to Japan in August 1947. Associated with them were Tomino Itagaki, assistant superintendent of nurses, and Matsumi Morita, assistant director of the training school. They worked very hard repairing and painting for the reopening of the hospital which had suffered during outside control in wartime. About US\$12,000.00 worth of equipment and medicines arrived from the United States, but many more things were needed. Thus the TSH opened, in spite of difficulties,<sup>1</sup> with thirty beds and thirteen staff members in addition to Dr. Getzlaff.<sup>2</sup>

It would have been impossible for the TSH to reopen so soon as an SDA institution without the missionaries and large funds from America. I am constantly amazed at the enthusiasm and generosity of the GC towards the Japan Union.

#### Reopening of the nursing school

With the reopening of the TSH came the reopening of the nursing school in January 1948 with fifteen students beginning the three-year course. Later one more student was added. The training was based on American standards. According to Miss Gill, the nursing standard was raised in Japan by the Occupation Forces. In fact, the

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<sup>1</sup>Retha H. Eldridge, "Tokyo Sanitarium and Hospital," Review and Herald, March 18, 1948, p. 16; Getzlaff, "A Change in Japan," p. 16.

<sup>2</sup>Henmi, "View of Medical Work in Japan," p. 9.

nurses enjoyed the same status as any other professional women. In addition, the nursing school was now under the direction of the Department of Education, whereas previous to the War it had been directed by the Department of Welfare.

Of fifteen student nurses, five had already graduated from Japanese training schools, but they requested that they might take the course from the very beginning, knowing the high standard of the TSH. As a matter of fact, one of the nurses had been head nurse in the TSH building during the War. As a result of the influence of the SDA nurses and a study of SDA beliefs, these five later accepted the SDA faith and were baptized.<sup>1</sup>

It was really a great decision to reopen the nursing school of the TSH. Without it, the present three denominational hospitals in Japan would have suffered from a continuous lack of nurses.

#### First postwar capping exercise

The first postwar capping exercise was held during the Fifteenth General Meeting of the Union on June 17-26, 1948. It was a happy day for the sixteen young women who completed the nurses' training course of the TSH as well as for Dr. Getzlaff and Ernestine Gill.<sup>2</sup>

#### Missionary work by the nursing students and nurses

Under the leadership of Matsumi Morita, the nursing students

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<sup>1</sup>Eldridge, "Tokyo Sanitarium and Hospital," p. 16; Ernestine Gill, "The Tokyo Sanitarium School of Nursing," Far Eastern Division Outlook, December 1949, p. 4.

<sup>2</sup>Hoffman, "Fifteenth Biennial Session, Japan Union Mission," p. 16.

and nurses energetically worked on their Sabbath School Investment Fund<sup>1</sup> project with a goal of earning 22,000 yen. In their spare time they made toy animals and dolls from scraps of fur and cloth donated by compound friends. These articles sold rapidly and they earned more than 30,000 yen.

Even though their goal was reached, the girls still were not satisfied. In their next mission project, they readied 120 packages, filled them with food, and added some copies of the Signs of the Times and handwritten Bible verses. They took these Christmas baskets to a refugee housing project to bring good cheer to many struggling people. This act of love opened the way for children's meetings, and even parents attended the Sabbath afternoon meetings. The children and parents eagerly awaited the arrival of the nurses and students who, besides holding Branch Sabbath Schools, conducted Bible studies and cottage meetings. The result of these missionary endeavors included several baptisms and produced many interests in the gospel.<sup>2</sup>

This is an example of what young people can do when well organized for missionary work by a good leader.

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<sup>1</sup>Sabbath School Investment Fund is a special offering which is offered by the church members who make an investment for missions in some earning project. In 1925, this Investment Fund was officially named by the GC and given to the Sabbath School Department to promote, with the understanding that the money would go into the regular mission budget ("Special Offerings," SDA Encyclopedia, 1976 ed., 10:1260, 1261).

<sup>2</sup>Gill, "The Tokyo Sanitarium School of Nursing," p. 10; Retha H. Eldridge, "Investment Project of Tokyo Sanitarium Nurses," Review and Herald, January 5, 1950, p. 20.

"We have an army of youth today who can do much if they are properly directed and encouraged. . . . We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth."<sup>1</sup>

#### Expansion programs of the TSH

When the TSH school of nursing was reopened, a standard required that a 100-bed hospital must provide adequate experience in the following departments: surgical, obstetrical, medical pediatrics, clinical, and communicable diseases. The hospital board voted to meet the standards for accreditation and students were admitted with the understanding that they would graduate from a recognized school. Besides the need for accreditation, it was apparent that larger and better facilities were necessary to meet the needs of the community. Thus the hospital board began planning for the enlargement of the hospital or an expansion in a new location. After many surveys, it was finally decided to enlarge the TSH building in the headquarters compound. The plans having been laid, a campaign was launched to raise funds to help finance the project with Marvin H. Reeder as campaign manager.<sup>2</sup>

On the afternoon of September 17, 1950, a crowd gathered in the court between the TSH building and the Amanuma Church to witness the formal ground-breaking ceremony for the new wing of the hospital. The ceremony began with a welcome by H. R. Emmerson, who had come from the FED to lead out in a number of building projects, and was

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<sup>1</sup>Seventh-day Adventist Church Manual rev. (Washington, D.C.: General Conference of Seventh-day Adventists, 1981), p. 152.

<sup>2</sup>Gill, "The Tokyo Sanitarium School of Nursing," p. 10; idem, "Tokyo Sanitarium-Hospital Expansion Program," Far Eastern Division Outlook, March 1951, p. 12.

followed by a prayer by Tsumoru Kajiyama, pastor of the Amanuma Church. P. H. Eldridge pointed out that SDAs were involved in worldwide medical work as a part of the great commission given by Jesus Christ. Dr. Choei Ishibashi, president of the Nippon Medical Society, stated his conviction that the work of the medical profession without religion was drudgery, and Paul W. Aurell, former president of the American Chamber of Commerce, also spoke. After the speeches, Toshio Takagi, mayor of Tokyo's Suginami Ward, turned the first shovel of earth. Others participating in the ground breaking were Ernestine Gill, Marvin H. Reeder, and A. R. Boynton, business manager of the institution. Dr. C. E. Syphers, medical director of the hospital, offered the benediction.<sup>1</sup>

I believe the tradition for the SDA Church to invite community leaders and professional people to the various events of the church is wise. This attitude expresses the idea that SDAs exist in the world but are not of the world.

The fund-raising campaign from the community was due to the conviction that the TSH served the community. SDA members also believe the text, "The silver is mine, and the gold is mine, says the Lord of hosts" (Hag 2:8), so the believers solicit money from nonmembers for their various missionary projects.

Accreditation of the nursing school and its students

Ernestine Gill, director of the school of nursing of the TSH,

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<sup>1</sup>Retha H. Eldridge, "Tokyo Sanitarium-Hospital," Review and Herald, November 2, 1950, p. 20; Gill, "Tokyo Sanitarium-Hospital Expansion Program," p. 12.



received notification of the accreditation for the school from the accrediting agency for schools of nursing in Japan in early 1952. The primary factor permitting the accreditation was the enlargement of the hospital. The first class graduated after the War was commended by the authorities for their fine showing in the national examinations. Every girl passed, and most of them with honors. The next class which took an intermediate examination made a similar record.<sup>1</sup>

According to Ruth M. Munroe, who succeeded Ernestine Gill, all members of the graduating class of 1954 passed their national examinations for registration. Of the more than 250 students took the examinations at that time 94 passed. The school of nursing of the TSH was one of the two schools not affiliated with a college, whose students passed 100 percent. Two of the eleven nurses of the TSH received the highest scores in the tests. Behind this success, were weeks of preparation, prayer, and conferences.

A special cause for concern was that although the national examinations were given twice a year, in April and July, they were always scheduled on Saturday and Sunday when university classrooms were available. Through a contact with the Welfare Ministry, and by God's grace, the time was changed for the TSH nursing students to Sunday and Monday. During 1954, several groups of instructors and

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<sup>1</sup>D. Lois Burnett, "School of Nursing, Tokyo Sanitarium-Hospital," Review and Herald, March 13, 1952, p. 24; W. P. Bradley, "Encouraging Moves in Japan," Review and Herald, October 25, 1951, p. 24.

nursing administrators came from different parts of Japan to see this nursing school.<sup>1</sup>

The nursing school has kept its good reputation till today. This good tradition seems to be due to the missionary nurses who built a solid foundation from the beginning of the nursing school.

New wings of the TSH and  
its missionary work

On November 4, 1953, the United States ambassador to Japan, John M. Allison, broke ground for a new three-story wing to the TSH. On that occasion messages from the Chinese ambassador to Japan, Hollington K. Tong, and the governor of Tokyo, Seiichiro Yasui, were read.<sup>2</sup>

On May 12, 1955, the two new wings were dedicated before a group of 300 friends. While the first wing was built in 1952, the second wing was finished in the late autumn of 1954. The total cost of this expansion program was approximately US\$200,000.00. A large percentage of the cost for the second new wing came from the unflagging solicitation program. At this time, the TSH had nearly 120 employees. C. E. Syphers was medical director and Odgen L. Aaby was treasurer-business manager of the hospital.<sup>3</sup>

The doctors, instructors, and sixty nurses in training were real missionary workers. During the first nine months' report in

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<sup>1</sup>Ruth M. Munroe, "God Works for Our Nursing Students in Tokyo," Review and Herald, February 24, 1955, p. 22.

<sup>2</sup>J. Ernest Edwards, "Tokyo Sanitarium and Hospital," Review and Herald, February 11, 1954, p. 19.

<sup>3</sup>E. A. Hamlin, "A High Day at Tokyo Sanitarium," Review and Herald, August 18, 1955, p. 19.

1953, they gave 887 Bible studies, conducted 38 series of gospel meetings, and wrote 672 missionary letters, which resulted in 66 persons becoming definitely interested in the SDA Church. Eleven people were baptized.<sup>1</sup>

One cannot help but be impressed by the missionary zeal of these medical workers. Ellen G. White writes: "As missionary nurses care for the sick and relieve the distress of the poor, they will find many opportunities to pray with them, to read to them from God's word, to speak of the Saviour."<sup>2</sup> She also says, "The Redeemer expects our physicians to make the saving of souls their first work."<sup>3</sup> From the viewpoint of ethics, one author writes, "A committed Christian health worker has a duty to 'preach the gospel to every creature'[Mark 16:15, KJV]."<sup>4</sup>

#### Opening of a clinic on Okinawa

On November 17, 1953, the SDA clinic at Shuri in Okinawa was officially opened. Arthur Hill, director of preventive medicine for the United States Civil Administration of the Ryukyu Islands, presented a brief congratulatory speech. Shuei Higa, governor of the Ryukyu Islands, gave the main address and also cut the ribbon opening the unit to the public. Public health officials from both the Army and the local government had been most cooperative and had lent every

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<sup>1</sup>Edwards, "Tokyo Sanitarium and Hospital," p. 19.

<sup>2</sup>Ellen G. White, Medical Ministry (Mountain View, California: Pacific Press Pub. Assn., 1932), p. 246.

<sup>3</sup>Ibid., p. 37.

<sup>4</sup>Hubbard, Masterplanning for Church Growth, p. 126.

assistance. All equipment as well as liberal quantities of medicine was donated from these sources.

The clinic was under the direction of Capt. Norman Everett, a medical officer with the U. S. Army on Okinawa. He donated two half-days each week. Dr. Harold Lee, director of a private clinic on Okinawa, also donated a half day per week to the SDA clinic. These doctors were both graduates of the College of Medical Evangelists and members of the SDA Church. The nurse in attendance at the clinic was Toshiko Ishikawa, a graduate nurse with very fine training and experience.<sup>1</sup>

The missionaries usually did contact important persons in the community, asked their help, and invited them to every possible event connected with the SDA work. This was true in the expansion program of the TSH and also the opening of the clinic on Okinawa. It seems to have been an effective strategy of mission.

We are to do special work for those who are in high positions of trust. The Lord calls upon those to whom He has entrusted His goods,<sup>2</sup> to use in His service their talents of intellect and of means.<sup>2</sup>

#### Numerical growth and decline of the TSH, 1945-1955

While table 7 shows the statistical report of the TSH from 1945 to 1955, the graph in figure 6 indicates the trend of some factors of the hospital. Again, the accuracy of the statistical report of 1953 is called in question because it is exactly the same as the one of 1952. Since no other source appears to be available

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<sup>1</sup>E. E. Jensen, "Medical Clinic Opened On Okinawa," Review and Herald, February 11, 1954, pp. 19, 20.

<sup>2</sup>White, Medical Ministry, p. 329.

TABLE 7

STATISTICAL REPORT OF THE TOKYO SANITARIUM  
AND HOSPITAL, 1945-1955

| Year | Capac-<br>ity<br>(Beds) | No. of<br>House<br>Patients | No. of<br>Outpatients<br>& Treat-<br>ments | No. of<br>Physicians<br>& Interns | No. of<br>Nurses | No. of<br>Other<br>Employ-<br>ees | No. of<br>Total<br>Employ-<br>ees |
|------|-------------------------|-----------------------------|--|-----------------------------------|------------------|-----------------------------------|-----------------------------------|
| 1945 | -                       | -                           | -  | -                                 | -                | -                                 | -                                 |
| 1946 | -                       | -                           | -  | -                                 | -                | -                                 | -                                 |
| 1947 | 30                      | 26                          | 148  | 1                                 | 6                | 7                                 | 14                                |
| 1948 | 28                      | 530                         | 4,615                                      | 2                                 | 6                | 14                                | 22                                |
| 1949 | 25                      | 676                         | 9,205                                      | 3                                 | 8                | 20                                | 31                                |
| 1950 | 22                      | 1,028                       | 9,463                                      | 3                                 | 12               | 27                                | 42                                |
| 1951 | 90                      | 953                         | 13,946                                     | 3                                 | 27               | 34                                | 64                                |
| 1952 | 90                      | 1,541                       | 18,913                                     | 3                                 | 35               | 51                                | 89                                |
| 1953 | 90                      | 1,541                       | 18,913                                     | 3                                 | 35               | 51                                | 89                                |
| 1954 | 80                      | 1,676                       | 14,554                                     | 8                                 | 40               | 70                                | 118                               |
| 1955 | 79                      | 1,629                       | 18,642                                     | 8                                 | 36               | 70                                | 114                               |

SOURCE: Annual Statistical Report of the Seventh-day Adventists  
(Washington, D.C.: General Conference of Seventh-day Adventists,  
1945-1955).

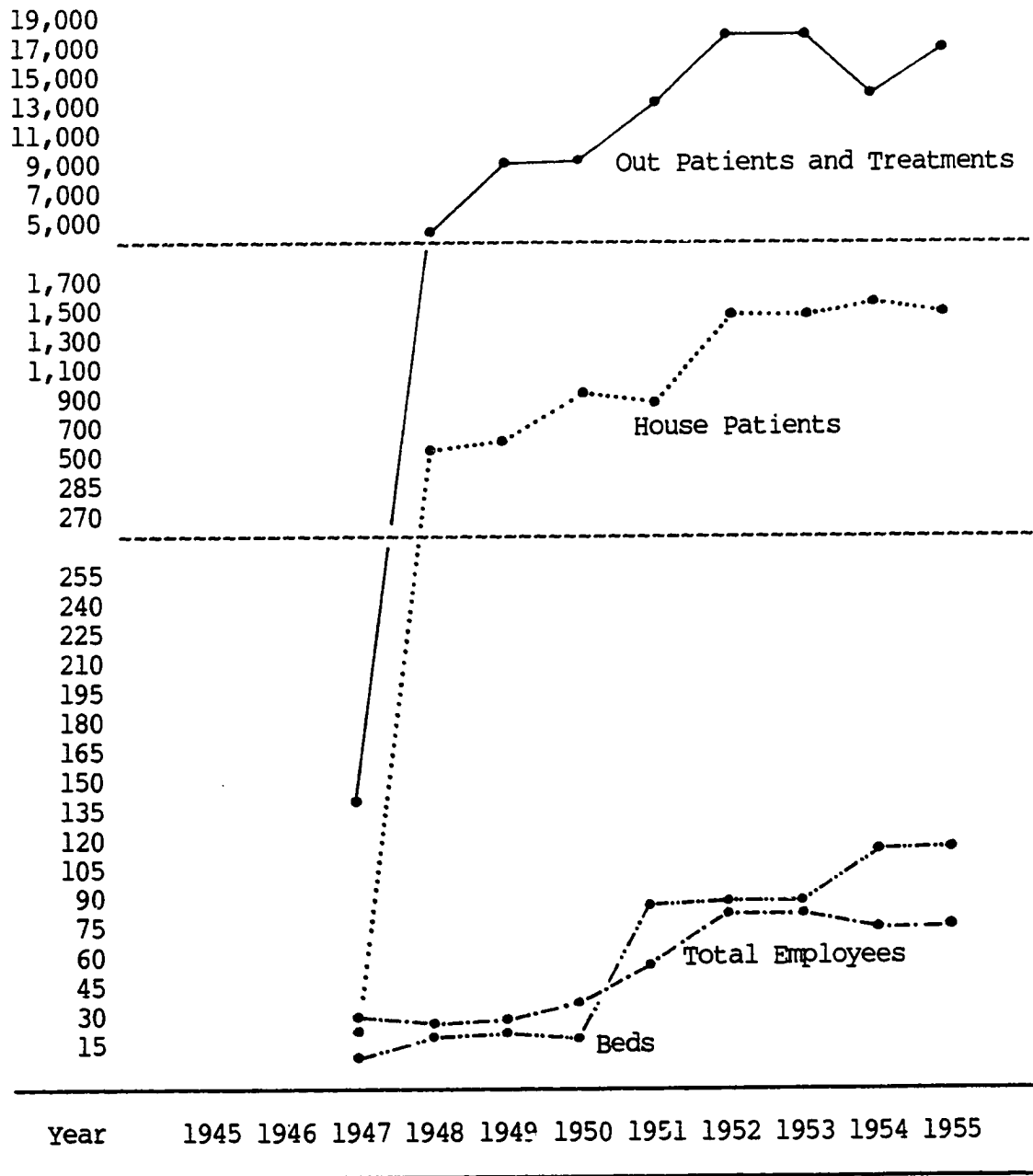


FIGURE 6: Trend of the Tokyo Sanitarium and Hospital, 1945-1955.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1945-1955).

it is used here. According to table, the number of physicians and interns, nurses, and other employees consistently increased during this period. The rapid growth of the number of nurses in 1951 was due to the fifteen nurses who were the first postwar graduates of the TSH nursing school. Figure 6 clearly points out the steep increase in the number of beds in 1951 when the TSH was expanded. The total number of employees grew consistently except for 1955. The small number of the house patients and outpatients and treatments indicated in 1947 was due to the fact that the hospital was not reopened until November. Therefore only two months are represented in the 1947 report.

The number of house patients quickly increased both in 1950 and 1952, and the growth in 1952 must surely reflect the expansion of the hospital the previous year. The large increase in the number of outpatients and treatments shown for 1949 may be due to the addition of one more physician or intern. Increases in 1951 and 1952 might be due to the greatly increased the number of nurses.

However, in spite of an increase from three to eight physicians and interns in 1954, the number of outpatients and treatments declined. This might be due to the government's health insurance system which was also applied at the TSH the same year. Since treatment at the TSH had been generally considered expensive, patients might have chosen other hospitals using the health insurance which helped their medical expenses. Fortunately, the TSH was able in 1955 to almost restore the previous high number of outpatients noted in 1952.

Summary

After the War, the TSH and its nursing school was reopened under the leadership of the missionaries. An active medical missionary work for the patients and the community was started. In accordance with the development of the TSH, new wings were constructed to increase the number of beds and additional equipment was installed. As a result, the nursing school was accredited and its reputation was enhanced through its outstanding students. In Okinawa, a new clinic was opened with the help of the United States Army and the local government.

Educational Work

The first method of the SDA evangelism in Japan was the English Bible School<sup>1</sup> started by two pioneers, W. C. Grainger and T. H. Okohira, in 1896. Thus educational work was the first method of approach to the people. In spite of that beginning, however, according to my survey, the educational work has lagged behind expectations of the believers. Why was not educational work able to catch up with the pace of the needs? After the War how was the educational work restored and advanced?

Rebirth of Nihon  
Saniku Gakuin

Nihon Saniku Gakuin, the Japan Junior College, had its rebirth on January 23, 1947, when the school reopened its doors to a

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<sup>1</sup>Regarding the English Bible School, see Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896 to 1985," pp. 29-31.



select group of thirty students. These students studied twelfth-grade subjects to prepare them for college and to act as a refresher course in Christian education. This first term was a special session with select students. Some students did colporteur work at every available moment, and all conducted Bible studies and evangelistic meetings. They also worked to rehabilitate the plant.

Inasmuch as nearly all school equipment had been lost during the occupation, the school needed library books and textbooks, all varieties of audiovisual equipment, laundry equipment, musical instruments, woodworking tools, and many other things. The windows were broken, and doors would not shut. There was very little food.

Under such conditions, the school reopened. Wallace W. Konzack from the United States arrived in Japan in August 1947 and joined the school as president.

The successful opening term at Nihon Saniku Gakuin was followed by a long vacation which lasted from January 15 to April. Three reasons forced this vacation: a fuel shortage, a complete reorganization of the school, and a change over of the schedule to keep in step with the Japanese schools. During the vacation W. W. Konzack and Toshio Yamagata visited the churches in order to promote the school and recruit students.

Back at the school, students kept busy building chapel seats, making beds for the dormitories and tables for the dining room, and doing much of the repair work. Other needs seemed to be supplied miraculously. Above all, the school was recognized by the government; thus, in spite of many problems, Nihon Saniku Gakuin became the first recognized private Christian school in postwar

Japan. Bible as a curriculum requirement was a new idea to the Japanese, but permission was granted. According to the Japanese school law, Sunday was the school holiday and schools had to operate the other six days. After conferring with the Ministry of Education and the Occupation Army Department of Education, the law was changed to permit private schools to establish holidays according to their convictions. Thus, with this evidence of special providence, the school was well prepared for the new school term.<sup>1</sup>

Inasmuch as Japan was occupied by the U. S., it was good that an American missionary became president of the school. He, in effect, succeeded in getting the permission for the school to observe the Sabbath (Saturday).

#### Start of co-education and enrollment growth

On April 15, 1948, Nihon Saniku Gakuin, the Japan Junior College, was reopened. It was a new organization, incorporated, accredited, and operating on the junior-senior high-school level, with some college courses available. In addition, it was co-educational. The enrollment of 103 was the highest in its history, and more students turned away than accepted because of limited school accommodations. Thirty pupils enrolled in the junior-high school, and forty students in the senior-high school, and the remaining thirty were college and special students--all of whom would be ready

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<sup>1</sup>W. W. Konzack, "Japan Junior College," Review and Herald, June 24, 1948, p. 16; Keld J. Reynolds, "Japan Junior College," Review and Herald, November 10, 1949, p. 15; Kajiyama, "Educational Work-2," p. 2.

to be active workers for the church in one or two years. Six of them were college graduates, and one already had his Master's degree. These young people were promising future workers.

Sixteen regular and six part-time teachers composed the staff. All were well qualified, educationally and personally, and were experienced teachers. Seven had earned graduate degrees in the United States. The school offered ministerial training, teacher training, prenursing, a vocational program, and a general curriculum.<sup>1</sup> Though slow at first, the educational work entered a new phase after the War.

Evangelistic efforts by  
teachers and students

During October and November in 1948, the teachers and students of the Japan Junior College conducted a series of sixteen evangelistic meetings in the nearby city of Kisarazu. They secured the largest public hall in town, which accommodated 125. They made favorable contacts with the city officials when getting permission to use the hall and the mayor of the city attended the first meeting. The attendance for the series averaged between seventy and seventy-five. Two hundred attendees enrolled in the VOP Bible Correspondence Course. By the end of the meetings, eighty-seven people were receiving Bible studies each week. The total cost of the effort was 20,000 yen (or US\$70.00).

On Sabbath morning, November 13, 1948, the first Sabbath

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<sup>1</sup>Konzack, "Japan Junior College," pp. 16, 17.

School and church service were held in a rented hall. Twenty-two non-SDAs attended. This good group of interested people gathered each Sabbath morning. The Kisarazu Church was organized in 1949 and by 1950 it had sixty members.

From the winter of 1949 until the spring of 1950, the teachers and students conducted another major effort in Chiba-shi under the supervision of Toshio Yamagata, dean of the school. A new company emerged there also.

The first class to complete its work at the Japan Junior College since 1941 graduated in 1947. Fifteen graduates were asked to join the evangelistic workers in the Union mission. These young workers were the students who had conducted the efforts at Kisarazu and Chiba.<sup>1</sup>

The postwar interest of the public in religion made it timely for the school to hold evangelistic efforts in the nearby cities. Today, both the Kisarazu and the Chiba Church are strong SDA churches in Japan. I believe both teachers and students of SDA schools should engage in actual evangelism on a regular basis--either weekly or monthly. The intellectual knowledge learned in the classroom needs to be practiced among the people. Note this statement by Ellen G. White:

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<sup>1</sup>Donald Lee, "Evangelism at Japan Junior College," Review and Herald, February 10, 1949, p. 18; V. T. Armstrong, "The Far Eastern Division," Review and Herald, July 23, 1950, p. 238; idem, "Expanding Work in Japan," p. 16.

Intellectual training must not be neglected, but it is not sufficient. Students must be taught that they are in this world to do service for God.<sup>1</sup>

#### Opening of two church schools

Before World War II, the SDA Church could hardly open any church schools because of education laws. Bible classes were not recognized as part of the curriculum; the government required a six-day school week; the training school was not accredited; and no certified SDA teachers were available to teach the elementary schools. In spite of this situation, an attempt was made to open a church school, but it was closed a little later.<sup>2</sup> A school with fewer than three hundred students and six teachers was unusual in Japan. Therefore the idea of a one-room, one-teacher school with a few students in all six grades seemed unfeasible. In addition, the training of teachers was crucial. However, God opened the way.

The success of the teacher-training program and its accreditation after the War were closely connected with Fusako Kato, director of teacher-training at the Japan Junior College. SDA educational principles were also granted by the government. On April 4 and 5, 1949, SDA elementary schools were opened at the Kujikawa Church in Ibaragi-ken and the Amanuma Church in Tokyo. The Kujikawa Church School had twelve students with one teacher; the Tokyo Church School had thirty-one students with two teachers. Both Kujikawa and Amanuma churches assumed responsibility for their schools, provided

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<sup>1</sup>Ellen G. White, Counsels to Parents, Teachers, and Students (Mountain View, California: Pacific Press Pub. Assn., 1943), p. 540.

<sup>2</sup>Regarding the opening of the first church school, see Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896 to 1950," p. 85.

nicely equipped classrooms, and supported the teachers liberally. Only a minimum of help came from the mission.<sup>1</sup>

It seems that these church schools were able to open because of the government under the Allied Occupation, otherwise they would not have been qualified. In the 1980s, in fact, it is very difficult to fulfill the requirements of the government to open a new church school in Japan. Although it was hard to find teachers for the SDA schools, it would have been better to start as many church schools as possible during the period of the Allied Occupation.<sup>2</sup> Ellen G. White counseled: "In all our churches there should be schools, and teachers in these schools who are missionaries."<sup>3</sup>

#### From junior to senior college

In March 1952, the Japan Junior College board, the Union committee, and FED officers voted to rename the college Japan Missionary College.<sup>4</sup> (The Japanese name, Nihon Saniku Gakuin, was not changed.) Plans were made to develop the school into a senior college. A senior college was a very serious need in Japan where higher education standards were higher academically in some respects

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<sup>1</sup>W. W. Konzack, "Remarkable Providences in Japan," Review and Herald, June 30, 1949, pp. 14, 15; Retha H. Eldridge, "Church Schools in Japan," Review and Herald, May 12, 1949, p. 24.

<sup>2</sup>Local missions and churches established schools and kindergartens in 1950-1954. Church schools: JMC (1950), Sapporo (1951), Kagoshima (1953), and Okinawa (1953). Junior-high school: Okinawa (1954). Kindergartens: Kagoshima (1951), Hiroshima (1953), Morioka (1954), and Yokohama (1954). ("1983 School Report" prepared by the education department of the Japan Union Mission, p. 12.)

<sup>3</sup>White, Counsels to Parents, Teachers, and Students, p. 168.

<sup>4</sup>Hence, for the sake of brevity, the abbreviation JMC is used to denote Japan Missionary College.

than they were in the United States. The Union workers had to minister to a thinking people. And while they believed that the Holy Spirit was the greatest teacher, they were cautioned not to overlook the benefits of higher education.<sup>1</sup>

Prince visits Nihon Saniku Gakuin

On May 6, 1952, Nihon Saniku Gakuin (JMC) celebrated the opening of new classroom and library wings on the fifty-fifth anniversary of its founding by W. C. Grainger. For this event, Prince Takamatsu, the brother and personal representative of Emperor Hirohito, and Princess Takamatsu visited the school. The prince drove fifty miles from his Tokyo palace to attend and police were stationed all along the route to guard him.

Two activities engaged in by students and teachers caught the attention of the prince and princess and motivated their visit: (1) the systematic work program, in which students work with teachers to develop practical experience to learn the nobility of work; and (2) the social-service activities which carried into practice the lessons in service taught in the school. When the prince addressed the gathering, he made it clear in his carefully prepared talk that he had a high appreciation of "the profound and excellent educational philosophy of Mrs. E. G. White."

This visit and the prince's remarks were given wide publicity in both English and Japanese newspapers all over Japan. Other visitors to the same event were the Chiba prefectural governor and

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<sup>1</sup>Raymond Moore, "A Year of Progress at Japan Missionary College," Review and Herald, March 12, 1953, pp. 19, 20.

his wife, the superintendent of education, the head of private schools, a United Nations official representing the Japan Ministry of Education, and Dr. Maurice Troyer, prominent American educator and vice-president of the new International Christian University near Tokyo. Dr. Troyer was outspoken in his admiration of the philosophy of the SDA education in practice and spoke repeatedly of ideas he intended to use at his university--a Christian institution backed by General Douglas MacArthur and other well-known Americans.

On this occasion, the prince was presented with The Great Controversy, The Desire of Ages, and Education all of which were written by Ellen G. White. Dr. Troyer was presented with the book Education.<sup>1</sup> F. R. Millard, president of the Union, and Raymond S. Moore, president of JMC, guided the visitors on a tour of the school.

It was unusual for such a small school to be visited by Their Highnesses and other dignitaries. The experience greatly encouraged not only the students and teachers of the school but also SDAs all over the country. Additionally, it was an opportunity for SDA educational philosophy to be made public through mass medium.

#### Affiliation with Tamagawa University

When the occupation of Japan by the Allied Powers ended in 1952, many new educational laws were made by the powerful Educational

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<sup>1</sup>Raymond S. Moore, "Japanese Prince Visits Mission College," Review and Herald, July 3, 1952, pp. 15, 16. Regarding the detailed story of the coming of the prince, see Raymond S. Moore, Michibiki [The leading of God] (Washington, D. C.: Review and Herald Pub. Assn., 1956), pp. 33-43.



Ministry. As a consequence, it soon became clear that JMC would have to (1) loose some of its Christian standards, (2) employ non-SDA help to fulfill technical requirements, or (3) give up its hope of preparing its own teachers for a new church-school system. According to the laws, all teachers had to be licensed by the government and certification was available only through government-accredited colleges. Consequently, it would be impossible for Christian schools such as JMC to be accredited by the government. It had been accredited only as a "miscellaneous" junior college, not a genuine junior college.

At this critical moment, an official of the Ministry of Education who had visited JMC as a guest along with Prince Takamatsu suggested that the matter should be discussed with administrators of Tamagawa University where he had formerly taught. JMC officials contacted the Tamagawa director of extensions. It was he who had the authority to make arrangements with the government so JMC could be recognized and its teachers accredited.

Providentially, it seems to me, the director was Professor Tsunekichi Mizuno who had visited JMC twice in the late 1930s and had read the book Education written by Ellen G. White. Dr. Mizuno not only assured JMC officials of the accreditation but also hastened to point out that his university was following much of the plan outlined in Education. In addition, he arranged for JMC to use the necessary teaching materials of his university at minimum cost, and for

examinations to be given by the teachers of JMC. Truly, JMC's exterminity was God's opportunity.<sup>1</sup>

While it is evident to me that God helped JMC to survive under the new educational laws at that time, it is disturbing that the college is still receiving its teacher accreditation through the university. Thus the very helpfulness of Tamagawa University has delayed the development of the educational program of JMC since 1952. This is probably one of the reasons why JMC cannot get more enrollment from the denominational and outside schools.

Active Branch Sabbath  
School by JMC

When JMC invited Prince Takamatsu in May 1952, it conducted twenty Branch Sabbath Schools, several cottage meetings, and many Bible study every week. Besides these, the students and teachers visited prisons, hospitals, orphanages, homes for the war widowed, the poor, and the sick.<sup>2</sup> Later in 1952, it was reported that the school increased its number of Branch Sabbath Schools to twenty-two and reached at least 2,500 people with the gospel.<sup>3</sup>

On the Sabbath School centennial day (1952) JMC held the first annual Branch Sabbath School conference on the campus. More than 200 delegates attended besides other visitors. Most were under twelve years of age. The delegations came from twenty-six Branch Sabbath Schools and cottage meetings conducted by the students and

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<sup>1</sup>Raymond S. Moore, "Japan Missionary College," Review and Herald, February 12, 1953, p. 15; idem, Michibiki, pp. 45-57.

<sup>2</sup>Moore, "Japanese Prince Visits Mission College," pp. 15, 16.

<sup>3</sup>E. E. Cossentine, "Educational Advance in the Far East," Review and Herald, December 11, 1952, p. 24.

teachers of JMC and represented between 2,000 and 2,500 Branch Sabbath School members scattered over sixteen towns in a radius of eleven miles from the college.

Some graduates of these Branch Sabbath Schools enrolled at JMC. One of them was baptized and became an outstanding Branch Sabbath School leader.<sup>1</sup>

In 1955, more than 100 students from JMC participated in the Branch Sabbath School work, week by week, in twenty-three to twenty-five Branch Sabbath Schools. Other students visited hospitals, jails, or village schools. Thus, students received good missionary training.<sup>2</sup> According to R. S. Moore, these evangelistic activities pretty well took up the spare time of the students, so the teachers were not troubled much with idle hands or minds.<sup>3</sup>

The value of the Branch Sabbath Schools from the viewpoint of education can be listed in three areas: (1) It provided the students with opportunities for missionary work, (2) it gave opportunities for communication between the students and teachers, and (3) it prevented temptations due to too much spare time.

Numerical growth and decline of  
Nihon Saniku Gakuin, 1945-1955

Table 8 indicates the statistics of Nihon Saniku Gakuin from

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<sup>1</sup>Raymond S. Moore, "Branch Sabbath School Conference in Japan," Review and Herald, July 9, 1953, pp. 17, 18.

<sup>2</sup>Wm. J. Harris, "Network of Branch Sabbath Schools in Japan," Review and Herald, December 22, 1955, p. 32.

<sup>3</sup>Moore, "A Year of Progress at Japan Missionary College," pp. 19, 20.

TABLE 8

STATISTICAL REPORT OF NIHON SANIKU  
GAKUIN, 1945-1955

| Year | Student<br>Capac-<br>ity | Enrollment   |               |                | Teach-<br>ers<br>above<br>Elemen-<br>tary<br>Grades | Other<br>Empl-<br>oyees | Graduates                      |    |    |   | Stud-<br>ents<br>Enter-<br>ing<br>Work |
|------|--------------------------|--------------|---------------|----------------|---|-------------------------|--------------------------------|----|----|---|--|
|      |                          | Grade<br>1-8 | Grade<br>9-12 | Grade<br>13-16 |   |                         | Grade of<br>8th 12th 14th 16th |    |    |   |  |
| 1945 | -                        | -            | -             | -              | -   | -                       | -                              | -  | -  | - | -                                      |
| 1946 | -                        | -            | -             | -              | -   | -                       | -                              | -  | -  | - | -                                      |
| 1947 | 100                      | -            | 30            | -              | 10  | 1                       | -                              | -  | -  | - | -                                      |
| 1948 | 200                      | 90           | 25            | -              | 17  | 5                       | -                              | 4  | -  | - | 5                                      |
| 1949 | 240                      | 40           | 72            | 42             | 13  | 6                       | -                              | 2  | -  | - | 20                                     |
| 1950 | 150                      | 28           | 76            | 27             | 18  | 7                       | -                              | 22 | 4  | - | 18                                     |
| 1951 | 150                      | 8            | 102           | 26             | 7   | 11                      | -                              | 18 | -  | - | 7                                      |
| 1952 | 250                      | 8            | 91            | 42             | 20  | 5                       | -                              | 29 | 6  | - | 16                                     |
| 1953 | 250                      | 8            | 91            | 42             | 20  | 5                       | -                              | 29 | 6  | - | 16                                     |
| 1954 | 250                      | 10           | 124           | 65             | 20  | 13                      | -                              | 23 | 9  | - | 11                                     |
| 1955 | 250                      | 64           | 99            | 132            | 31  | 14                      | -                              | 17 | 20 | - | 9                                      |

SOURCE: Annual Statistical Report of the Seventh-day Adventists  
(Washington, D.C.: General Conference of Seventh-day Adventists,  
1945-1955).

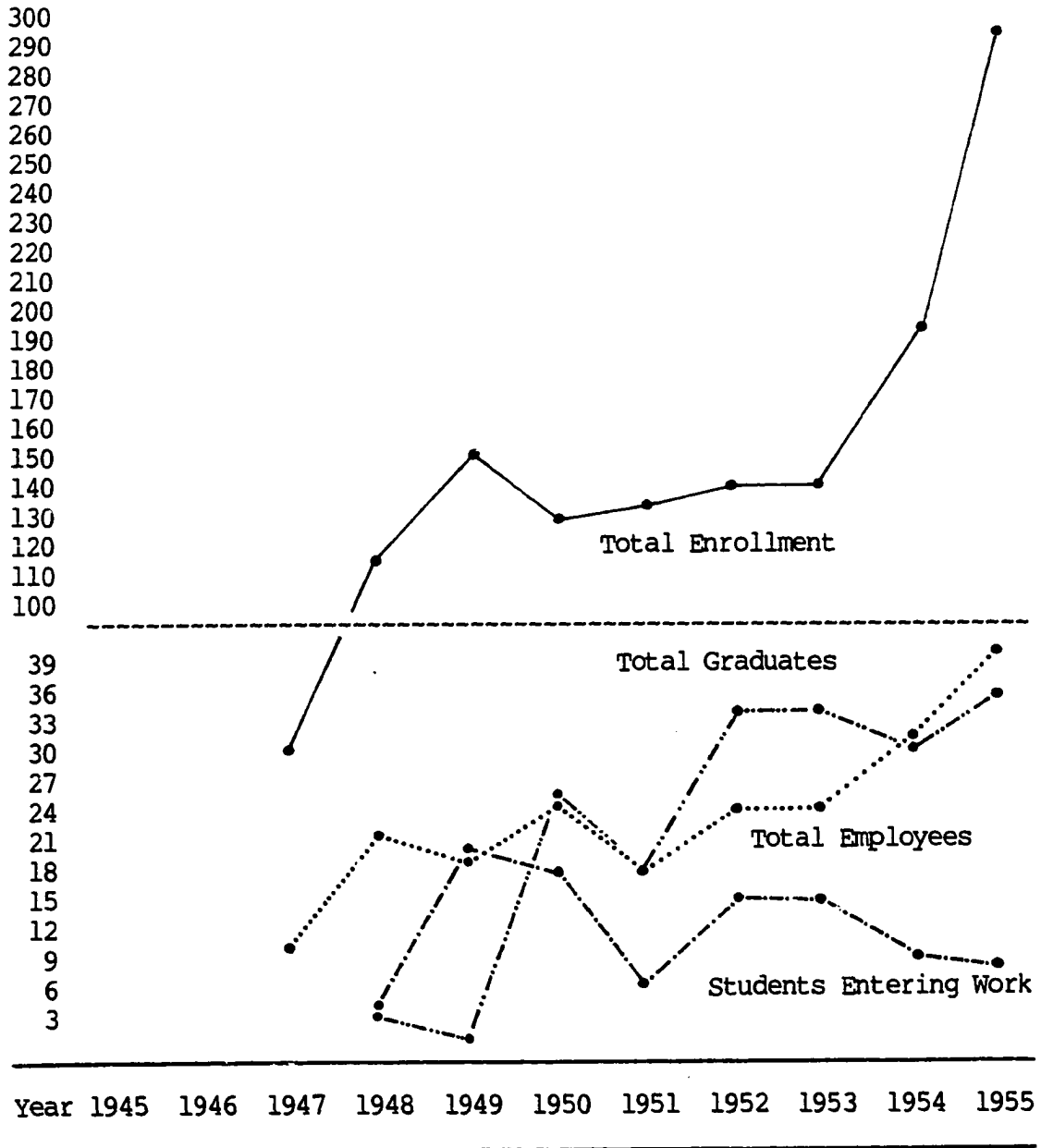


FIGURE 7: Trend of Nihon Saniku Gakuin, 1945-1955.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1945-1955).

1945 to 1955. The graph in figure 7 shows the trends of certain factors in the school. Again the accuracy of the 1953 statistical report is questioned, because it is exactly the same as that of 1952; but since no other sources are available, it is used here.

According to table 8, the total enrollment never surpassed the student capacity except in 1955 when the enrollment was 118 percent of the capacity. The steep growth of the total enrollment in 1948 reflects the opening of the junior-high school, and that in 1949 resulted from the new enrollment of college students. Enrollment declined in 1950, plateaued for a few years, and rapidly increased in 1954 because of the large enrollment in the high school, and in 1955 because of the large enrollment of the college students. The trend in the total number of employees (teachers above elementary grades and other employees) follows the pattern of total enrollment except for 1949 and 1951.

Three peaks are noticed in regard to total graduates: the first in 1950, the second in 1952--due to the large number of graduates (twenty-two and twenty-nine) of the junior-high school, and the third in 1955--due to the large number of graduates (seventeen and twenty) of the junior-high and senior-high school.

Sometimes one is tempted to believe that the number of students entering work is in harmony with the number of total graduates. This assumption would have been wrong for 1949 and 1955. In 1949, many students entered the denominational work even before their graduation; but in 1955, most of the graduates did not enter the work in spite of their graduation.

Summary

After the War, the boy's school was reborn as a co-educational school, thus absorbing the girl students and increasing the enrollment. In accordance with the religious interest of the people, students and teachers of the school engaged in evangelistic efforts in the nearby cities and two churches were later organized. The English name of the school was changed from Japan Junior College to Japan Missionary College, indicating its senior-college status.

Probably the most notable event for JMC was welcoming the Prince and Princess who thought highly of the school.

Although affiliation with Tamagawa University which permits accreditation of teacher-training program and certifies the teachers was providential at the time it was granted, it may also be responsible for the delay of the educational work in Japan.

## CHAPTER IV

### TIME OF DEPENDENCE, 1956-1965

In terms of world history, several notable events took place during this decade. A concerted uprising began in Algeria, a French colony, in 1954 and continued until 1962 when Algeria became a member of the United Nations.<sup>1</sup> Tunisia and Morocco became independent from France in 1956. The Suez Crisis took place in 1956, the crisis between Cuba and the United States broke out in 1960, and the Vietnamese War occurred in 1965.<sup>2</sup> Thus, it is explicit that the political situation in the world was very unstable. How did this world situation affect the motivation of the mission in the Japanese SDA Church?

In the world of the SDA Church, Potomac University (now Andrews University) was organized in 1957 and Loma Linda University (previously College of Medical Evangelists and La Sierra College) was formed in 1961.<sup>3</sup>

In Japanese history, some important occurrences should also be remembered. The Ichiro Hatoyama Cabinet signed a Joint Declaration terminating the state of war and reestablishing

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<sup>1</sup>Encyclopaedia Britannica, 1971 ed., s.v. "Algeria."

<sup>2</sup>Masaharu Kato, Sekaishi no Yoten [Summary of the world history] (Tokyo: Obunsha, 1986), pp. 138-141.

<sup>3</sup>Schwarz, p. 632.



diplomatic relations with the Soviet Union (Nichi-So Kyodo Sengen), and Japan was able to become a member of the United Nations in 1956 (until then the Soviet Union had blocked Japan's admission). The Nobusuke Kishi Cabinet signed a new United States-Japan Mutual Security Agreement (Shin Nichi-Bei Anzen Hosho Joyaku) in 1960 and the Eisaku Sato Cabinet signed a normalization treaty with South Korea (Nikkan Kihon Joyaku) in 1965. Economically, Japan experienced extraordinary prosperity called Jinmu Keiki (prosperity since Emperor Jinmu) from 1955 to 1957, and Iwato Keiki (prosperity since the origin of Japan) from 1959. Then, the Hayato Ikeda Cabinet announced an economic expansion plan to double of the national income in ten years (Shotoku Baizo Keikaku) in 1960. Japanese National Railways started the Shinkansen (bullet train) on the New Tokaido Line (between Tokyo and Osaka) in 1964, and the Tokyo Olympic Games were held in the same year.<sup>1</sup> In a sense, while Japan was making peace treaties with neighboring countries, it was able to develop its economy greatly. How did this economic development influence the SDA work in Japan during 1956-1965?

#### Administrative Work

During the Forty-Eighth General Conference Session in America on June 1958, F. R. Millard was elected as one of the associate secretaries of the GC. Since he and his wife had dedicated themselves to evangelism in Japan for about thirty years, the Union

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<sup>1</sup>Goro Miura, Nihonshi no Yoten [Summary of the Japanese history] (Tokyo: Obunsha, 1984), pp. 128-131.

truly missed them.<sup>1</sup> I believe that F. R. Millard greatly contributed to the restoration and advance of the SDA Church in Japan after the War during his presidency of the Union from 1945-1958. When he returned to visit Japan again in 1978 after twenty years' absence, I had the opportunity to guide him in Hokkaido and was surprised with his fluent Japanese. W. T. Clark succeeded F. R. Millard and carried the responsibility for next nine years, 1958-1966. The administrative philosophy of W. T. Clark was apparently expressed in his report of 1960:

We are continuing to make our total program evangelistic and we believe results will increasingly be seen. Baptisms for the first three quarters are more than last year and we believe the total for the year will be the highest in our history. This past year we have put more funds into evangelism than ever before and we will increase this amount even more in 1961.<sup>2</sup>

How was his philosophy implemented in various types of work of the church during 1956-1965?

Administrators of the Union and institutions, 1956-1965

According to table 9, during 1956-1965, all top administrators of the Union and institutions except for the president of JMC were missionaries. For this reason, I call this period the Time of Dependence on the missionaries.

However, Toshio Yamagata was chosen as president of JMC during the Nineteenth Biennial Session of the Union which met

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<sup>1</sup>G. O. Bruce, "From the General Conference Session," Shimei, August 1958, Appendix pp. 1, 2.

<sup>2</sup>W. T. Clark, "Japan," Far Eastern Division Outlook, January 1961, p. 6.

TABLE 9

ADMINISTRATORS OF THE UNION AND  
INSTITUTIONS, 1956-1965

| Year | Japan Union Mission<br>President | Secretary<br>Treasurer  | JPH<br>Manager | TSH<br>Medical<br>Director | AMC*<br>Medical<br>Director | JMC<br>President |
|------|----------------------------------|-------------------------|----------------|----------------------------|-----------------------------|------------------|
| 1956 | F.R.Millard                      | A.N.Nelson<br>G.O.Bruce | M.C.Bird       | C.E.Syphers                |                             | T.Yamagata       |
| 1957 | "                                | "<br>"                  | "              | N.C.Woods, Jr              |                             | "                |
| 1958 | W.T.Clark                        | -<br>"                  | "              | "                          |                             | "                |
| 1959 | "                                | G.O.Bruce               | "              | "                          | G.M.Tolhurst                | "                |
| 1960 | "                                | H.B.Ludden              | "              | R.A.Nelson                 | "                           | "                |
| 1961 | "                                | "                       | "              | "                          | R.F.Meinhard                | "                |
| 1962 | "                                | "                       | "              | "                          | "                           | "                |
| 1963 | "                                | E.E.Jensen              | "              | "                          | E.E.Kuester                 | "                |
| 1964 | "                                | "                       | "              | N.C.Woods, Jr              | "                           | "                |
| 1965 | "                                | "                       | "              | "                          | "                           | "                |

SOURCE: Seventh-day Adventist Yearbook (Washington, D.C.: Reveiw and Herald Pub. Assn., 1957 to 1966).

\*AMC was established in 1959.

February 27 to March 3, 1956 in the Tokyo Central Church (Tokyo Evangelistic Center).<sup>1</sup> It seems exceptional that a national worker became a top administrator of an institution at that time. I believe that the appointment of T. Yamagata to JMC president was due to his high educational background.<sup>2</sup> Moreover, it is amazing to note that he held the position for thirteen years until 1968. In other words, no other national workers were qualified to hold top administrative positions in the Union or institutions during this ten-year period.

#### Osaka Evangelistic Center

The ground-breaking ceremony of the Osaka Center took place February 24, 1959, with some seventy people in attendance. The event was given excellent coverage in the press and on radio and television.<sup>3</sup> When the building was completed, the Japanese church in the city started Sabbath School and church services in the new center on October 17, 1959. Dedicatory services were held Sabbath, October 31. The center consisted of three floors: the first floor provided an auditorium with 250 theater-type seats, the second floor was

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<sup>1</sup>E. A. Hamlin, "Nineteenth Biennial Session Japan Union Mission," Review and Herald, June 14, 1956, pp. 21-23.

<sup>2</sup>Regarding the educational background of T. Yamagata, see Moore, pp. 153-161. On May 29, 1966 T. Yamagata was awarded an honorary doctorate by Andrews University. He was the first overseas national ever to receive an honorary degree from Andrews. Prior to World War II, he completed most of the requirements for a Ph. D. degree, but during the war all records and other documents were lost or destroyed ("College President Receives Doctorate in U. S. A.," Far Eastern Division Outlook, December 7, 1966, p. 7; Minoru Inada, "President Yamagata Receives Honorary Degree," Shimei, August 1966, pp. 4, 5).

<sup>3</sup>E. A. Hamlin, "Japan Union Annual Report," Review and Herald, June 4, 1959, pp. 18, 19.

planned to have a clinic and a dental office, and the third floor was used for various types of classes, welfare work, cooking demonstrations, and other evangelistic programs. The auditorium had a screen, stage curtains, black light, a small electric organ, a baptistry, et cetera. Two apartments were also located in the center.<sup>1</sup> The approximate cost of the building was US\$100,000.00.

A well-planned open-house program with more than 200 in attendance was held on December 20, to acquaint the people with the new facility. It was planned to coincide with the visit of R. R. Figuhr, then president of the GC. Besides him, W. T. Clark, the Union president, and other church leaders took part in the program. Three well-known civic leaders in Osaka sent representatives to read letters of congratulation and commendation: Governor Y. Sato of Osaka-fu (prefecture), Mayor M. Nakai of Osaka-shi, President Sugi of the Osaka Chamber of Commerce and Industry.<sup>2</sup>

As Union youth director I conducted the Osaka Festival of Faith at this center in 1982, and know it well. It is located in a first-class area in Osaka. The busy streets around the center make the location very suitable for an evangelistic center and give evidence that the Union has an interest in urban evangelism about which Ellen G. White writes as follows:

Again and again I am instructed to present to our churches the work that should be done in our large cities. There is a great work to be done, not only where we have churches already

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<sup>1</sup>"Far Eastern Division," Review and Herald, December 3, 1959, p. 25; "Far Eastern Division," Review and Herald, December 24, 1959, p. 26.

<sup>2</sup>E. A. Hamlin, "Osaka, Japan, Evangelistic Center," Review and Herald, June 23, 1960, pp. 18, 19.

established, but also in places where the truth has never been fully presented.<sup>1</sup>

Although the second floor of the center was originally planned for the medical work, it has never been used for that purpose. However, the second and third floors have been used frequently for English classes and has been very popular in the city because of the SDA English School.

Andrews University Extension  
School in JMC

Andrews University Extension School was held at JMC from February 5 to March 29, 1962. The teaching staffs included Siegfried H. Horn, professor of Archeology and History of Antiquity at Andrews University, who was the able director of the school; R. A. Anderson, secretary of Ministerial Association of the GC; and Thomas H. Blincoe, teacher at JMC and secretary of Ministerial Association of the Union. The courses offered were Archeology and the Bible, Introduction to the Old Testament, Evangelistic Leadership, and Righteousness by Faith. This well-balanced study program inspired seventy students enrolled from Japan (49 students), Korea (12), Okinawa (6), Taiwan (2), and Singapore (1). The student body was composed of pastors, evangelists, college professors, departmental secretaries, Bible workers, and some from other categories. The daily chapel programs, followed by prayer bands, featured several guest speakers: C. P. Sorensen, president of the FED; Toshio Yamagata, president of JMC; Boyd Olson, educational secretary of the FED; and Edward Heppenstall, professor of Systematic Theology at

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<sup>1</sup>Ellen G. White, Evangelism (Washington, D. C.: Review and Herald Pub. Assn., 1946), p. 32.

Andrews University. In addition the students had a rather unique feature--a two-hour-work-program each day for physical refreshing.<sup>1</sup> R. A. Anderson conducted a thirteen-night series of evangelistic meetings in the Tokyo Evangelistic Center twice each week during the extension school.<sup>2</sup>

Why was this extension school held for the ministers in Japan? J. R. Spangler, secretary of the Ministerial Association of the FED, showed keen insight when he stated:

The highest standard of living in the Far East and the highest literacy rate in the world are found in Japan. A tremendously materialistic spirit plus high ethical standards makes the preaching of the gospel no small task.<sup>3</sup>

Therefore, the FED in cooperation with the Japan Union Mission sponsored the special extension school and J. R. Spangler expressed his appreciation to W. T. Clark and his committee who showed their total support for the school by enabling nearly every minister in the Union to attend.<sup>4</sup> I admire the administrators of the Union who could recognize the need to upgrade the ministerial workers. The same need is evident in Japan today, but a temporary school is not enough. Unfortunately, no financial support for the ministerial workers in

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<sup>1</sup>J. R. Spangler, "Andrews University Extension School in Japan," Far Eastern Division Outlook, June 1962, pp. 1, 2; Takashi Saito, "Attending Andrews University Extension School," Shimei, May 1962, pp. 10-12.

<sup>2</sup>Jack Sager reports, Far Eastern Division Outlook, May 1962, p. 8; Spangler, "Andrews University Extension School," pp. 1, 2; idem, "Anderson Visits the Orient," Far Eastern Division Outlook, June 1962, pp. 2, 3.

<sup>3</sup>Spangler, "Andrews University Extension School," pp. 1, 2.

<sup>4</sup>Ibid.

the Union to study at doctoral level is currently available. Some ministerial workers should be given the same opportunity to take doctoral degrees as educational workers so they may meet the needs of the highly educated people in the country.

#### Toyama Evangelistic Center

On May 26 (Sabbath), 1962, the first services were held by twenty-five members which organized in the fall of 1961 in the newly completed Toyama Evangelistic Center. This center was located on a busy shopping street in the heart of downtown Toyama, a rapidly growing city with a population of 250,000. Toyama-ken (prefecture), known as the stronghold of Buddhism in Japan, was located in the center of what was called the "backside of Japan," the area along the 1,000-mile coastline of the Japan Sea. The Toyama Church was the first organized church in the Union in this coastal region. The Center had an auditorium with a seating capacity of 200 on the first floor. It also had a small meeting room with adjoining kitchen facilities, with a seating capacity of about fifty, and a small reading room. On the second floor, was located a three-room apartment for the pastor and two classrooms. The total cost of the property, building, equipment, et cetera was US\$30,000.00. These funds were made available by the FED appropriation. Paul W. Nelson, evangelist, and his family moved to this city in September 1961.<sup>1</sup>

When the Warren I. Hilliard family arrived in Toyama in the fall of 1962, the Union evangelistic team launched the center's first

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<sup>1</sup>Paul W. Nelson, "Toyama Center Opens," Far Eastern Division Outlook, July 1962, pp. 11, 12.



full series of evangelistic meetings. Louis Venden and his family along with the senior ministerial students from JMC joined the team for the field school of evangelism for two months during the series. On the morning of October 7, the dedication of the center was held, and A. E. Gibb, secretary of the FED, presented the dedicatory sermon. That night the series began with E. R. Walde, radio and television secretary of the GC, and P. H. Eldridge, ministerial and radio secretary of the FED, leading out in a VOP rally. The half-hour VOP radio program, *The Family Hour*, was well received in this area, so the center was full. Kazuyoshi Kuniya, director of the VOP, presented diplomas to the first graduates of the Bible course. The attendance continued steadily during the three-week nightly campaign, and the same interest continued when the Bible Marking Series began.

When this five-month series ended on March 1, 1963, forty-two people signed the decision card to prepare for baptism. Along with the evangelism meetings, the wives of the evangelistic team conducted a cooking school--an excellent means of reaching a good class of women.<sup>1</sup>

Clearly the administrators wanted to reach out in a new community when they erected the Toyama Evangelistic Center. The Union president wrote:

Early in September our union mission committee took a momentous action in appointing Pastors Paul Nelson and W. I. Hilliard, Jr., as members of a union mission evangelistic team. We hope in this way to begin a stronger evangelistic program in

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<sup>1</sup>Mrs. Paul W. Nelson, "Evangelism at the Toyama Center," Far Eastern Division Outlook, May 1963, pp. 5, 6.

the unentered portions of Japan, particularly the western area of Japan.<sup>1</sup>

The appointment of two missionaries for the evangelistic team indicated that the Union committee followed a biblical principle<sup>2</sup> and adopted the following counsel of Ellen G. White:

There is need of two working together; for one can encourage the other, and they can counsel, pray, and search the Bible together. In this they may get a broader light upon the truth; for one will see one phase, and the other another phase of the truth. If they are erring, they can correct one another in speech and attitude, so that the truth may not be lightly esteemed because of the defects of its advocates.<sup>3</sup>

Although the Toyama Church was organized in the evangelistic center, the center was later sold and a church was built in the suburbs of the city. The Toyama Center was not able to survive as an evangelistic center after the evangelistic team left. It appears that every evangelistic center should be allowed to have an evangelistic team--or at least a team for a few months each year to maintain the urban evangelism.

#### Union-wide departmental council

On March 3-4, 1965, the union-wide departmental council was held in Tokyo to emphasize the functions and responsibilities of the various departments of the SDA work in both the Union and local missions. Representatives from North and South Japan, Okinawa Mission, the Hokkaido District, and the Union were on hand to receive

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<sup>1</sup>Clark, "Japan," January 1961, p. 6.

<sup>2</sup>"After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come." (Luke 10:1)

<sup>3</sup>White, Evangelism, p. 74.

instruction and counsel from men well-prepared in their fields of responsibility. High lights of the program included the origin and development of departments, their function and relationship to other departments, and the planning and promotion given to the field. From the FED, A. E. Gibb, general secretary, and L. A. Shipowick, home missionary secretary, were among the guest speakers.<sup>1</sup>

This departmental council clearly emphasized the departmental work in the SDA Church. It should be noticed that the council discussed the relationship of various departments. Unfortunately, departments sometimes compete with one another. Ellen G. White wrote:

Let every department of our work, every institution connected with our cause, be conducted on considerate, generous lines. Let every branch of the work, while maintaining its own distinctive character, seek to protect, strengthen, and build up every other branch.<sup>2</sup>

#### Hokkaido Mission newly organized

During the Twenty-Fourth Biennial Session of the Union in the Tokyo Central Church on December 16-21, 1965, the Hokkaido Mission was officially accepted as the fourth local mission--the others were the North Japan, South Japan, and Okinawa Mission under the Union. Since 1964 when Hokkaido had been separated from the North Japan Mission to become the Hokkaido Evangelistic District during the Twenty-Third Biennial Session of the Union, the SDA work in the

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<sup>1</sup>V. L. Bretsch, "Japan Union-Wide Departmental Council," Far Eastern Division Outlook, April 1965, p. 13; Yonezo Okafuji, "Japan Union Mission Departmental Council," Shimei, May 1965, pp. 1, 3.

<sup>2</sup>White, Testemonies for the Church, 7:174.

district developed well. The new Hokkaido Mission was born with new officers: W. I. Hilliard, president; Tsuneyoshi Watanabe, secretary; Kyuhichi Kaneda, treasurer.<sup>1</sup>

Since only three organized churches and a few companies (155 church members) were in Hokkaido at the beginning of 1965--according to the annual statistical report of the Union it was a brave decision to start a new mission (just as the Okinawa Mission had been started in 1953). The delegates of the session must have expected in Hokkaido the same development as was experienced in Okinawa. I had an interview with W. I. Hilliard the end of December 1965, the new Hokkaido Mission asked me to join their work force in January, and I began my internship at the Sapporo Church March 1966.<sup>2</sup> In a sense, I have grown up as a pastor together with the Hokkaido Mission.

Newly organized churches,  
1956-1965

Twenty-three churches were organized during 1956-1965 period (see table 10). It took forty-one years, 1896-1936, for the first twenty churches to be organized, and fifteen years, 1937-1951, for next twenty churches.<sup>3</sup> It took eleven years, 1952-1962, for the third twenty, eleven years, 1963-1973, for the fourth twenty, and another eleven years, 1974-1984, for the fifth unit of twenty

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<sup>1</sup>"New Mission Born in the Japan Union," Far Eastern Division Outlook, March 1966, p. 3.

<sup>2</sup>Tadaomi Shinmyo, Waga Seishun wa Shu no Tameni [My youthful days for the Lord] (Tokyo: Sangodo Company, 1980), pp. 93-95.

<sup>3</sup>Regarding the number of organized churches from 1896 to 1944, see Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896 to 1950," pp. 48, 126, 176.

TABLE 10

## NEWLY ORGANIZED CHURCHES, 1956-1965

| Year | Name of Organized Church                                 |                                   |                   |
|------|--|-----------------------------------|-------------------|
| 1956 | Osaka Center (Nov. 4)                                    | Hachioji (Dec. 5)                 | Omiya (Dec. 5)    |
| 1957 |  |                                   |                   |
| 1958 | Okuma (Feb. 9)   | Oji (present Nishisugamo, July 1) |                   |
| 1959 | Chiba (Aug. 17)  |                                   |                   |
| 1960 | Kochi (March 26)<br>Chitose (Oct. 8)                     | Koza (June 12)                    | Koganei (June 26) |
| 1961 | Ishikawa (April 30)<br>Odawara (Dec. 30)                 | Naha (May 7)                      | Toyama (Nov. 4)   |
| 1962 | Okayama (March 4)  |                                   |                   |
| 1963 | Miyako (June 16)   | Wakayama (June 22)                |                   |
| 1964 | Gomen (present Tosayamada, May 22)<br>Yamagata (Sept. 5) | Nishinomiya (June 27)             |                   |
| 1965 | Kitaura (April 15)                                       | Sekimachi (July 3)                | Yaeyama (Dec. 11) |

SOURCE: Shimei, the official paper of the Japan Union Mission, published monthly, from 1956 to 1966; Tsumoru Kajiyama, Shimei ni Moete, [Burning spirit for the message] (Yokohama, Japan: Japan Pub. House, 1982), pp. 688-695.

organized churches.<sup>1</sup> The fastest growth of organized churches is found during 1958-1965 (see table 10) when twenty churches were organized in eight years. It seems that the missionary administrators of the Union put their first priority on evangelism among many on the agenda. In fact, W. T. Clark said in his report of the Twenty-First Japan Union Biennial Session in 1959 that:

We are trying to put more emphasis on every kind of evangelism. Our church should not forget the fact that the first priority of our work is to save souls to the heavenly kingdom.<sup>2</sup>

I believe that this administrative philosophy affected the rapid growth of organized churches during this period.

#### Summary

During 1956-1965, all top administrators of the Union and institutions were missionaries except the president of JMC. Their priority was evangelism. Therefore the Union built the Osaka Evangelistic Center in 1959 and the Toyama Evangelistic Center in 1962. At the same time, Union administrators provided national workers an opportunity to upgrade themselves in order to deal with an increasingly educated population via the Andrews University Extension School in 1962. While each departmental work began to emphasize its own work at the beginning of this ten years, the cooperative relationship among the departments was reaffirmed by the union-wide departmental council in 1965. In order to hasten the SDA work in the

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<sup>1</sup>Regarding the number of organized churches from 1963 to 1984, see table 10, 18 and 23.

<sup>2</sup>W. T. Clark, "Overview of the Evangelistic Result for the Past Two Years," Shimei, January 1960, pp. 2-5.

northernmost area in Japan, the Hokkaido Mission was newly organized in 1965.

#### Evangelistic Work

What was the outcome of the evangelistic work of the SDA Church during 1956-1965 when the postwar public religious interest was over? W. T. Clark described the situation of the church in Japan as follows:

The people as a whole do not seem to show nearly the interest in religion and spiritual things they used to. But in spite of all this, the Lord is blessing our work and we praise Him for the progress we see.<sup>1</sup>

#### Evangelistic effort in Osaka

Although Typhoon Emma left twenty-nine dead, eighty-nine injured, thousands homeless, and millions of dollars' worth of damage on the Kyushu Island, it seems providential that it missed Osaka where the evangelistic effort was to start on September 9, 1956. At that time, Osaka was considered the twelfth largest city in the world. Its population was more than three million. In spite of the large population, only one SDA church was established there, and it was for the Koreans.

After prayerful consideration by the workers, the large Mainichi Hall was procured and J. R. Spangler, ministerial secretary of the FED, came to conduct the some meetings. Months of preparation with prayer preceded the meetings. Hundreds of homes were visited and thousands of handbills were distributed throughout the city. On

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<sup>1</sup>Clark, "Japan," January 1961, p. 6.

the Sabbath morning, September 8, at precisely 10:50 a. m., every SDA church in Japan prayed for God's rich blessing on the great adventure in faith for Osaka. It seems as if some giant unseen hand pushed Typhoon Emma for it veered sharply from its course and roared out into the Japan Sea. Consequently, Sunday evening, clear and bright, saw 900 adult Japanese crowd into Mainichi Hall.<sup>1</sup>

The meetings continued for eight successive nights in the Mainichi Kaikan (Mainichi Hall), one of the largest auditoriums in Osaka. Then they were moved to a smaller hall in the same vicinity. Good attendance continued, and by the end of the first week the ushers had obtained the names of 1,500 people who had attended the meetings. Among them there were 224 who signed decision cards indicating their belief and faith in the Bible. The meetings represented the combined efforts of the Kobe and Osaka Churches. J. R. Spangler illustrated his lectures with beautiful slides and the impressive diorama which was new in Japan. He was assisted by L. R. Van Dolson and Jack Sager of the South Japan Mission; Eiyu Minami of the Osaka Korean Church; five ministerial students from JMC; and interns, Bible workers, and colporteurs from both of the churches. Moreover, Shirou Ogura of the Union worked as translator during the evangelistic campaign. The purpose of this evangelistic crusade was to establish a strong Japanese church in Osaka where the SDA work had been extremely weak.<sup>2</sup>

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<sup>1</sup>Mrs. L. R. Van Dolson, "Why Typhoon Emma Missed Osaka," Review and Herald, December 27, 1956, pp. 23, 24.

<sup>2</sup>Mrs. L. R. Van Dolson, "Evangelistic Campaign in Osaka," Far Eastern Division Outlook, October 1956, pp. 3, 4.



As a result of the effort conducted by J. R. Spangler from September through November, the first Japanese church in Osaka was organized with an average weekly attendance of fifty. Eighteen persons were baptized and a class of twenty was preparing for baptism in February 1957. Sixty-four stated their desire for baptism and more than two hundred expressed definite interest. The enthusiastic workers of the evangelistic team made more than 9,000 visits. More important, J. R. Spangler created an interest in evangelism in the hearts of the students, workers, and lay members associated with him in this effort.<sup>1</sup>

A large-scale evangelistic effort is one of the typical strategies used by the SDA Church in Japan to produce a new church. The Osaka Center Church was organized on November 4, 1956. The aspiration of those workers have been fulfilled because the Osaka Center Church, with the membership of 275 in 1985, is one of the seven largest SDA churches in Japan. We note later some reasons why the church became so strong.

#### Union-wide youth congress in 1958

Under the direction of W. I. Hilliard, MV<sup>2</sup> secretary of the Union, the first union-wide youth congress was held at JMC early in October 1958. Nearly one-third of the SDA youth in the Union came to

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<sup>1</sup>Mrs. L. R. Van Dolson, "Osaka Effort Results," Far Eastern Division Outlook, February 1957, pp. 1, 2.

<sup>2</sup>MV was the abbreviation of Missionary Volunteer which means the Young People's Missionary Volunteer Society in SDA terminology. A member of the senior or junior young people's organization of the church was called a missionary volunteer because of its emphasis on youth evangelism ("Missionary Volunteer," SDA Encyclopedia, 1976 ed., 10:914).

the congress and some delegates even came from Korea. More than 500 youth were in attendance. The programs included a workshop in youth evangelism, a "Youth Wants to Know" panel, Pathfinder demonstrations, a temperance rally, colporteur experiences, and a consecration service with personal testimonies of God's grace. During the congress, the special torch ceremony was started at the grave of T. H. Okohira, who had arrived in Japan in 1896 with W. C. Grainger, the first missionary to Japan. The torch was eventually carried down the aisle of the congress auditorium by eighty-eight year old Hide Kuniya, one of the four first converts by the two pioneers. One of the two young people chosen to accept the symbolic torch of truth was Nobuko Okohira, granddaughter of T. H. Okohira.<sup>1</sup>

This youth congress symbolized a new emphasis on the work for the young people in the Union. In fact, a specialist for youth evangelism was hired.

#### Promotion of temperance

According to E. A. Hamlin, president of Japan Temperance Society, the temperance work underwent a revival during 1958. Some 585 members joined the society in that year and membership increased after the year's end. JMC organized a temperance chapter and maintained a continuous program. For example, a poster contest was held and fifty-five attractive posters were made. Appropriate prizes were given to the winners in a special chapel exercise. A

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<sup>1</sup>"Far Eastern Division," Review and Herald, January 22, 1959, p. 27; L. A. Skinner, "Youth Congress in Japan," Review and Herald, January 22, 1959, p. 32; Ralph S. Watts, "Far Eastern Division," Review and Herald, January 29, 1959, pp. 23, 24.

temperance pin for juniors was prepared and a number of the junior youth became members. A new membership card was introduced and the Japanese edition of Alert<sup>1</sup> (a thirty-six page two-colors magazine) was printed in an edition of nearly 16,000 copies at that time. A former prime minister of Japan, Tetsu Katayama, was featured on the front cover of an issue of Alert. He was a dynamic Christian layman who was awake to the social evils in Japan. His article was entitled "Happiness in the Home Without Wine." The film "One in 20,000", exposing the dangers of tobacco, was used to good advantage, especially in the evangelistic meetings and other public gatherings.<sup>2</sup>

On the evening of June 21, 1959, the first annual temperance oratorical contest of the JMC Temperance Society chapter was held in the college chapel before a large audience of students and faculty. Ten students from the junior and senior high-school levels and from the college took part. At the close of the program, the winners were given their awards by Tetsuzo Kato, vice-president of the Japan Temperance Society. Two days after the contest, the first two

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<sup>1</sup>The title, registered U. S. Patent Office, is used by the International Temperance Association in order to strengthen the temperance work in the world. The paper provides information not only for church leaders but also for prominent men and women in government, medicine, law, education, and other professions. Furthermore, it contains material that national temperance societies can utilize in their own temperance papers in various countries ("Alert," SDA Encyclopedia, 1976 ed., 10:31). Regarding the International Temperance Association, see SDA Encyclopedia, 1976 ed., 10:667-669.

<sup>2</sup>E. A. Hamlin, "The Temperance Work in Japan," Review and Herald, July 23, 1959, p. 20.

winners gave their orations to a crowded student gathering of more than 400 in a public-school auditorium. The film "One in 20,000" also was shown.<sup>1</sup>

The temperance work is also one of the departmental projects which began to be emphasized in this period, 1956-1965. This emphasis was partly a response to the appeals made by Ellen G. White who wrote:

Brethren and sisters, we want you to see the importance of this temperance question, and we want our workers to interest themselves in it, and to know that it is just as much connected with the third angel's message as the right arm is with the body. We ought to make advancement in this work.<sup>2</sup>

The temperance work of the Union is still active today and has a good influence on the public.

Effective soul-winning through  
the VOP Bible course

At the time of November 20, 1956, the VOP Bible Correspondence Course had 186,000 enrollments and 74,000 active students. Some 26,000 had completed the course, and among these were 2,400 baptisms.<sup>3</sup>

It was reported in 1959 that during the past eleven and one-half years the VOP office had received 259,724 enrollments and had 90,933 active students. While 35,150 had graduated, 2,806 had been

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<sup>1</sup>E. A. Hamlin, "Temperance Oratorical Contest at Japan Missionary College," Review and Herald, December 3, 1959, p. 22.

<sup>2</sup>Ellen G. White, Temperance (Mountain View, California: Pacific Press Pub. Assn., 1949), p. 238.

<sup>3</sup>"Brief Summary of Division Council Reports," Far Eastern Division Outlook, February 1957, pp. 3-5.

baptized during the same period. In other words, 80 percent of those baptized in Japan had studied the VOP courses.<sup>1</sup>

In 1964-1965 a total of 5,107 graduates from the VOP Bible Correspondence Course were listed and 475 baptisms were attributed to first contacting the VOP radio and Bible course program.<sup>2</sup> Since a total of 687 baptisms occurred both in 1964 and 1965, 69 percent of them were due to the VOP.

Evidently, the VOP Bible Correspondence Course was the most effective single method of soul-winning from its beginning in 1947 to around 1959 when the Union began to organize Union evangelistic teams which brought about large baptisms. It should be also remembered that the Union evangelists encouraged the people to study the VOP course through the evangelistic meetings also.

#### Continuous growth of the VOP radio program

During 1958 the VOP reached the masses in cities and villages all over Japan through weekly (every Sunday) broadcasts on six powerful radio stations: Tokyo, Sendai, Kyoto, Fukuoka, Kagoshima, and Osaka. In this year a new half-hour program, the "Sunday Family Hour" started on two stations. It was most enthusiastically received in Osaka. In addition, the VOP had a middle-of-the-night spot broadcast at 1:45 a.m. through JOLE (Tokyo); it was heard nationwide and in Okinawa.<sup>3</sup>

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<sup>1</sup>Mrs. P. H. Eldridge, "Voice of Prophecy News," Far Eastern Division Outlook, June 1959, pp. 5, 6.

<sup>2</sup>W. E. Murray, "Good News From Japan," Review and Herald, February 24, 1966, pp. 15, 16.

<sup>3</sup>"Japan's Current Radio Log," Far Eastern Division Outlook,

The VOP radio broadcasting started the weekly, thirty-minute program, "Sunday Family Hour," in Hokkaido on December 16, 1962 through the Sapporo Radio Broadcasting (1460KC) which began its work on December 15. After their twenty-five years of service in Japan, Paul and Retha Eldridge left Japan for Singapore on December 24, 1962. His new assignment was secretary of the ministerial association and radio department. Kazuyoshi Kuniya was chosen to succeed him as radio secretary, and Toshio Yamagata was assigned as radio speaker.<sup>1</sup>

In 1963 the VOP had a thirty-minute program on six main and eight sub-radio stations, and a fifteen-minute program in Tokyo and Okinawa. Furthermore, the VOP was back on the air at 3:35 a. m. every day except Monday for five minutes.<sup>2</sup>

In 1965, from Hokkaido to Okinawa, nineteen stations were broadcasting the Advent message. There remained 110 stations on which the VOP did not get time in Japan.<sup>3</sup>

The contribution of Paul and Retha Eldridge to the postwar evangelistic work, especially through the VOP radio program and the VOP Bible Correspondence Course in Japan, is incalculable.<sup>4</sup> Based on

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July 1957, p. 5; Ralph S. Watts, "Far Eastern Division Reports 100,000 Members," Far Eastern Division Outlook, March 1959, pp. 1, 2.

<sup>1</sup>Kazuyoshi Kuniya, "Voice of Prophecy News," Shimei, February 1963, p. 18.

<sup>2</sup>W. T. Clark, "Japan," Far Eastern Division Outlook, March 1964, pp. 9, 10; Kuniya, "Voice of Prophecy News," p. 18.

<sup>3</sup>Murray, "Good News From Japan," pp. 15, 16.

<sup>4</sup>In relation to the VOP work in Japan, see Retha H. Eldridge, From the Rising of the Sun (Washington, D. C.: Review and Herald Pub. Assn., 1963).

this solid foundation the VOP program still continues an effective work, conducted by national workers.

Results of the Union Evangelistic team on Okinawa in 1959

A six-week evangelistic campaign in Naha the capital city of Okinawa was opened on January 13 (Tuesday night), 1959, by Leo Van Dolson and Hiroshi Shibata, evangelist and associate evangelist of the Union. The first three meetings of the series were held in the Times Hall, the largest available meeting place on the island, and the hall was filled with the people for three nights. On the second night the attendance reached approximately 650. The series was continued five nights weekly at the Education Hall just a few block away from the first meeting place. The capacity of this hall was a little over 300 and it was filled every night for the first full week. After the Naha effort, the evangelistic team held a three-week campaign in Koza, the second largest city on Okinawa.<sup>1</sup>

On June 20 (Sabbath), 1959, the largest baptism ever held in the Okinawa Mission was conducted at a beach of the Ishikawa town. Thirty-two candidates were baptized by E. E. Jensen, Leo Van Dolson, and Kiyomitsu Hatada before 250 people. Twenty-six of those baptized had made their decision as a result of the efforts by the Union evangelistic team. The evangelistic team acquired the names of some 3,000 who attended the meetings.<sup>2</sup> On July 18 (Sabbath), 1959,

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<sup>1</sup>Mrs. E. E. Jensen, "Evangelistic Effort on Okinawa," Far Eastern Division Outlook, March 1959, p. 6.

<sup>2</sup>Bobbie Jane Van Dolson, "Okinawa Effort Yields Harvest," Far Eastern Division Outlook, August 1959, pp. 6, 7.

seventeen were baptized by E. E. Jensen at the mission headquarters church at Shuri, thus seventy-seven baptisms took place in the mission that year. Among them, fifty-nine resulted from the efforts conducted by the Union evangelistic team. Although the last service by the team was conducted on July 19 (Sunday night), more than 200 interested people were continuing to study "the three angels' messages"<sup>1</sup> in the Naha and Koza area. Over 1,400 people were enrolled in the VOP courses during the meetings conducted from January 13 to July 19 in 1959.<sup>2</sup>

#### First Far Eastern Youth Congress

The first Far Eastern Youth Congress was held at the campus of Philippine Union College in Manila on April 4-9, 1961. More than 1,600 delegates represented the 55,000 youth of the FED from north to south: Japan, Korea, Taiwan, Hong Kong, Thailand, Laos, Vietnam, Malaya, Singapore, North Borneo, Sarawak, Indonesia, Netherlands New Guinea, Guam, and the Philippines. The opening night started with a parade of color and animation; other programs included the 6:00 a. m. Morning Watch service, the international prayer circle, the devotional message at 8:00 a. m., leadership and evangelism

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<sup>1</sup>The prophetic messages which are found in Rev 14:6-11 and are urgently proclaimed by the three angels flying in midheaven. According to the texts, these messengers compose God's final warning and appeal to the whole world so that the people may accept salvation in Christ and prepare for His soon coming which is symbolically described in the verses that follow the texts mentioned above ("Three Angels' Messages," SDA Encyclopedia, 1976 ed., 10:1483).

<sup>2</sup>L. R. Van Dolson, "Another Baptism on Okinawa," Far Eastern Division Outlook, September 1959, p. 14.



workshops, experiences of soul-winning youth, music, the Story of the Light (the development of the SDA work in the FED depicted in pageant, music, and pantomime), the Sabbath services at the Rizal Memorial Coliseum (with nearly 12,000 people), and the closing service. Main speakers were L. A. Skinner (GC MV associate secretary), H. M. S. Richards (founder of the VOP radio program), C. P. Sorensen (FED president), C. D. Martin (FED MV secretary) and others. From Japan E. R. Chinnock, who just succeeded W. I. Hilliard as MV secretary of the Union, went to the congress with the twenty-six Japanese delegates. Those young people gathered at the Union headquarters on March 22 to have a dedication service presided over by W. T. Clark, the Union president. Under the guidance of Tokuo Hatanaka and Yonezo Okafuji, MV secretaries of the North and South Japan Mission, respectively, they left for the Philippines by ship from Yokohama. They returned to Japan on April 12 by air inspired by the various meetings. One of the delegates said that the youth congress was a type of the heavenly kingdom.<sup>1</sup>

This FED youth congress clearly indicates the departmental work was being emphasized much more than before. Any kind of gathering encourages the attendees, but it is particularly true for the youth. It was a remarkable experience for the Japanese delegates

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<sup>1</sup>L. A. Skinner, "Far Eastern Youth Congress," Far Eastern Division Outlook, June 1961, pp. 2, 3; Hisashi Yasukochi, "Manila Youth Congress," Shimei, June 1961, pp. 5-7; idem, "A Tour to the Philippines-5," Shimei, October 1961, pp. 12-14; idem, "A Tour to the Philippines-6," Shimei, December 1961, pp. 8, 9; idem, "A Tour to the Philippines-9," Shimei, April 1962, pp. 12-14; idem, "A Tour to the Philippines-10," Shimei, May 1962, pp. 12-14.

to leave their country and communicate with the young people of other countries. Meeting different people and cultures led them to deepen their faith and to sense their responsibility for sharing the gospel to their own people.

#### Lay training institute

During August in 1963, eighty men, women, and young people attended an eight-day laymen's retreat conducted by the North Japan Mission--which was the first ever held in Japan. The place was the SDA permanent campsite at the foot of Lake Saiko near Mt. Fuji. Delegates came from all over north Japan, from Odawara on the south to Hokkaido on the north. The majority of the churches in the mission sent one or more delegates. These delegates were busy people, and some of them held important posts in their communities. They dedicated their vacation time to learn how to be more effective lay evangelists. Instruction was given daily, 9:00-12:00 a. m. and 2:00-4:00 p. m. The Sabbath afternoon service featured soul-winning experiences by laymen. On the closing evening of the institute, all the delegates with lighted candles marched out to the campfire circle for the dedication. Forty-seven certificates were issued. The main representatives were: Howard E. McClure, home missionary and Sabbath School secretary of the FED; W. T. Clark, president of the Union; T. Kajiyama, home missionary secretary of the Union; Kensaku Yasui, president of the North Japan Mission; and Masaji Nemoto, treasurer and home missionary secretary of the mission. Special instructors included D. L. Venden and Minoru Hirota, head and teacher of the

theology department of JMC, respectively; Jack Sager, pastor-evangelist; and Haruo Ichinose, medical doctor of the TSH.<sup>1</sup>

This lay training retreat was the beginning of emphasis on training laymen for evangelism in Japan. Previously evangelism had been carried mainly by specialists, namely, missionaries, hired national workers, and colporteurs. Now the Union began to promote lay involvement for soul-winning in accordance with the FED. Emphasis of lay involvement was an important turning point in the SDA Church. This was in accord with what Ellen G. White had said:

The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.<sup>2</sup>

Since this institute was initiated by the home missionary department of the FED, it gives another evidence of strengthening of departmental work of the church.

#### Newly organized church in northern Japan

On September 5 (Sabbath), 1964, a new church was organized in Yamagata-shi, the northern part of the Honshu Island. Thirty-five people attended at the services including W. T. Clark and Kazuyoshi Kuniya, president of North Japan Mission. This Yamagata Church was organized with seventeen members as the result of the evangelistic work by Eiji Shibata and his co-workers for over two years. On this

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<sup>1</sup>H. E. McClure, "Japan Laymen Train for Evangelism," Review and Herald, December 5, 1963, p. 21.

<sup>2</sup>White, Testimonies for the Church, 9:116, 117.

memorable day, Tadanori Takahashi, one of the newly elected deacons of the church, and his wife donated to God and to the church a piece of land valued at approximately US\$14,000.00, where the new church could be built some time in the future.<sup>1</sup>

It was significant that the Yamagata Church was organized in Yamagata-ken where no SDA Church had been. The strong motivation of Eiji Shibata to evangelize the city must have been based on concept of reaching the unreached. Generally, the SDA work in the northern area of Honshu was especially difficult and slow because of feudalism, strength of Shinto and Buddhism, and other factors.

#### Evangelistic meetings on Okinawa

P. H. Eldridge, radio secretary of the Union and speaker of the Japanese VOP, as well as director of the Osaka Center, helped to launch two evangelistic efforts in 1960 on Okinawa, each lasting six weeks. The first began in Naha on February 19 with nearly 500 people in attendance. P. H. Eldridge spoke the first four nights and Koei Aka and Katsuyuki Chinen continued the meetings with a good attendance. Forty-one decided for baptism and continued studying in a special class. The second effort started on February 27 in Koza. Once again, P. H. Eldridge spoke to more than 750 people in a large hall for the first two nights. At the end of the first week, the meetings were transferred to the new Koza SDA Church where Saburo Arakaki and Shigeru Tsukayama continued to preach the gospel. At the

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<sup>1</sup>Kazuyoshi Kuniya, "New Church Organized in Northern Japan," Far Eastern Division Outlook, November 1964, p. 1; "Church Organization of the Yamagata Church," Shimei, December 1964, p. 18.

end of six weeks, thirty-eight individuals signified a decision to prepare for baptism.<sup>1</sup>

During 1963, Hiroshi Shibata conducted a successful six-month campaign on one of the offshore islands and concluded meetings in Ishikawa, a city on Okinawa. The resulting baptisms numbered nearly 100.<sup>2</sup> He started a major evangelistic effort in the Miyako Island on December 23, 1962. This continued for three months with team members Katsuyuki Chinen and Michiko Miyagi. On the first night, about 700 people attended. Average attendance was 200 to 300 persons throughout the meetings. Consequently, the evangelistic crusade resulted in approximately 100 baptismal candidates, among them twenty-six people were baptized on March 16, 1963 as the first fruits in the island. H. Shibata began another three-month evangelistic effort on the same island from March 17. At the end of March, he held short meetings in the small Irabu Island for a few days. Approximately 1,000 people attended on the first night.<sup>3</sup>

On January 12, 1964, Hiroshi Shibata and the field-school students from JMC started a series of evangelistic meetings in Naha. One month later twelve people were baptized. Shibata continued the second series for about two months, and thirty-two were baptized by C. B. Watts and Koei Aka, president and secretary of the Okinawa Mission, respectively, and H. Shibata at the beach of Tamagusuku-mura

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<sup>1</sup>C. B. Watts, "Evangelism on Okinawa," Far Eastern Division Outlook, September 1961, p. 6

<sup>2</sup>Clark, "Japan," March 1964, pp. 9, 10.

<sup>3</sup>Koei Aka, "Okinawa Mission News," Shimei, June 1963, pp. 15, 16.

(village) on March 28. On this Sabbath church members of both the Shuri and the Naha Church gathered on the Nihara Beach after Sabbath School to listen to the sermon of C. B. Watts. The third baptismal ceremony for eleven candidates was held on April 18. Thus, a total of fifty-five baptisms was the result of the Naha Evangelistic Effort by the evangelistic team.<sup>1</sup>

I observed that the evangelism on Okinawa prospered particularly through the public campaigns during the first half of the 1960s. Also, the evangelistic team composed of national workers was born in Okinawa. I remember the thrilling testimony of the 1964 Naha Evangelistic Effort reported by the field-school students when they returned to JMC.

From the viewpoint of the mission strategy, it was in accord with apostolic models to choose large cities or towns for the evangelistic efforts.

As for the matter of strategy, Paul always made it a point to visit the vital centers of trade and culture, knowing that each of them radiated an influence on the surrounding area.<sup>2</sup>

#### Evangelistic effort in Tokyo

From September 17 to December 10, 1961, Jack Sager, evangelist of the Tokyo Evangelistic Center, held evangelistic meetings with the assistance of the center workers and eight young ladies from JMC who were in training during the effort and a field

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<sup>1</sup>"Okinawa Mission News," Shimei, July 1964, p. 16.

<sup>2</sup>J. Verkuyl, translated and edited by Dale Cooper, Contemporary Missiology (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1978), p. 113.

school of evangelism. The average attendance during the effort was about 120 to 130. The first baptism of eighteen souls occurred on December 10.<sup>1</sup> On January 21, 1962, eleven more souls were baptized into Jesus Christ. Among them was a man who was the manager of a large factory and a lady who was both a medical doctor and a doctor of philosophy; an old lady, formerly a fortune teller, who had lived on the Japan Union Mission property at the time the mission had purchased the land.<sup>2</sup>

On December 23, 1962, Jack Sager had nineteen baptisms as a result of his evangelistic effort in the year. Sixty-three others signed decision cards during the effort.<sup>3</sup>

On September 8, 1963, Jack Sager, his coworkers, and the field-school students from JMC began the annual fall evangelistic effort called "Prophecy Speaks" with an attendance of about 400 people.<sup>4</sup> As a result, on December 22 (Sabbath), twenty-five persons were baptized. This was the largest baptism ever held on mainland Japan except for baptisms held at JMC. Jack Sager was planning for baptisms in January, February, and in March.<sup>5</sup>

On September 20, 1964, Hiroshi Shibata, one of the Union evangelists, commenced an evangelistic series of meetings in the

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<sup>1</sup>Jack Sager, "Tokyo Evangelistic Effort," Far Eastern Division Outlook, January 1962, pp. 13, 14.

<sup>2</sup>Jack Sager, "Another Baptism in the Tokyo Evangelistic Center," Far Eastern Division Outlook, February 1962, p. 18.

<sup>3</sup>"Japan," Far Eastern Division Outlook, February 1963, pp. 16, 17.

<sup>4</sup>"Japan," Far Eastern Division Outlook, October 1963, p. 14.

<sup>5</sup>"News from Here and There," Far Eastern Division Outlook, February 1964, p. 12.

Tokyo Evangelistic Center with between 350 and 400 attendees.<sup>1</sup> He continued the meetings three times a week from September to December.<sup>2</sup> In the meantime, on September 6 (Sunday), in the same year, Jack Sager started an evangelistic campaign, "Our Day in the Light of Prophecy" (Gendai no Yogen), in the city auditorium of Musashino, Tokyo. Although the auditorium provided 450 seats, more than 500 people attended the opening night, among them, about 350 non-Adventists. The meetings continued three nights a week until the end of December. While Eiyu Minami assisted Jack Sager as singing evangelist, the Amanuma church members loyally supported the campaign. One month later, more than 100 people received a Bible for attending the meetings five times, and over forty decided to accept Jesus Christ as their personal saviour.<sup>3</sup>

I know that Jack Sager held evangelistic efforts regularly in the Tokyo Evangelistic Center with the help of his wife who translated his English lecture into Japanese. He had a good number of baptisms each time. I especially appreciated the ministry of Sager who came to JMC to teach the "Life of Jesus" class (in Japanese) in 1962, because it was this that brought me to my decision of baptism. In 1964, I was able to attend the evangelistic meeting of Hiroshi Shibata in Tokyo with the teacher and students of the

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<sup>1</sup>Far Eastern Division Outlook, November 1964, p. 3.

<sup>2</sup>Satoshi Tokuhara, "North Japan Mission," Shimei, December 1964, pp. 13, 14.

<sup>3</sup>Far Eastern Division Outlook, November 1964, p. 4; Makiko Kijima, "Evangelistic Effort Report Sponsored by the Amanuma Church," Shimei, December 1964, pp. 18, 19.



"Preaching" class. In Japan today, the SDA Church must find capable young men to train so they can be used for large city evangelism.

The Lord desires us to proclaim the third angel's message with power in these cities. We cannot exercise this power ourselves. All we can do is to choose men of capability and urge them to go into these avenues of opportunity and there proclaim the message in the power of the Holy Spirit. As they talk the truth and live the truth and pray the truth, God will move upon hearts.<sup>1</sup>

#### First camp meeting in Japan

The first "camp meeting"<sup>2</sup> in Japan was held on March 24-28, 1965, at the Sanjuen Ryokan (Hotel) in Hokkaido. More than eighty people including children gathered for this special meeting from all parts of the Hokkaido Evangelistic District. Three guest speakers from JMC lectured under the theme of the camp meeting, "Come, Lord Jesus!"--D. L. Venden and Toshio Yamagata, who dealt with the events before the Second Advent, and Minoru Hirota, who talked about William Miller<sup>3</sup> and the Advent movement.<sup>4</sup> The attendants learned about the

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<sup>1</sup>White, Evangelism, p. 40.

<sup>2</sup>"Camp meeting" is a series of meetings conducted for a number of days, generally in a rural or semirural area, with facilities for encampment on the grounds. It is now peculiar to the SDA Church and a few other denominations ("Camp Meeting," SDA Encyclopedia, 1976 ed., 10:223-225).

<sup>3</sup>William Miller (1782-1849) was an American farmer and Baptist preacher who proclaimed the soon coming of Christ and started the movement widely known as Millerism or the Millerite movement in the United States ("Miller, William" SDA Encyclopedia, 1976 ed., 10:889-891).

<sup>4</sup>Advent movement is often used variously to stand for: (1) the great Advent movement of 1843-1844, namely the Millerite movement mainly in America; (2) the SDA movement; (3) the whole international movement, sometimes called as the Advent awakening begun in Europe during the early decades of the nineteenth century ("Advent Movement," SDA Encyclopedia, 1976 ed., 10:7).

shortness of time and sensed the need to prepare to meet the Lord. During the Sabbath church service on March 27, more than ten people responded to the call for baptism during the prayer offered by T. Yamagata. Five individuals were baptized at Lake Toya by W. I. Hilliard that afternoon. Another featured program was the discussion of the family life for the people of the "remnant church."<sup>1</sup> This was held each afternoon during the camp meeting.<sup>2</sup>

Since W. I. Hilliard was fast to adopt good SDA traditions of America to Japan, he was first to introduce camp meeting to Japan. Since then, camp meeting has been conducted every year in Hokkaido. I have personally participated in it from 1966 to 1970 and from 1973 to 1978. Noting the revival and evangelism produced among the churches through the camp meeting, the other three local missions also began to hold camp meetings. When I personally went to see the camp meeting of the Michigan Conference on July 14 (Sabbath), 1984, I was very impressed by a real camp meeting where more than 10,000 people attended and most of them stayed in tents or cars rather than hotels. Ellen G. White writes about the importance of the camp meeting:

The camp meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting the

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<sup>1</sup>According to the understanding of SDAs, the "remnant church" is the church which is divinely commissioned by God to announce to all over the world God's last message of grace before the end of probation and Christ's second coming in power and glory, and SDAs humbly believe that they constitute the remnant church ("Remnant Church," SDA Encyclopedia, 1976 ed., 10:1200, 1201).

<sup>2</sup>Tsuneyoshi Watanabe, "Hokkaido Evangelistic District News," Shimei, July 1965, p. 15; "Baptisms," Shimei, June 1965, p. 20.

attention of the people and reaching all classes with the gospel invitation.<sup>1</sup>

Union-wide youth congress  
in 1965

An All Japan Youth Congress, under the theme "With Courage for Christ," was held on April 6-10 (Sabbath), 1965, on the campus of JMC. There were 390 delegates from all parts of the Union to join in this large gathering of young people of the SDA Church in Japan. Among them were delegates from the Korean (13 people) and the South China Island (10) Union Mission. Each day began with morning meditations--"Honouring Christ"--and the prayer bands. A special feature each morning was the MV Target 3000<sup>2</sup> workshops which were divided into the four phases of youth evangelism and leadership: the MV Leadercraft Workshop conducted by C. D. Martin, FED MV secretary; the Junior MV (JMV) Pathfinder Leadership Workshop by J. H. Hancock, GC MV associate secretary; the MV personal Evangelism Workshop by Minoru Hirota, JMC Bible teacher; and the MV Voice of Youth Workshop by E. R. Chinnock, Japan Union MV secretary. Each afternoon eleven discussion-study groups entitled "Youth Want to Know" were conducted under the topics: Recreational Activities; Marriage Problems; Choosing Your Life Work; E. G. White, God's Messenger; Educational Problems; Loyalty to the Church; and Understanding the Purpose of the Church. The delegates were free to choose the topics according to their own special interest. The "Hour of Challenge" was brought to

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<sup>1</sup>White, Testimonies for the Church, 6:31.

<sup>2</sup>MV Target 3,000 was the soul-winning program for the MV members of the FED in harmony with the MV Target 30,000 of the GC. The goal of the FED was 3,000 baptisms in a year (C. D. Martin, "MV Target 3,000," Far Eastern Division Outlook, January 1965, pp. 3, 4).

the assembled delegates each evening by the speakers--including W. T. Clark, Japan Union president, and T. V. Zytkoskee, FED acting educational secretary.<sup>1</sup>

At this time, the largest Master Guide<sup>2</sup> Investiture in the history of MV in Japan was held when forty-eight were invested.<sup>3</sup> The Sabbath services were held in the large Suginami Kokaido (Auditorium) in Tokyo and the Choral Arts Society of JMC added much to the inspiration of the congress.<sup>4</sup> One thousand persons attended the congress on this Sabbath, the last day of the congress. Adventist youth of the Union set their MV target goal at 500 souls won for Christ in 1965.<sup>5</sup>

The fact that two union-wide (1958 and 1965) and one division-wide (1961) youth congresses were held within eight years certainly promoted the work of the MV department in the Union and encouraged the young to share their faith. I also participated in the 1965 youth congress when I was a senior at JMC and was very impressed by the capable youth leaders of the GC, FED, and Japan

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<sup>1</sup>E. R. Chinnock, "Japan Union Youth Congress," Far Eastern Division Outlook, August 1965, pp. 4-6; Yonezo Okafuji and Hisashi Yasukochi, "The Third All Japan Youth Congress Report," Shimei, June 1965, pp. 13-19.

<sup>2</sup>Master Guide is the highest level in the series of MV Classes--a class in leadership training ("Master Guide," SDA Encyclopedia, 1976 ed., 10:859).

<sup>3</sup>John H. Hancock, "Youth Congresses in Japan and Korea," Review and Herald, May 13, 1965, p. 24.

<sup>4</sup>"Scenes from Recent Youth Congresses," Far Eastern Division Outlook, September 1965, pp. 10, 11.

<sup>5</sup>Hancock, "Youth Congresses in Japan and Korea," p. 24.

Union. Union-wide youth congresses held every four years surely inspire the young people, especially those from small local churches.

Numerical growth and decline  
of the Union, 1956-1965

Table 11 and the graph in figure 8 show the numerical growth and/or decline of a number of churches, number of Sabbath Schools, number of baptisms including professions of faith, total church membership, and total Sabbath School membership from 1956 to 1965. As can be noted from table 11 the number of churches grew consistently except for 1963. Growth in the number of Sabbath Schools, on the other hand, was not as consistent, though it increased generally over the ten years.

Baptisms show many ups and downs, some quite moderate and some quite steep. It is interesting to note the relation between baptisms at the Union and local missions.<sup>1</sup> According to the annual statistical report of the Union, the average annual number of baptisms for each mission during this period was: North Japan, 188; South Japan, 101; Okinawa, 72; Hokkaido, 16. The large number of baptisms (398) in 1959 was due to the 111 baptisms in Okinawa which resulted primarily from the Union evangelistic effort held by L. R. Van Dolson and Hiroshi Shibata.<sup>2</sup> Another peak of baptisms (427) in

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<sup>1</sup>The Union was composed of three local missions (except for 1965): North Japan, South Japan, and Okinawa Mission. In 1965, the Union added one more mission, Hokkaido Mission, which had once been part of North Japan Mission.

<sup>2</sup>"Far Eastern Division," Review and Herald, September 24, 1959, pp. 23, 24; Clark, "Overview of the Evangelistic Result for the Past Two Years," pp. 2-5.

TABLE 11

STATISTICAL REPORT OF THE EVANGELISTIC  
WORK, 1956-1965

| Year | Churches | Sabbath<br>Schools | Baptisms* | Church<br>Membership | Sabbath School<br>Membership |
|------|----------|--------------------|-----------|----------------------|------------------------------|
| 1956 | 45       | 81                 | 318       | 3,392                | 6,382                        |
| 1957 | 46       | 85                 | 344       | 3,664                | 6,741                        |
| 1958 | 48       | 86                 | 317       | 3,913                | 7,588                        |
| 1959 | 49       | 87                 | 398       | 4,257                | 7,241                        |
| 1960 | 54       | 86                 | 427       | 4,645                | 8,351                        |
| 1961 | 58       | 91                 | 352       | 4,919                | 7,953                        |
| 1962 | 60       | 90                 | 356       | 5,198                | 8,351                        |
| 1963 | 59       | 88                 | 434       | 5,531                | 9,420                        |
| 1964 | 65       | 86                 | 378       | 5,860                | 10,075                       |
| 1965 | 68       | 97                 | 309       | 6,105                | 10,789                       |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1956-1965); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1956-1965).

\*Baptisms include those accepted by profession of faith.

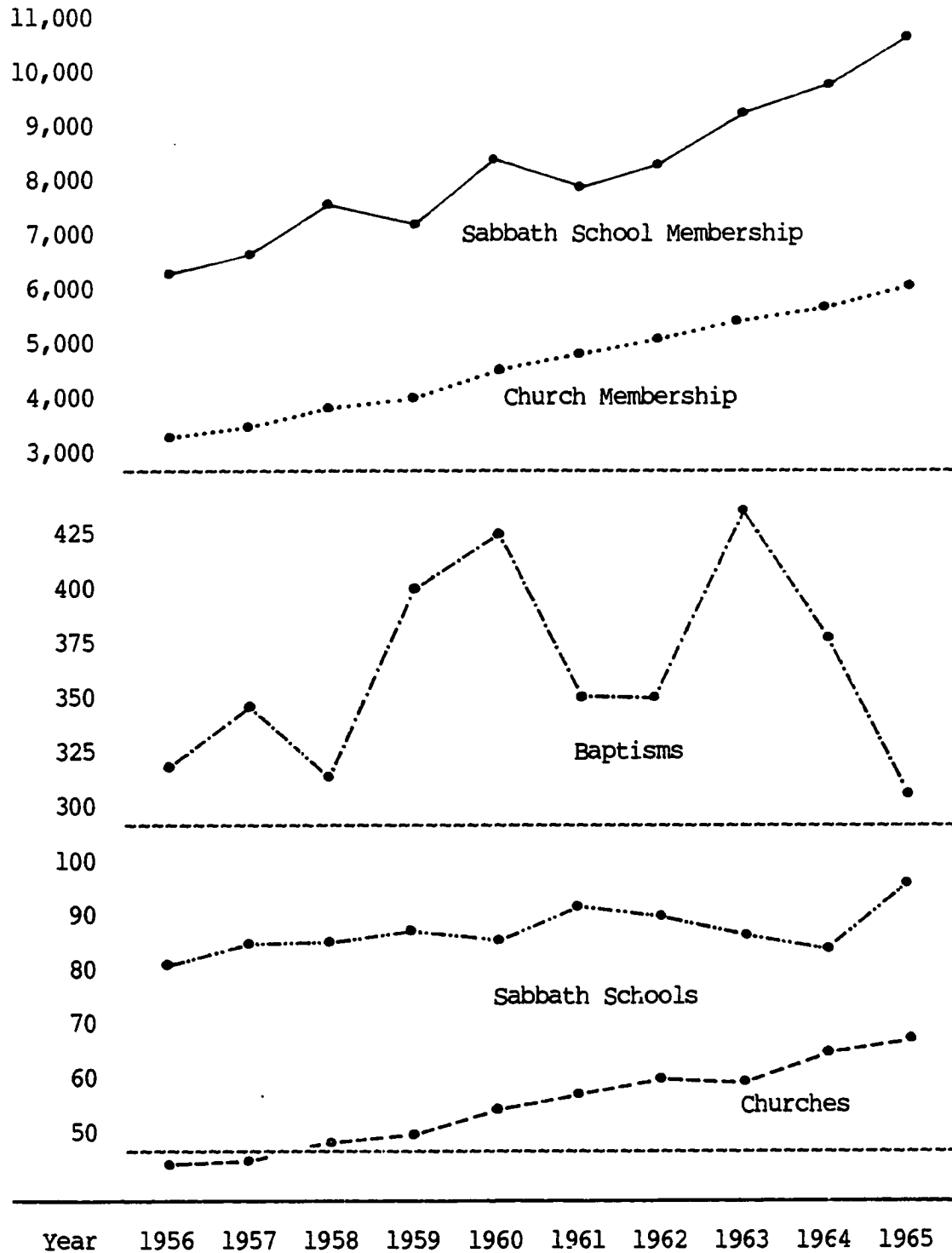


FIGURE 8: Trend of the evangelistic work, 1956-1965.  
 SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1956-1965); Annual Statistical Report of the Japan Union Mission (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1956-1965).

1960 was due to 227 baptisms in North Japan and 134 in South Japan. The largest number of baptisms (434) in the history of the Japanese SDA Church took place in 1963. This was due to 134 baptisms in Okinawa where the Hiroshi Shibata evangelistic team baptized nearly 100 persons.

Church membership grew consistently during the ten-year period and the DGR was 80 percent, half of the previous DGR. Although the Sabbath School membership declined in both 1959 and 1961, it grew in the long run. Note how much greater Sabbath School membership was over the church membership during 1956-1965.

Numerical growth and decline of  
evangelistic workers related to  
other factors, 1956-1965

Table 12 shows the statistical report of the number of evangelistic and other workers from 1956 to 1965. The graph in figure 9 indicates the ratio of evangelistic workers to baptisms, total workers, and church members. According to the table, the number of evangelistic workers, as a whole, grew consistently except for 1957 when the number of literature evangelists decreased. The number of all other regular workers also increased year after year except for 1963 when the number of other regular workers of the Union was excluded in that year, according to the annual statistical report of the Union in 1963.

The ratio of evangelistic workers to baptisms, according to the graph in figure 9, shows a decline during 1956-1965 except for 1957 and 1963. In other words, although the number of evangelistic workers increased, the efficiency of winning the souls decreased.



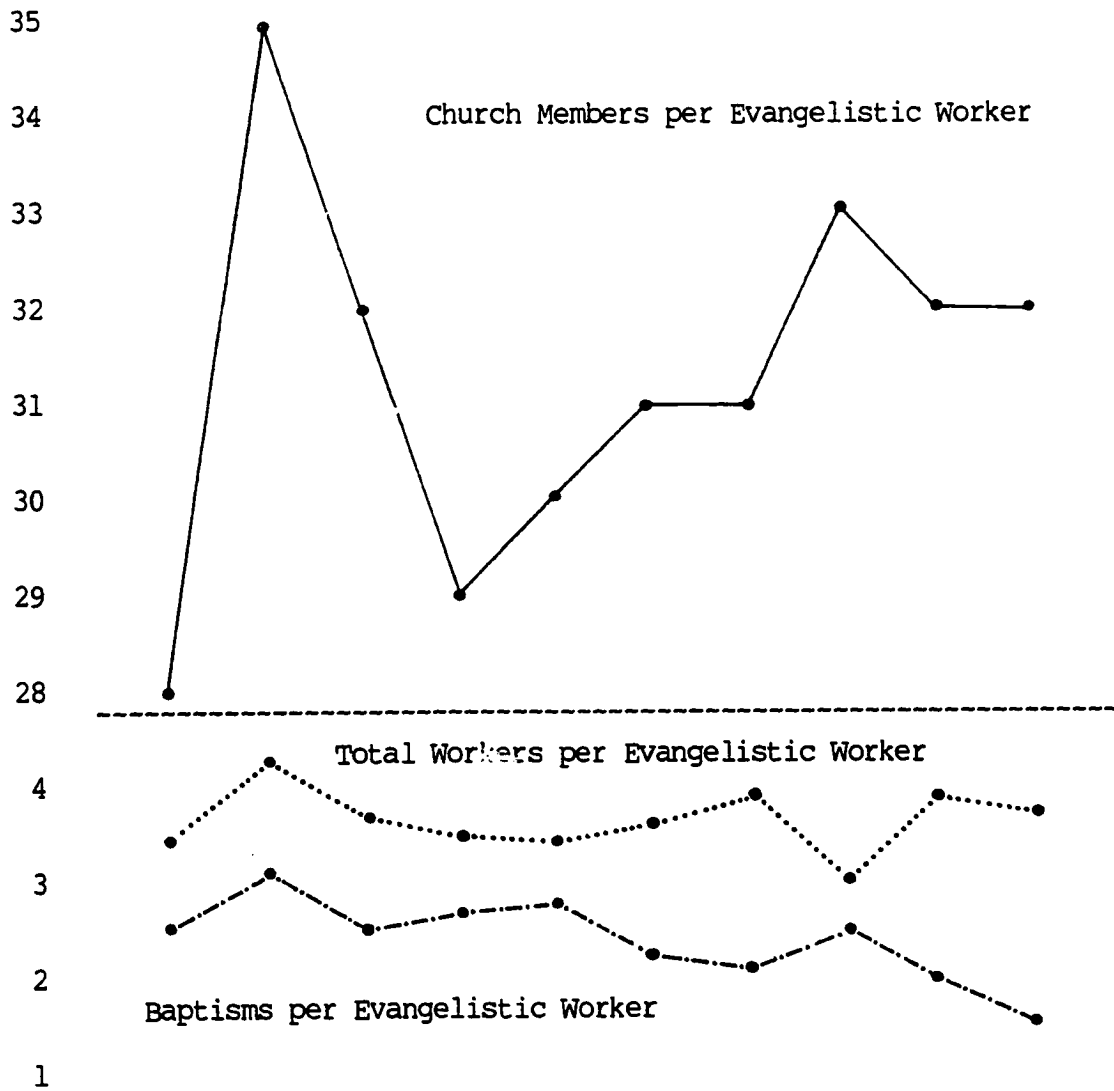
TABLE 12

STATISTICAL REPORT OF EVANGELISTIC AND  
OTHER WORKERS, 1956-1965

| Year | Evangelistic Workers   |                       |                           | All Other<br>Regular<br>Workers | Total<br>Workers |
|------|------------------------|-----------------------|---------------------------|---------------------------------|------------------|
|      | Ordained*<br>Ministers | Licensed<br>Ministers | Literature<br>Evangelists |                                 |                  |
| 1956 | 31                     | 17                    | 73                        | 298                             | 419              |
| 1957 | 33                     | 20                    | 52                        | 347                             | 452              |
| 1958 | 32                     | 18                    | 74                        | 354                             | 478              |
| 1959 | 41                     | 24                    | 81                        | 358                             | 504              |
| 1960 | 42                     | 24                    | 88                        | 380                             | 534              |
| 1961 | 46                     | 33                    | 82                        | 425                             | 586              |
| 1962 | 42                     | 39                    | 85                        | 477                             | 643              |
| 1963 | 44                     | 39                    | 86                        | 334                             | 503              |
| 1964 | 63                     | 34                    | 88                        | 537                             | 722              |
| 1965 | 68                     | 36                    | 88                        | 537                             | 729              |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1956-1965); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1956-1965).

\*Included Honorary Ministers.




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Year    1956   1957   1958   1959   1960   1961   1962   1963   1964   1965

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FIGURE 9: Ratio of evangelistic workers to baptisms, total workers, and church members, 1956-1965.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1956-1965); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1956-1965).

The exception in 1957 was due to the decreased number of literature evangelists, and in 1963 to the exclusion of a number of other regular workers of the Union. While Japanese baptisms per evangelistic worker in 1965 was 1.6, the world ratio was about 5.8.<sup>1</sup> Considering the background of 1957 and 1963, the total number of workers per evangelistic worker almost plateaued, namely the increasing ratio of both categories of workers was nearly equal. Although the ratio of Japanese evangelistic workers to total workers in 1965 was 3.8, the world ratio was about 2.8.<sup>2</sup> In relation to the ratio of evangelistic workers to church members, the graph indicates ups and downs in 1956-1959, but the ratio grew moderately from 1960 to 1964 except for 1963. But the Japanese ratio of evangelistic workers to church members in 1965 was less than half of the world ratio.<sup>3</sup>

Tithe and Sabbath School mission offerings, 1956-1965

Table 13 and the graph in figure 10 indicate the growth and decline of tithe and Sabbath School mission offerings from 1956-1965. The total tithe grew year after year except for 1959; it increased rapidly in 1963 and 1965. The steep growth of the total tithe in 1963 is probably due to the large number of baptisms and in 1965 to the economic expansion plan the government initiated in 1960. In terms of tithe per capita, the graph shows up and down from 1956 to 1959, but consistent growth can be seen from 1960 to 1965. The steep

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<sup>1</sup>"World Ratio of Evangelistic Workers to Baptisms," p. 16.

<sup>2</sup>"World Workers 1935-1985," p. 14.

<sup>3</sup>"World Ratio of Evangelistic Workers to Membership," p. 17.

TABLE 13

STATISTICAL REPORT OF TITHE AND SABBATH SCHOOL  
MISSION OFFERINGS, 1956-1965

| Year | Total Tithe Receipts for the Year | Tithe per Capita | Total Sabbath School Offerings for World Missions | Sabbath School Offerings for World Missions per Capita |
|------|-----------------------------------|------------------|---|--|
| 1956 | \$ 74,938.78                      | \$ 24.50         | \$ 10,668.56                                      | \$ 1.67  |
| 1957 | 77,517.33                         | 23.65            | 12,461.88   | 1.85   |
| 1958 | 106,337.67                        | 29.02            | 12,528.29   | 1.65   |
| 1959 | 103,230.53                        | 26.38            | 12,603.26   | 1.74   |
| 1960 | 123,527.00                        | 29.02            | 14,151.83   | 1.69   |
| 1961 | 140,386.33                        | 30.22            | 15,903.21   | 2.00   |
| 1962 | 165,570.67                        | 33.66            | 16,926.69   | 2.09   |
| 1963 | 213,728.00                        | 41.12            | 18,511.26   | 1.99   |
| 1964 | 228,418.67                        | 41.29            | 22,939.21   | 1.97   |
| 1965 | 271,022.00                        | 46.25            | 23,003.99   | 2.13   |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1956-1965); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1956 to 1965).

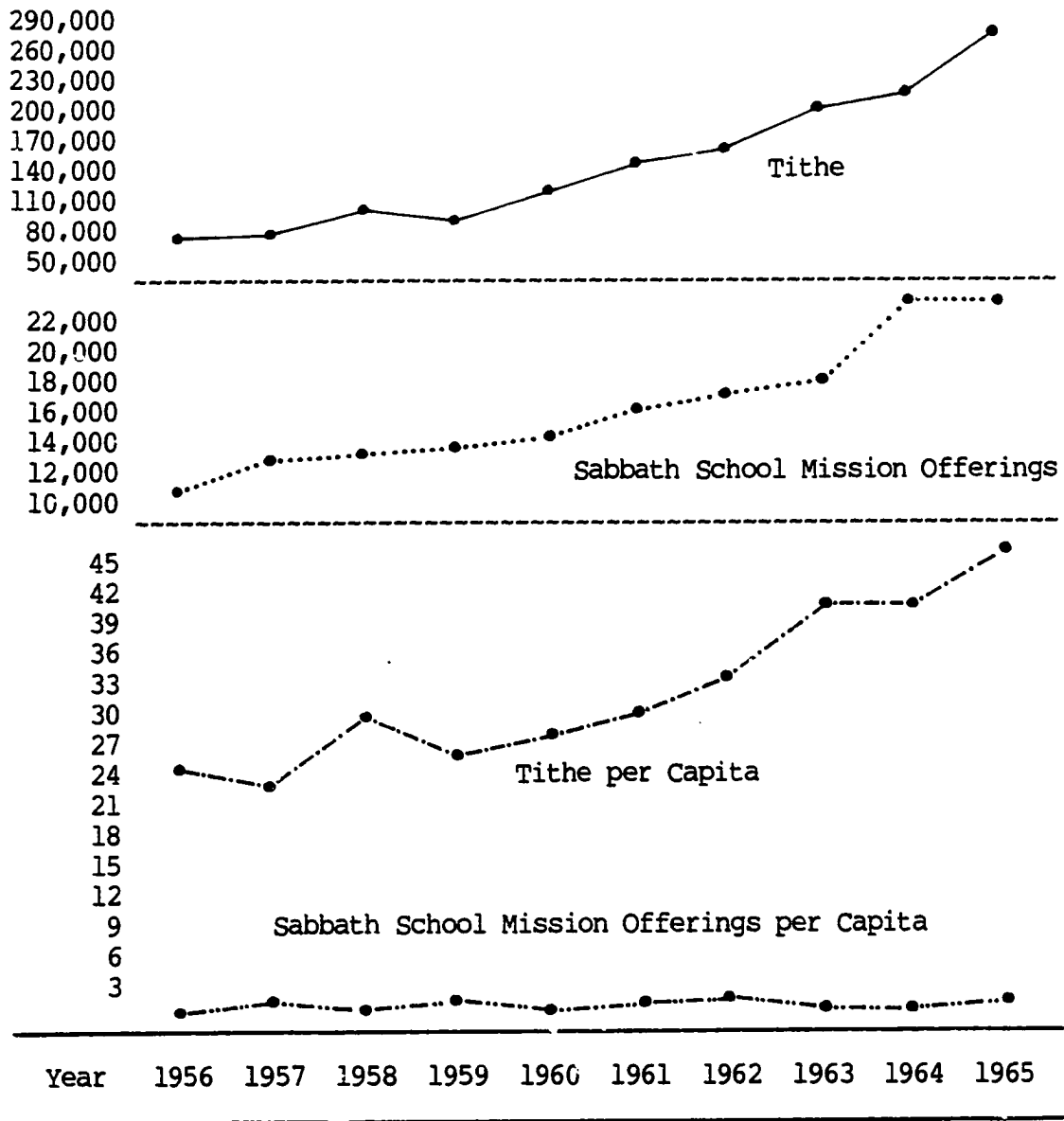


FIGURE 10: Trend of tithe and Sabbath School mission offerings, 1956-1965.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1956-1965); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1956-1965).

growth curve of tithe per capita in 1963 and 1965 is related to the rapid growth of the total tithe in both years. The averaged tithe per capita per year for the 1946-1955 decade was US\$22.36; for 1956-1965, US\$32.51 (145% of the previous decade) was contributed, evidence of the economic expansion of the country. The president of the Union wrote this about the tithe per capita of 1961:

It is in many ways the most prosperous as may be noted from our tithe per capita which is nearly at the top of the list of our union mission fields.<sup>1</sup>

The total Sabbath School mission offerings showed almost the same pattern as the total tithe except for 1964 and 1965 (see figure 10). The growth curve was moderate from 1956 to 1964 in harmony with the Japanese economic expansion. Although the Sabbath School mission offerings per capita indicated ups and downs, it increased as a whole during 1956-1965.

#### Summary

Although the strong postwar interest by the public in religious concerns faded, strong evangelistic work was carried out by the SDA Church during the 1956-1965 decade. The Union organized some union evangelistic teams and sent them to the large cities to hold efforts. These teams reaped large numbers of baptisms, especially in Osaka, Okinawa, Tokyo, and Toyama. The Yamagata Church was organized at this time, mainly through the evangelistic campaigns by a national worker. Thus evangelistic efforts seem to have become the major method of winning the people to Christ, although the VOP work

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<sup>1</sup>W. T. Clark, "Japan Union Mission," Far Eastern Division Outlook, February 1962, p. 2.

was still a very fruitful agency of baptism. For the church members themselves, educational and training programs started to be emphasized, particularly by MV, temperance, and home missionary departments. Emphasis was placed on sharing their faith with others. In 1965 the first camp meeting in Japan was conducted in Hokkaido. This ten-year period, from 1956 to 1965, can be described as the era of which it could be said, "Throughout Japan there was a spirit of revival and evangelism."<sup>1</sup>

#### Publishing Work

Was the publishing work continuing its good work from 1956-1965? If so, how did it develop and what position did literature evangelism have in the whole work of the SDA Church?

#### Union-wide colporteur institute

The annual union-wide colporteur institute, held at JMC in mid-January of 1959, hosted 150 colporteurs from throughout the country and Okinawa. Of the attendees, 135 were regular or part-time colporteurs. C. B. Watts, publishing secretary of the Union, served as the chairman of the institute sessions and was assisted by G. A. Huse and C. L. Finney, publishing secretaries of the GC and the FED, respectively. The largest total of sales in books and magazines was reached in 1958. (See table 14.) Martine C. Bird was the manager and Takashi Saito was the editor of the JPH at that time.<sup>2</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>E. A. Hamlin, "Colporteurs Break Records," Far Eastern Division Outlook, April 1959, pp. 6, 7.

On February 3, 1961, the Union literature evangelist institute under the leadership of V. J. Bretsch (who was Union publishing secretary since 1960) began at the Toyono Hotel in the Shodo Island. A total of 163 literature evangelists attended. E. A. Brodeur, publishing secretary of the FED, was the guest speaker. One feature of this institute was to have colporteurs put into practice what they had learned during the week. On February 9, 150 colporteurs went out to deliver truth-filled books and magazines. They visited 1,698 homes and sold a total of 208,600 yen (US\$578.00) worth of literature in the small island.<sup>1</sup>

In 1963, the literature evangelists gathered for a new type of institute at the Seisen-Ryo Lodge in the Japanese Alps. Two classes of instruction were carried on simultaneously during the institute. While V. L. Bretsch conducted a class for those with two years or less experience, E. A. Brodeur conducted the class for more experienced workers. This type of institute enabled the instructors to specialize in the material they presented.<sup>2</sup>

From September 20-26, 1965, the Japan Union literature evangelist institute was held in Amagi Sanso (Hotel), Shizuoka-ken. There were 109 colporteurs from all parts of the Union and 37 guests, including W. A. Higgins, assistant publishing secretary of the GC, E. A. Brodeur and J. T. Mason, publishing secretary and assistant publishing secretary of the FED, respectively. The theme of the

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<sup>1</sup>V. L. Bretsch, "What Happened to Our Island?" Far Eastern Division Outlook, April 1961, pp. 7, 8.

<sup>2</sup>E. A. Brodeur, "Retreat in the Japanese 'ALPS,'" Far Eastern Division Outlook, July 1963, p. 12.



institute was "Literature Evangelists for Christ" and the motto "Our hope is unshaken" (2 Cor 1:7). M. R. Lyon, the new Union publishing secretary was introduced on the first day. The program included morning devotions, lectures about basic requirements for the colporteurs (by W. A. Higgins); lectures based on the newly published book, Colporteur Ministry, written by Ellen G. White; practical training by the local mission publishing secretaries, and color slide presentations about the oversea colporteurs, in the evenings. The Desire of Ages, volume 3, was printed for this institute and the colporteurs were trained how to sell the book effectively. Another feature was the awards presented to literature evangelists who had dedicated themselves to the work. Tatsusaburo Hayakawa was awarded a pin for his fifty years of service to the work.<sup>1</sup>

The union-wide colporteur institutes, have played a great part of the colporteur ministry. Giving the colporteurs the opportunity to learn, to fellowship, and to receive awards has promoted literature evangelism, recruited new literature evangelists, and motivated them to continue good work.

That which is to be done in warning the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible.<sup>2</sup>

#### Prosperity of the publishing work

A pocket-sized edition of Steps to Christ was published and

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<sup>1</sup>"Literature Evangelists for Christ," Shimei, December 1965, pp. 3, 4

<sup>2</sup>White, Testimonies for the Church, 6:329.

in three months the colporteurs sold 7,050 copies. During 1958 Ministry of Healing was the best seller among the colporteurs. At this time C. B. Watts was publishing secretary of the Union.<sup>1</sup>

During 1960 the JPH completed its translation of The Desire of Ages and was translating other books of Ellen G. White: Gospel Workers, Child Guidance, Great Controversy, Christian Service, and Adventist Home.<sup>2</sup> In 1960, 205 full- and part-time literature evangelists delivered 51,702,013 yen (US\$157,628.38) worth of books and magazines, gave away 194,151 pieces of literature, enrolled 7,676 in the VOP Bible course, invited 2,948 people for church services, contacted 387 former SDAs, offered prayers in 24,328 homes, gave Bible studies to 6,654 individuals, and contributed to winning 94 precious souls.<sup>3</sup>

The Japanese colporteurs continued to lead the literature evangelism of the FED in total units sold. They averaged US\$12,350.00 per month during 1961 and the amount grew to US\$14,280.00 in 1962. Seven books by Ellen G. White were in circulation, two more had been translated, and five were in the process of translation.<sup>4</sup>

On February 1, 1963, the first of a three-volume edition of

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<sup>1</sup>E. A. Hamlin, "After 64 Years," Far Eastern Division Outlook, April 1960, pp. 9, 10.

<sup>2</sup>Clark, "Japan", January 1961, p. 6.

<sup>3</sup>V. L. Bretsch, "Literature Evangelists Scatter the Printed Page Among Japan's 93,000,000 People," Far Eastern Division Outlook, October 1963, p 6.

<sup>4</sup>"Notes of Plans and Progress," Far Eastern Division Outlook, February 1963, pp. 5, 6.

The Desire of Ages in Japanese was released. It contained 385 pages, had a cloth cover, and was listed to sell at 1,400 yen (about US\$3.90) per volume.<sup>1</sup> Ten thousand copies of The Desire of Ages, volume 1, were sold in fifteen weeks.<sup>2</sup> By July the Union had the highest dollar sales in the FED. In September 1963, the Union publishing department held a Beginners Training School for about eighty people, including publishing leaders, in Kagoshima.<sup>3</sup>

Probably one reason for the prosperity of the publishing work was the strong sense of eschatology sensed by the leaders because of the world situation. For example, C. B. Watts wrote, "We have 90,000,000 souls to warn in Japan and Jesus says, 'Behold, I come quickly.'<sup>4</sup> Then he stated:

We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The spirit of God is gradually but surely being withdrawn from the earth.<sup>5</sup>

Another reason for colporteur success was the development of the Japanese economy which made it possible for the people to buy books. A third reason was the colporteurs' sense of responsibility to sell the books of Ellen G. White more than other books and the

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<sup>1</sup>C. P. Sorensen, "Another Achievement," Far Eastern Division Outlook, March 1963, p. 16.

<sup>2</sup>Clark, "Japan," March 1964, pp. 9, 10.

<sup>3</sup>"Japan Stands Highest in Sales," Far Eastern Division Outlook, November 1963, pp. 9, 10.

<sup>4</sup>C. B. Watts, "To God Be The Glory," Far Eastern Division Outlook, October 1960, pp. 9, 10.

<sup>5</sup>White, Testimonies for the Church, 9:11.

availability of her books from the JPH in 1956-1965. Another factor evident in the dollar sales must have been due to the high value of the Japanese yen.

Ellen G. White's books  
sell well

Although the first volume of The Desire of Ages<sup>1</sup> in Japanese was printed and released in April 1963, the literature evangelists sold the entire edition of 10,000 copies in three months. During the summer of 1963, the student colporteurs from JMC sold 9,370 copies of another Ellen G. White book newly translated into Japanese, Thoughts from the Mount of Blessing. According to V. L. Bretsch the colporteurs sold 60,197 books between January 1 and July 20, 1963. The Desire of Ages, volume 1, and Thoughts from the Mount of Blessing were among the best sellers. Steps to Christ, The Impending Conflict, The Story of Redemption, and Bedtime Stories also sold well.<sup>2</sup> In mid-1964, the presses were running the third edition of The Desire of Ages and having a hard time keeping up with the demand.<sup>3</sup>

There are several reasons why the books of the Ellen G. White sold well. (1) There was no strong opposition towards door-to-door salesmanship at that time in Japan. (2) As a whole colporteurs were well accepted by the people. (3) Since the people respected

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<sup>1</sup>The Japanese edition of The Desire of Ages is divided into three volumes because of translation which required more page numbers than the original edition.

<sup>2</sup>D. A. McAdams, "Spirit of Prophecy Books Best Sellers in Japan," Review and Herald, October 10, 1963, p. 32.

<sup>3</sup>F. R. Millard, "Japan Colporteurs Setting New Records," Review and Herald, August 13, 1964, p. 24.

Christian workers, they showed their respect or cooperation with them by buying their books. (4) The SDA colporteurs did not have serious competitors (such as Jehovah's witnesses) at that time. (5) Christian books were usually recognized as good books, and thus the writings of Ellen G. White were also accepted. (6) Publishing leaders emphasized selling White's books by saying, "Publications must be multiplied, and scattered like the leaves of autumn"<sup>1</sup> and the JPH published primarily her books.

Group canvassing tied up with evangelistic efforts

For more than a year the evangelistic workers of the Toyama Center, together with the North Japan Mission and the Union publishing secretaries, laid plans for a concentrated literature distribution drive in Toyama-shi, one of the large cities in the seaside of Japan Sea. This was done to prepare for the first large evangelistic effort ever to be held in the city. In September 1962, seven successful literature evangelists from other areas came to the center for a rally and a day of instruction. Many materials were prepared: maps, religious survey blanks, invitations to the meetings, and VOP enrollment blanks.

The day of the rally began with an hour of Bible study by P. W. Nelson, the evangelist, and closed with an evening study and special prayer groups led by the church pastor and associate evangelist, Mitsuo Kanno. The following day, the evangelists, Bible workers, and colporteurs met for a short morning worship, and then,

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<sup>1</sup>Ellen G. White, Colporteur Ministry (Mountain View, California: Pacific Press Pub. Assn., 1953), p. 5.

two by two, they left to begin the visitation project which continued for one month. As a result more than 500 names of people who had been contacted were turned over to the center workers. Among them were the names of 116 persons who showed a real interest in Christianity. The seven colporteurs spent a total of 797 hours at the task, their literature sales amounted to US\$725.00, and they distributed 3,175 free tracts in addition to invitations to the meetings. After completion of this group canvassing project, a young and energetic colporteur, Sadamichi Okazaki, with his wife moved to the city to continue literature evangelism in connection with an effort.<sup>1</sup>

The practice of group canvassing in connection with evangelistic efforts has been used by the SDA Church in Japan since 1906.<sup>2</sup> It seems to have been successful in pioneering work. When I was assigned to start a new church in Tomakomai-shi, Hokkaido, in 1972, this method was used for three years. We were able to organize a church there in 1974 and to build a church building in 1975.<sup>3</sup> It is interesting to note that Ellen G. White wrote:

My message is, "Let companies be organized to enter the cities."

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<sup>1</sup>V. L. Bretsch, "Group Canvassing in Toyama, Japan," Review and Herald, March 21, 1963, pp. 21, 22; idem, "Japanese Literature Evangelism in 1962," Review and Herald, May 30, 1963, pp. 18, 19; idem, "Group Canvassing in Toyama, Japan," Far Eastern Division Outlook, December 1962, pp. 5, 6.

<sup>2</sup>See Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896 to 1950," pp. 62-64.

<sup>3</sup>See Tadaomi Shinmyo, Genya ni Habataku [Flying over the field] (Tomakomai, Japan: Nahata Printing Company, 1974).

Seek proper locations for holding meetings. Circulate our literature. Make earnest efforts to reach the people."<sup>1</sup>

Numerical growth and decline of  
the publishing work, 1956-1965

Table 14 and the graph in figure 11 show the numerical growth and decline of the workers and the sales connected with the publishing work in the 1956-1965 decade. Although the number of colporteurs declined in 1957 and 1961, as a whole it grew moderately during this ten years. The number of the JPH employees did not change significantly.

On the other hand, the trend of sales increased significantly, according to the graph in figure 11. Periodical sales show an up-and-down pattern from 1956 to 1961, but they jumped in 1962 when the colporteurs must have worked very hard after an inspired union-wide colporteur institute in 1961. The book sales curve grew rapidly in 1958, 1961, 1963, and 1965. The pattern seems to follow the publication of a pocket-size edition of Steps to Christ and the good Ministry of Healing sales in 1958; the emphasis on the book sales rather than the periodical sales in 1961; the new publication of The Desire of Ages, volume 1, and good sales of Thoughts from the Mount of Blessing in 1963; and the third edition of The Desire of Ages, volume 1, and all the other books available from the JPH in 1965. The total sales showed the same pattern as the book sales every year except 1957.

In my opinion, the quick growth of the total sales since 1962 was due to: (1) the effective promotion of the literature

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<sup>1</sup>White, Evangelism, p. 96.

TABLE 14

STATISTICAL REPORT OF THE PUBLISHING  
WORK, 1956-1965

| Year | Colpor-<br>teurs | Publish-<br>ing House<br>Employees | Book Sales   | Periodical<br>Sales | Total Sales   |
|------|------------------|------------------------------------|--------------|---------------------|---------------|
| 1956 | 73               | 43                                 | \$ 75,521.60 | \$ 43,613.48        | \$ 119,135.08 |
| 1957 | 52               | 46                                 | 75,517.00    | 51,088.00           | 126,605.00    |
| 1958 | 74               | 42                                 | 94,779.62    | 47,397.30           | 142,176.92    |
| 1959 | 81               | 40                                 | 92,368.81    | 54,182.37           | 146,551.18    |
| 1960 | 88               | 42                                 | 96,841.26    | 60,787.12           | 157,628.38    |
| 1961 | 82               | 42                                 | 114,476.00   | 55,001.00           | 169,477.00    |
| 1962 | 85               | 42                                 | 126,529.00   | 84,915.00           | 211,444.00    |
| 1963 | 86               | 45                                 | 171,161.00   | 88,463.00           | 259,624.00    |
| 1964 | 88               | 46                                 | 174,677.24   | 86,155.12           | 260,832.36    |
| 1965 | 88               | 50                                 | 208,197.53   | 88,577.21           | 296,774.74    |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1956-1965); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1956-1965).



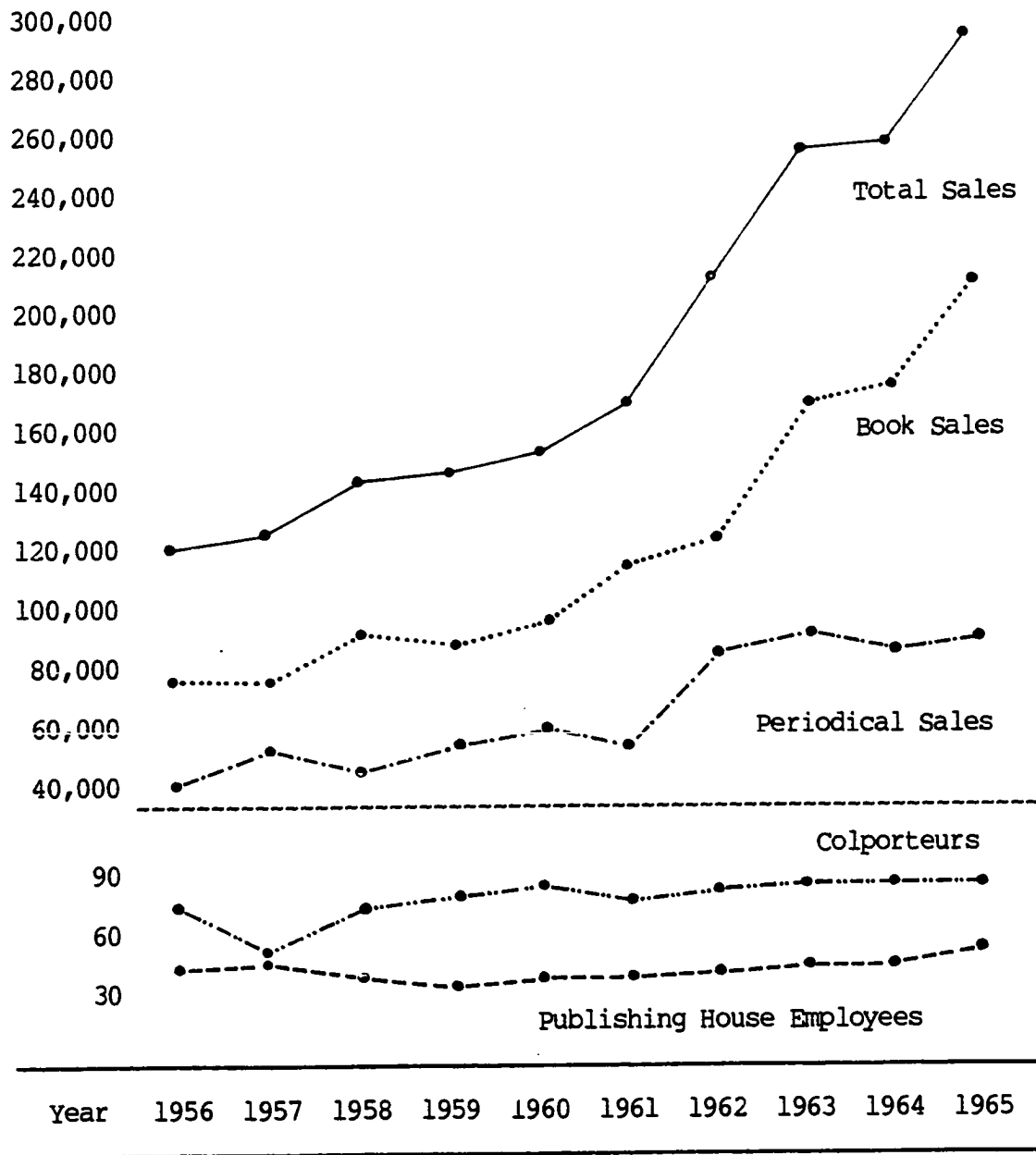


FIGURE 11: Trend of publishing work, 1956-1965.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1956-1965); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1956-1965).

evangelism through the union-wide colporteur institutes; (2) good publishing leaders; (3) good books provided by the JPH; (4) successful literature evangelism by students; and (5) the economic expansion of Japan.

### Summary

The publishing work developed a great deal during 1956-1965, especially in the last half of the period. Previously, the VOP work had been at the forefront of the SDA Church outreach in Japan from 1947 to 1960, but the publishing work seems to have succeeded it since 1961. One reason for the prosperity of the publishing work was due to the annual, union-wide colporteur institute which improved the quality of literature evangelism. Even though Japan is not a Christian country, the JPH mainly published books written by Ellen G. White for the colporteurs to sell and they sold well. In 1962, group canvassing was used to prepare for the evangelistic efforts in Toyama, an approach which proved again to be a successful method of evangelism.

### Medical Work

At the beginning of the 1956-1965 decade, two medical institutions were in use, the TSH--including the Harajuku Clinic in the Tokyo Evangelistic Center--and a clinic in Okinawa. How did the medical missionary work expand through these institutions?

### Opening of the Sapporo Clinic

On May 11, 1958, the Sapporo Clinic, supported by the TSH and the Sapporo Church, started in Sapporo-shi, Hokkaido. The doctor in charge was Yahei Koseki, a Sapporo Church member, and the nurse was

Chizuko Tsugane, who came from the TSH. Dr. Koseki tended his regular practice during the day, so the clinic was opened in the evening.<sup>1</sup>

It was truly extraordinary for a local church to open even such a small clinic, but Seiichi Yamamoto, pastor of the Sapporo Church, and the members worked very hard to provide the facilities for the clinic.<sup>2</sup> Although the Sapporo Clinic had been a good medical missionary agency, it was closed and the building was transferred to a new location in 1961.<sup>3</sup> The closing of the clinic seems to have been due to a lack of medical doctors at the TSH. If the clinic had continued, the SDA work not only in Sapporo but also in Hokkaido would have prospered much more. SDA history proves that churches with medical institutions have always progressed and contributed to church growth within the local mission. Ellen G. White wrote:

When connected with other lines of gospel effort, medical missionary work is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped. Medical missionary work is the helping hand of the gospel ministry.<sup>4</sup>

Japanese Medical Board  
examinations

Richard N. Nelson, M. D., son of Dr. A. N. Nelson and chief

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<sup>1</sup>"North Japan Mission News," Shimei, August 1958, pp. 34, 35.

<sup>2</sup>Tadaomi Shinmyo, ed., Shu wo Hometataeyo, [Praise the Lord] (Sapporo, Japan: Seventh-day Adventist Sapporo Church, 1977), pp. 81-84.

<sup>3</sup>Masaji Nemoto, "North Japan Mission Secretary Reports," Shimei, June 1962, pp. 7, 8.

<sup>4</sup>Ellen G. White, Medical Ministry (Mountain View, California: Pacific Press Pub. Assn., 1932), p. 240.

surgeon at the TSH, successfully passed the Japanese Medical Board examinations. Of the 417 applicants, 203 passed the examinations. Nelson was the first Caucasian to pass the test since the examination had to be taken in Japanese, a requirement established six years before he passed the tests. When he went to the Welfare Ministry, they were greatly surprised that he was able to write the tests. They also reiterated their former statement that absolutely no concessions had been made for him.<sup>1</sup> This took place in 1958. His father, A. N. Nelson, served Japan as a missionary more than thirty years.<sup>2</sup>

One year later, Delmar Johnson became the second Caucasian to successfully pass the Japanese Medical Board examination.<sup>3</sup> Although he had not been born in Japan like R. A. Nelson, he had studied the Japanese language intensively for three years.<sup>4</sup>

In 1963 Dr. Edwin Krick, Loma Linda University class of 1961, passed the Japanese Medical Board examination in both written and oral parts, after only fourteen months of language study. He and his family came to fill an appointment in the TSH in 1961.<sup>5</sup>

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<sup>1</sup>L. L. Moffitt, "Adventist Doctor Passes Japanese Medical Board," Review and Herald, January 1, 1959, p. 32; "Far Eastern Division," Review and Herald, February 26, 1959, p. 25.

<sup>2</sup>E. A. Hamlin, "Japan Union Biennial Session," Review and Herald, April 21, 1960, pp. 20, 21.

<sup>3</sup>C. E. Randolph, "Adventist Missionary Passes Japanese Medical Exams," Review and Herald, December 31, 1959, p. 32.

<sup>4</sup>Hamlin, "Japan Union Biennial Session," pp. 20, 21.

<sup>5</sup>"Third LLU Graduate Passes Japanese Examinations," Review and Herald, December 19, 1963, p. 32.

Dr. J. L. Nerness, a graduate of Loma Linda University and a staff member of the TSH, passed in 1965 after the fifteen months of intensive study of the Japanese language.<sup>1</sup>

I find this success remarkable. The Japanese Medical Board examinations are very difficult even for Japanese medical students. In fact, when Dr. Nelson passed his examination, half of the applicants failed. Dr. Nelson's success must have encouraged Dr. Johnson and this in turn gave courage to other medical missionaries. These young medical doctors fulfilled the counsel of Ellen G. White:

Young men should be qualifying themselves for service by becoming familiar with other languages, that God may use them as mediums through which to communicate His saving truth to those of other nations.<sup>2</sup>

In the case of Dr. Johnson, he served Japan as a medical missionary until 1981, more than twenty years.

New medical center  
on Okinawa

On Sunday, March 1, 1959, dedicatory services were held for the new Adventist Medical Center<sup>3</sup> on Okinawa. About 200 guests and friends assembled for the occasion. The mayor of Naha-shi, Mr. Kaneshi, cut the ribbon at the opening of the AMC, and the principal speaker was General Vonna F. Burger, civil administrator of the Ryukyu Islands. Dr. George M. Tolhurst, a graduate of the College of Medical Evangelists, came to Okinawa in 1955, and was medical

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<sup>1</sup>D. A. Roth, "Dr. J. L. Nerness Passes Japan Medical Board," Far Eastern Division Outlook, January 1966, pp. 21, 22.

<sup>2</sup>White, Counsels to Parents, Teachers, and Students, p. 508.

<sup>3</sup>For brevity's sake the abbreviation "AMC" is used in lieu of the full term from now on.

director of the center. The AMC had approximately 3,000 square feet of floor space and contained complete outpatient facilities including laboratory, X-ray, hydrotherapy, and room for four beds. This overall project, including access road, utilities, and landscaping, cost about US\$20,000.00. The greater portion of the amount was raised locally through solicitation. From the beginning, the facility averaged more than forty patients per day and gradually increased.<sup>1</sup> One year later, early in 1960, the new outpatient wing was completed to cope with the needs of the increasing number of patients. Thus, the AMC had modern facilities for surgery, a kitchen and dining room, and room for fifteen beds.<sup>2</sup> In 1965 another addition provided more comfortable service for patients staying at the clinic and for outpatients.<sup>3</sup>

The AMC enjoys a good reputation among the people in Okinawa. Almost all taxi drivers know the AMC, even if they do not know the SDA Church. I believe that the development of the Okinawa Mission owes much to the great role the AMC has played in the mission work. Ellen G. White stated, "Genuine medical missionary work is the gospel practised."<sup>4</sup> Therefore, the opening of the AMC was a timely event which promised success of the mission in that territory.

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<sup>1</sup>"Far Eastern Division," Review and Herald, May 21, 1959, p. 24; F. D. Nichol, "Hong Kong, Taiwan, Okinawa," Review and Herald, October 29, 1959, p. 11; Hamlin, "Japan Union Annual Report," pp. 18, 19; E. E. Jensen, "Dedication of Adventist Medical Center," Far Eastern Division Outlook, April 1959, pp. 4, 5.

<sup>2</sup>Clark, "Japan," January 1961, p. 6.

<sup>3</sup>"Recent News of the Adventist Medical Center," Shimei, August 1965, p. 18.

<sup>4</sup>White, Testimonies for the Church, 8:168.

Expansion of the TSH

In 1951, shortly after World War II, the first wing or addition with about 200 tsubo (7,116 square feet) was added to the TSH. In 1954, a second wing was added with a total of 347 tsubo (12,346 square feet). On February 23, 1960, the ground-breaking ceremony for the new wing was held at the TSH. Toyozo Kato, the mayor of Suginami-ku, Tokyo, was the honored guest. This new wing of 446 tsubo (15,869 square feet) made space for an additional forty beds, a new outpatient department, doctors' offices, and examining room--all in a three-story concrete structure. Money for the wing was raised by special campaigns, Ingathering Campaigns, and many personal donations from patients and friends of the hospital. Medical director and business administrator of the TSH were Dr. Neal C. Woods and H. B. Ludden, respectively.<sup>1</sup> When the new wing was completed, bed capacity could be raised from 80 to 130; in the case of an emergency, it could care for 150 patients.<sup>2</sup> The estimated cost of the new wing was US\$200,000.00. The building was planned to be completed early in 1961.<sup>3</sup>

On December 5, 1962, a new men's dormitory located in the compound of the TSH was officially dedicated. This two-story building became the home of twenty young unmarried men. While the

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<sup>1</sup>H. B. Ludden, "Ground-Breaking--Tokyo Sanitarium & Hospital," Far Eastern Division Outlook, April 1960, pp. 1, 2.

<sup>2</sup>H. B. Ludden, "Tokyo Sanitarium Addition Nearing Completion," Far Eastern Division Outlook, February 1961, pp. 9, 10.

<sup>3</sup>W. T. Clark, "Union Presidents Bring Good Tidings From Far And Near," Far Eastern Division Outlook, January 1961, p. 6.

upper story was composed entirely of living quarters including laundry, kitchen, and lounge, the ground floor was used for a new maintenance shop and storage facilities. The total floor area was approximately 3,600 square feet and cost about US\$20,000.00.<sup>1</sup>

On January 24, 1963, a new, reinforced building for doctors' apartments and single girls' dormitories was completed on the compound of the TSH. This three-story building, with a total floor area of 228.99 tsubo (8,147.46 square feet), provided three apartments for doctors on the first floor, and twenty-four rooms for girls on the second and third floors.<sup>2</sup>

In 1965 the TSH completed a modern, reinforced, three-story building which was the fourth major addition to the hospital complex after the War. This new addition provided business offices, a workers' lounge, central purchasing and storage facilities, and a small morgue on the first floor; an enlarged, well-equipped nursery with forty-two bassinets, seven labor rooms, and adjacent delivery suites on the second floor; and large airy classrooms for the School of Nursing on the third floor. Additionally, a small addition was built adjacent to an older building to provide for expanded boiler and laundry-room facilities, an electrical substation, a sewing room, telephone exchange quarters, and ten additional patient beds.<sup>3</sup>

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<sup>1</sup>E. E. Jensen, "Prayers for a New Dormitory Answered," Far Eastern Division Outlook, February 1963, pp. 16, 17.

<sup>2</sup>Shigeo Sugi, "Tokyo Sanitarium and Hospital News," Shimei, April 1963, p. 17.

<sup>3</sup>D. A. Roth, "A Fourth Addition to the Tokyo Sanitarium and Hospital," Far Eastern Division Outlook, December 1965, p. 16.



There has been severe competition to survive among the hospitals in Tokyo, so the expansion of the TSH is remarkable. D. A. Roth, assistant secretary and public relations secretary of the FED, wrote at the time:

These improvements in the physical plant reflect the industry and faithfulness of loyal Seventh-day Adventist hospital workers and staff who continue to dedicate their ministry to the finishing of God's work in Japan.<sup>1</sup>

First free medical service team by the TSH

On September 6-14, 1964, the first free medical service team by the TSH visited Oga Peninsula, Akita-ken, in the northern Honshu Island, where many villages were without a medical doctor. Their only medical services were provided once a month by a prefectural team consisting of a doctor and nurse. Although there had been established a policy that public welfare organizations would not accept relief or aid from religious organizations, the prefectural officials of Akita accepted the TSH team. The members of the team were Yahei Koseki, medical secretary of the Union and physician; Hiroko Koike, nurse; Asae Ono, dietitian; and Kenjiro Hori and Shigeru Hagiwara, home missionary and public relations secretaries, respectively, of the North Japan Mission. The team visited four different villages for a week and treated over 380 patients. Besides the medical services, they showed the film "One in 20,000," gave health lectures in three places, and distributed doctrinal tracts and pamphlets on the principles of healthful living. The total expense

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<sup>1</sup>Ibid.

of the medical service team was 131,447 yen (US\$375.56), which was provided by the Union and the North Japan Mission. The TSH donated the medicines (7,428 yen or US\$21.22 equivalence) and sample medicines (about 20,000 yen or US\$57.14 equivalence). While the officials of the prefecture were very cooperative in sending a nurse and an official, they allowed the team to use a public school, clinic, and other facilities for the medical service team. When the team left for Tokyo, the people begged them to return. As a result of the medical missionary work, a number of interested people were studying the SDA message with a previously organized company. The free medical service team was formed as a result of a vote by the Twenty-Third Session of the Union in 1964 to send a medical missionary team to an area where there was no doctor.<sup>1</sup>

It was a significant experiment both for the TSH and the medical service team because other missions later followed this pattern. For example, the Hokkaido Mission frequently sent free medical service teams like this one in cooperation with the TSH to several isolated villages. In fact, I was privileged to join a team in 1968 that visited Kushiro-mura, the Hokkaido Island. In work of this kind, careful, long-range planning is indispensable so the medical missionary work can sow the seeds of the gospel and harvest the fruit. A promise stated by Ellen G. White surely seems to prove

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<sup>1</sup>Yahei Koseki, "Japan's Medical Missionary Team," Far Eastern Division Outlook, November 1964, pp. 2, 3; Shigeru Hagiwara, "Activity of the Medical Missionary Team in Oga-shi, Akita-ken," Shimei, December 1964, pp. 17, 18.

true: "In new fields no work is so successful as medical missionary work."<sup>1</sup>

Numerical growth and decline  
of the TSH, 1956-1965

While table 15 shows the statistical report of the TSH in 1956-1965, the graph in figure 12 indicates the trend of some factors concerning the hospital. The accuracy of the statistical report of 1960 and 1961 seems questionable because each report is exactly the same as the one for 1959. Since no other information is available this information is used here.<sup>2</sup> According to table 15, the number of physicians and interns, nurses, and other employees consistently increased, as a whole, during the ten years. While the number of physicians including interns and nurses double, the number of other employees more than triple. After the new wing of the hospital was completed in 1961, all figures on the 1962 table and graph increased greatly.

The graph in figure 12 shows the steep increase of the number of beds in 1962, but after that year the number declined from 150 to 120. The space of the thirty beds was used for other facilities. The significant growth of the total number of employees in 1957 was due to the rapid increase in the number of both nurses and other employees. The number of house patients remained at a plateau before 1962, but declined after that year due to the decreased number of beds. The number of outpatients and treatments moved up and down

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<sup>1</sup>White, Medical Ministry, p. 239.

<sup>2</sup>A chronological table, "Trace of 50 Years" prepared by the TSH, mentions that there were 11 doctors, a total of 210 employees, and 150 beds in 1960.

TABLE 15

STATISTICAL REPORT OF THE TOKYO SANITARIUM  
AND HOSPITAL, 1956-1965

| Year | No. of<br>Beds | No. of<br>House<br>Patients | No. of<br>Outpatients<br>& Treat-<br>ments | No. of<br>Physicians<br>& Interns | No. of<br>Nurses | No. of<br>Other<br>Employ-<br>ees | No. of<br>Total<br>Employ-<br>ees |
|------|----------------|-----------------------------|--|-----------------------------------|------------------|-----------------------------------|-----------------------------------|
| 1956 | 80             | 1,831                       | 20,401                                     | 8                                 | 38               | 48                                | 94                                |
| 1957 | 80             | 2,806                       | 24,114                                     | 8                                 | 56               | 78                                | 142                               |
| 1958 | 79             | 2,594                       | 41,298                                     | 9                                 | 64               | 81                                | 154                               |
| 1959 | 79             | 3,055                       | 36,937                                     | 8                                 | 54               | 107                               | 169                               |
| 1960 | 79             | 3,055                       | 36,937                                     | 8                                 | 54               | 107                               | 169                               |
| 1961 | 79             | 3,055                       | 36,937                                     | 8                                 | 54               | 107                               | 169                               |
| 1962 | 150            | 5,905                       | 59,627                                     | 12                                | 65               | 158                               | 235                               |
| 1963 | 120            | 4,312                       | 64,769                                     | 12                                | 72               | 159                               | 243                               |
| 1964 | 120            | 4,277                       | 70,627                                     | 13                                | 78               | 165                               | 256                               |
| 1965 | 120            | 4,283                       | 70,365                                     | 15                                | 70               | 165                               | 250                               |

SOURCE: Annual Statistical Report of the Seventh-day Adventists  
(Washington, D.C.: General Conference of Seventh-day Adventists,  
1956-1965).

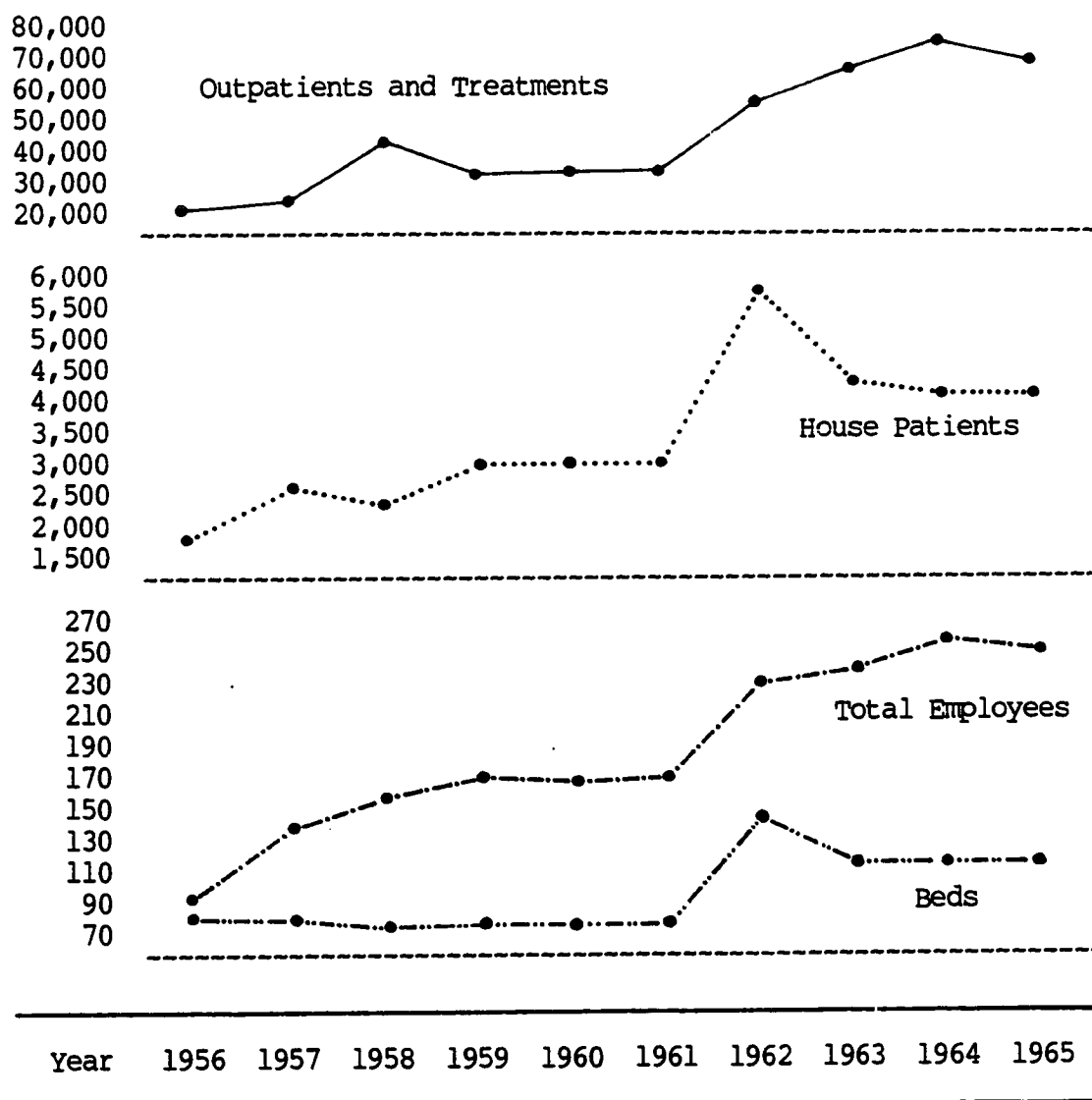


FIGURE 12: Trend of the Tokyo Sanitarium and Hospital, 1956-1965.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1956-1965); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1956-1965).

pattern in 1956-1959, jumped in 1962, and grew moderately from 1963 to 1965.

### Summary

Although the Sapporo Clinic was opened in 1958, it was closed in 1961. In spite of the fact that the Japanese language is considered one of the most difficult language in the world, four graduates of Loma Linda University passed the written and oral Japanese Medical Board examinations in 1958, 1959, 1961, and 1965. The medical work in Okinawa entered a new era with opening of the AMC at the new location in 1959. The TSH also expanded physically because of the internal and external needs. The total number of employees more than doubled from 1956 to 1965. In order to fulfill the vote of the Union session, the TSH with the North Japan Mission sent out the first free medical service team in 1964.

### Educational Work

During 1956-1965 a few educational institutions were newly organized: two elementary schools in the Hiroshima (1956) and the Kamenokoyama (1957) Churches and a kindergarten in Kitaura-mura (1965).<sup>1</sup> This study, however, focuses primarily on JMC because statistical reports on JMC are the only ones available. What happened at JMC and how did it advance in this ten-year period?

### Prince visits JMC again

On June 28, 1956, JMC celebrated Founder's Day with more than

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<sup>1</sup>"1983 School Report" prepared by the education department of the Japan Unica Mission, p. 12.

700 guests and the 300 students. The guest of honor was Prince and Princess Takamatsu, the brother of the Emperor of Japan and his wife. Since the high light of the day was the dedication of the Washburn-Nelson Memorial Observatory, Prince Takamatsu cut the ribbon at the opening of the new observatory. F. R. Millard, president of the Union, offered the dedicatory prayer, and Toshio Yamagata, president of JMC, also took part. Before the dedication Dr. Raymond Moore, former president of the college, spoke to the capacity audience about the new meteorological station and observatory which were the culmination of more than five years of planning and work by both American and Japanese scientists. Also included in the program was a first aid demonstration performed by the Medical Corps of the college under the leadership of Shinsei Hokama and Mrs. Koyo Ueda. The efficiency and thoroughness of the demonstration more than pleased Prince, guests, teachers, and students.<sup>1</sup>

It was exceptional to have Prince and Princess Takamatsu visit JMC twice--1952 and 1956. It seems to be evidence of their interest in the college which was operated by Christian principles. One wonders whether or not they were even contacted later by the SDA Church that they might know more about Jesus Christ. It is necessary that an evangelistic strategy be implemented to approach people of the noble and high classes. The observatory of JMC was one of the unique symbols of the school at that time, though it no exists at the new campus.

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<sup>1</sup>Shigenobu Arakaki, "Founder's Day," Far Eastern Division Outlook, September 1956, p. 4.

Spring Week of Prayer results  
in thirty-five baptisms

According to a report by Toshio Yamagata, the Spring Week of Prayer of June 14 to 22, 1957 was conducted by Eiji Shibata, assisted by Teiji Inowaki. Thirty-five students were baptized as a result. This was the largest baptism ever held at the college. Many other students expressed their desire to join a baptismal class.<sup>1</sup>

I believe these large baptisms at JMC were due to the powerful speaking of E. Shibata and the good preparation of the school. The president of JMC was greatly interested in the salvation of the students. He wrote as follows:

In a non-Christian country like Japan, where there is an established tradition and culture, education is one of the most effective means of soul-winning agency. The Lord has blessed the efforts of the students and teachers. The number of baptisms in the school has been steadily increasing.<sup>2</sup>

I believe every president or principal of an SDA school should be a soul-winner or spiritual leader as well as a good administrator.

Expanding of JMC building

An addition was built to the main building at JMC to accommodate the music department in 1955. This addition included eight practice rooms, one classroom, and one teacher's office. A new wing to house eighty girls was added to the girls' dormitory in the same year. Although the school lost its food factory by fire in 1957, a new and better factory was built by the money provided

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<sup>1</sup>"News from Here & There," Far Eastern Division Outlook, September 1957, p. 12.

<sup>2</sup>Toshio Yamagata, "Japan Missionary College," Far Eastern Division Outlook, August 1959, pp. 5, 6.



through the insurance department of the GC. In 1958, JMC added eight teachers' houses and built a new dining hall and kitchen.<sup>1</sup>

During 1961 construction for a completely new set of the junior-high school buildings was begun.<sup>2</sup> Consequently, in 1962, the junior-high school dormitory, kitchen, and bath facilities were constructed.<sup>3</sup>

A boys' dormitory for the senior-high school was built in 1963 and a new chapel for the junior-high school was completed in 1964.<sup>4</sup>

The development of the physical plant at JMC indicated the growth in the enrollment, and the increasing number of students brought about a large number of baptisms. In fact, in 1964, Clark remarked:

It is interesting to note that our Japan Missionary College in actual baptisms still stands very high among our most effective evangelistic agencies.<sup>5</sup>

Thus JMC as an educational institution of the SDA Church played a role as a soul-winning agency. Additionally, JMC was literally a

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<sup>1</sup>Toshio Yamagata, "Japan Missionary College," Far Eastern Division Outlook, February 1960, p.5; "A Chronological Table of Saniku Gakuin" prepared by Saniku Gakuin in 1980.

<sup>2</sup>A. E. Gibb, "News Items from the Seven Union Mission Biennial Sessions," Far Eastern Division Outlook, April 1962, pp. 2-4.

<sup>3</sup>"Notes of Plans and Progress," Far Eastern Division Outlook, February 1963, pp. 5, 6.

<sup>4</sup>Clark, "Japan," March 1964, pp. 9, 10.

<sup>5</sup>Ibid., p. 9.

missionary school, because it had 265 Branch Sabbath Schools in 1963 with an enrollment of 4,500.<sup>1</sup>

Successful student colporteurs

According to C. B. Watts, publishing secretary of the Union, 117 JMC students dedicated themselves to serve as literature evangelists during the summer of 1960.<sup>2</sup> They canvassed a total of 24,980 hours and their sales totaled US\$18,958.90. This surpassed all previous records set by the students at JMC.<sup>3</sup> In the summer of 1961, students of JMC sold nearly 5,000 copies of the books Education and Story of Redemption both written by Ellen G. White.<sup>4</sup>

V. L. Bretsch, publishing secretary of the Union, reported that 106 students out of a total enrollment of 150 engaged in the literature evangelism in 1962. Their sales totaled near US\$30,000.00 in eight weeks. Three students enrolled 522 persons in the VOP Bible Correspondence Course in one month.<sup>5</sup> The JPH prepared a set of three colored cloth-bound books, the first in its history for students sales. The books were Highways to Truth, by Toshio Yamagata, and Steps to Christ and The Impending Conflict both by Ellen G. White.<sup>6</sup>

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<sup>1</sup>Ibid., p. 10.

<sup>2</sup>D. A. McAdams, "Japanese Students Work for God," Review and Herald, September 1, 1960, p. 32.

<sup>3</sup>D. A. McAdams, "Student Literature Evangelism in Japan," Review and Herald, February 9, 1961, p. 19.

<sup>4</sup>V. L. Bretsch, "Student Literature Evangelists in Japan," Far Eastern Division Outlook, February 1962, pp. 17, 18.

<sup>5</sup>V. L. Bretsch, "Japanese Literature Evangelism in 1962," Review and Herald, May 30, 1963, pp. 18, 19.

<sup>6</sup>V. L. Bretsch, "They Have Done it Again," Far Eastern Division Outlook, November 1962, p. 13.

In the summer of 1963, 135 student colporteurs, about 60 percent of the academy and college together, were able to not only participate in soul-winning service but also earn scholarships to secure a Christian education.<sup>1</sup> The JPH prepared Thoughts from the Mount of Blessings by Ellen G. White, a small book for new mothers called Dear Mother to Be, and the children's Bible story, All the Way with God.<sup>2</sup> In 1965, JMC sent 94 students for literature evangelism during the summer vacation,<sup>3</sup> 62 of which returned to school with scholarships.<sup>4</sup>

Compared with the recent trend of the student colporteurs (for example, 22 college students in 1986)<sup>5</sup> it is amazing to see an annual average of nearly 100 students who engaged in literature evangelism during the early 1960s. There may be a few reasons why student literature evangelism was so prosperous at that time. (1) Both students and teachers maintained a more spiritual and missionary atmosphere than is now evident in JMC.

Surely these young people realize the tremendous time in which we are living and desire to help Jesus through the circulation of the printed page win souls for His kingdom.<sup>6</sup>

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<sup>1</sup>George A. Huse, "Student Witnessing in Japan," Review and Herald, October 10, 1963, p. 23.

<sup>2</sup>V. L. Bretsch, "Another Year of Great Opportunities," Far Eastern Division Outlook, June 1965, p. 5.

<sup>3</sup>D. A. McAdams, "Successful Student Colporteurs in Japan," Review and Herald, September 2, 1965, p. 19.

<sup>4</sup>Murray, "Good News From Japan," pp. 15, 16.

<sup>5</sup>"1986 Student Literature Evangelism," Saniku Gakuin News, September 1, 1986, p. 9.

<sup>6</sup>Bretsch, "Another Year of Great Opportunities," p. 5.

(2) Student literature evangelism was a good way to earn a scholarship for school tuition. Now, many attractive jobs for students help them to earn money. (3) The publishing leaders of the Union in the 1960s considered the students an important force of the literature evangelism in Japan. Later it was feared that strengthening student colporters meant weakening regular colporters, especially since publishing leaders helped students but did not give the same kind of help to the regular colporters.

#### JMC choirs and concert

On March 1, 1965, the combined choirs of JMC presented their annual concert in Tokyo's Metropolitan Festival Hall.<sup>1</sup> The initial JMC choir, with a membership of fifty students, was first organized in 1959 under the direction of Francisco de Araujo soon after he arrived with his family in late summer.<sup>2</sup> At this concert Araujo conducted the combined choirs accompanied by members of the Japan Philharmonic Orchestra. The choirs consisted of Choral Arts Society, Motet Choir, Oratorio Chorus, and Treble Singers. In this fourth annual concert, the choirs presented the sacred choral literature of the masters with skill and artistry. The capacity audience paid rapt attention to the program.<sup>3</sup> On that night, the main hall with 2,600

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<sup>1</sup>Norman R. Gulley, "The Choirs of Japan Missionary College Present Concert in Tokyo," Review and Herald, June 3, 1965, p. 20.

<sup>2</sup>E. A. Hamlin, "Japan Missionary College Choir," Far Eastern Division Outlook, April 1960, pp. 8, 9.

<sup>3</sup>Gulley, "The Choirs of Japan Missionary College," p. 20. Regarding the detail story of the concert, see Herbert Ford, Crimson Coats and Kimonos (Mountain View, California: Pacific Press Pub. Assn., 1968), pp. 89-94.

seats was filled with people. The press notices, including the review from the American critic at the Japan Times, were all most complimentary. Although the American critic had not come to the JMC choir concert in the past (his column was for professional concerts), this time he reviewed the JMC choir concert along with three other professional concerts among the twenty or so professional concerts for that week.<sup>1</sup>

It is amazing that such a small Christian school, not a music college, could hold such annual concerts. It was their way of sharing faith to the public in Tokyo. The Choral Arts Society performed frequently during the church service, students who became members of the Choral Arts Society gained prestige. The music program of JMC became so active and attractive because a missionary, Francisco de Araujo, and the school administrators who accepted him, provided outstanding leadership. Here one remembers the statement:

Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God.<sup>2</sup>

#### Numerical growth and decline of JMC, 1956-1965

Table 16 and the graph in figure 13 show the numerical growth and decline of JMC from 1956 to 1965. The enrollment had its ups and downs in 1956-1959, showed consistent growth in 1960-1964, and a very steep increase in 1965 when the senior-high school of the institution

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<sup>1</sup>"News from Here & There," Far Eastern Division Outlook, April 1965, p. 20.

<sup>2</sup>Ellen G. White, The Story of Patriarchs and Prophets (Mountain View, California: Pacific Press Pub. Assn., 1958), p. 594.

TABLE 16

STATISTICAL REPORT OF JAPAN MISSIONARY  
COLLEGE, 1956-1965

| Year | Enrollment<br>Grade 13-16 | Teachers<br>Grade 13-16 | Graduates        |      | Students<br>Entering<br>Work |
|------|---------------------------|-------------------------|------------------|------|------------------------------|
|      |                           |                         | Grade of<br>14th | 16th |                              |
| 1956 | 130                       | 27*                     | 12               | 1    | 16                           |
| 1957 | 120                       | 9                       | 14               | 4    | -                            |
| 1958 | 147                       | 12                      | -                | 29   | 23                           |
| 1959 | 135                       | 13                      | -                | 28   | 21                           |
| 1960 | 143                       | 11                      | -                | 21   | 20                           |
| 1961 | 147                       | 10                      | -                | 18   | 14                           |
| 1962 | 171                       | 12                      | -                | 39   | 28                           |
| 1963 | 183                       | 11                      | -                | 37   | 27                           |
| 1964 | 184                       | 17                      | -                | 45   | 30                           |
| 1965 | 270                       | 18                      | -                | 40   | 33                           |

SOURCE: Annual Statistical Report of the Seventh-day Adventists  
(Washington, D.C.: General Conference of Seventh-day Adventists,  
1956-1965).

\*Included the teachers of junior- and senior-high school in the same  
compound of Japan Missionary College.

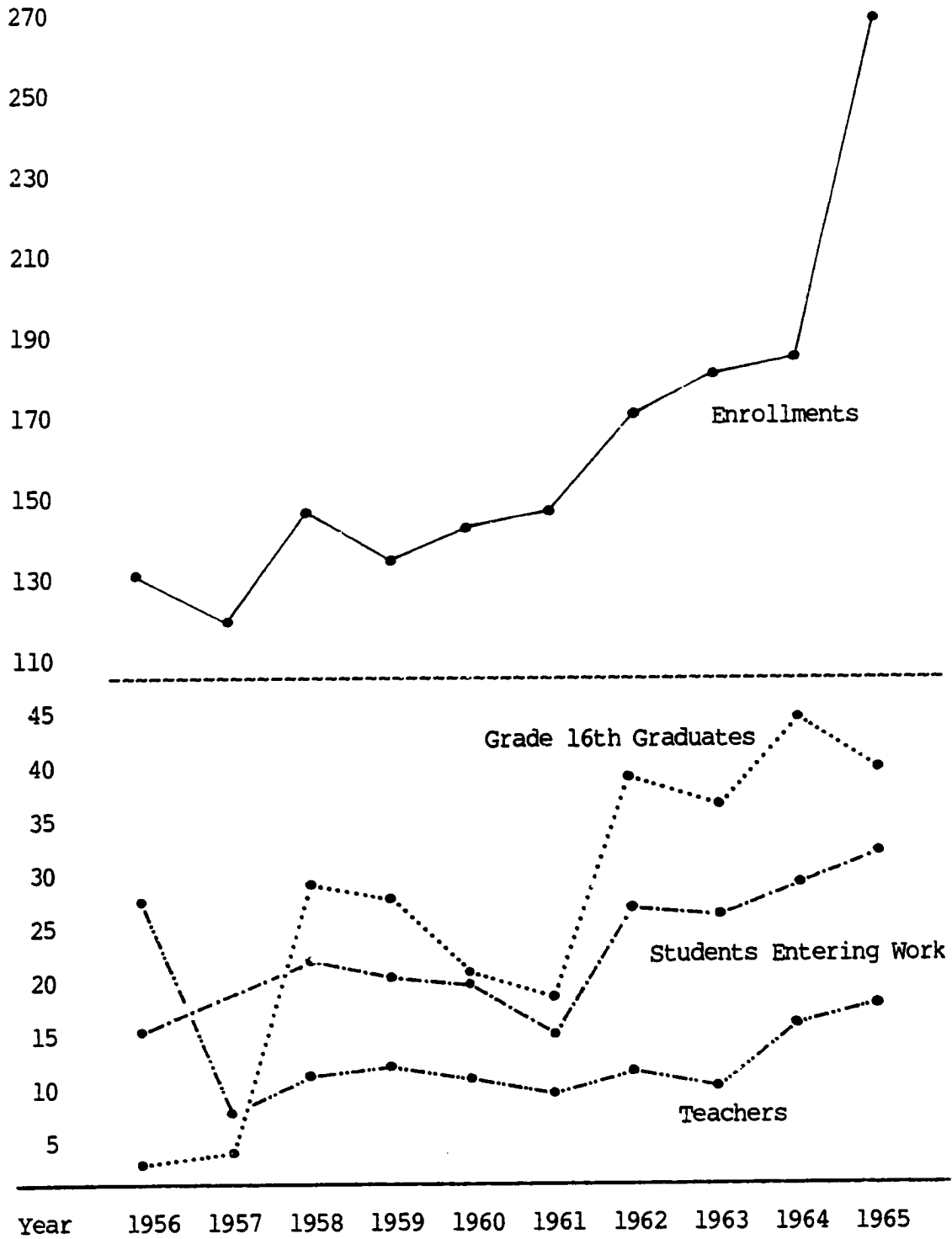


FIGURE 13: Trend of Japan Missionary College, 1956-1965.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1956-1965).

sent its largest number of graduates to the college. The number of the college teachers went through a period of fluctuation between 1957 and 1963, and then jumped in 1964, one year before the large enrollment. Although twelve and fourteen students graduates Grade 14 in 1956 and 1957, respectively, there have been no Grade 14 graduates after 1957.

Usually there is some relationship between the number of graduates from the Grade 16 and the students entering denominational work. According to the graph, both lines are almost parallel between 1958 and 1965. The small number of Grade 16 graduates in 1956 and 1957 reflects the fact that students could graduate Grade 14 and then enter denominational employment.

### Summary

In 1956, JMC again had a privilege to welcome Prince and Princess Takamatsu and explain the principles on which to the school was run. The Spring Week of Prayer in 1957 brought the largest number of baptisms in the history of the school. In fact, JMC was considered an effective agency for soul winning during 1956-1965. In accordance with growing enrollments, JMC had expanded physically to include the junior and senior high school. As revealed in the name, JMC was truly a missionary school, not only in holding many Branch Sabbath Schools but also in sending out student colporteurs. One reason for the prosperous publishing work of the Union was the JMC students who joined the colporteur ranks to earn scholarships, especially in 1961-1965. The recognition by JMC of the great value of music is evident in its support of the choir which had such an impact on the public during the early 1960s.



## CHAPTER V

### TIME OF TRANSITION, 1966-1975

Although "Time of Transition" is used as the title of this chapter, world history itself seemed to have been in a time of transition. In 1966 the Great Proletarian Cultural Revolution started in the mainland of China and the Soviet military intervention in Czechoslovakia broke out in 1968. War had been repeated in the Middle East and two more wars were seen--the 1967 War and the Arab-Israeli War in 1973. After the war between India and Pakistan in 1971, the People's Republic of Bangladesh was born in 1972. The Vietnamese War ended with an agreement calling for a ceasefire in 1973 and the Socialist Republic of Vietnam was established in 1976. Mozambique became independent from Portugal in 1975.<sup>1</sup> In the world of science, the United States sent Apollo 11 to the moon and human beings first walked on the lunar surface in 1969.<sup>2</sup>

In the SDA world, in 1969 the first world youth congress was held in Zurich, Switzerland.<sup>3</sup> The Fifty-Second General Conference Session was held in Vienna, Austria, in 1975--the first time a GC

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<sup>1</sup>Kato, p. 141.

<sup>2</sup>Ibid., p. 143.

<sup>3</sup>Robert W. Nixon, "Zurich '69," Review and Herald, August 21, 1969, pp. 1-3.

session was held outside the United States.<sup>1</sup> This session chose a woman as director of the communication department of the GC.<sup>2</sup>

In terms of Japanese history, Okinawa was returned to Japan by the United States in 1972 during the Eisaku Sato Cabinet and in the same year the Kakuei Tanaka Cabinet established diplomatic relations with China. Economically, while the Japan World Exposition in Osaka was held in 1970, the "oil crisis"<sup>3</sup> took place in 1973. Nobel prizes were offered to Yasunari Kawabata for literature in 1968 and to Reona Ezaki for physics in 1973.<sup>4</sup>

How was the mission in Japan carried out by the SDA Church under these world and Japanese historical events in 1966-1975 and how was it affected by them? Since I graduated from JMC in 1966, there are many topics which I have first-hand information on from that year.

#### Administrative Work

What changes took place among the administrators of the Union and how did those changes affect the SDA work during 1966-1975?

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<sup>1</sup>"Highlights from Past General Conference Sessions," Adventist Review, June 27, 1985, p. 13.

<sup>2</sup>"GC Session Actions Affecting Women," Adventist Review, July 5, 1985, p. 5.

<sup>3</sup>The "oil crisis" of 1973-1974 exposed Japan's vulnerability to an external conflict over which she had no control. It had a most severe effect on the country, because Japan was not only the world's largest oil importer but also its energy-dependent heavy industries were responsible for three quarters of Japan's exports (Bunge, ed., p. 51).

<sup>4</sup>Miura, pp. 130, 131, 142.

Administrators of the Union and  
institutions, 1966-1975

Table 17 shows a significant change in the top administrators of the Union and institutions during 1966-1975. (1) As president of the Union, a Japanese who was an American citizen, began to carry out the responsibility in 1972, and a national Japanese in 1975. (2) A national worker was appointed secretary of the Union in 1966. (3) The position of manager of the JPH was succeeded by a national worker in 1973. (4) The responsibility of medical director of the TSH was carried out by national doctors in 1970-1974, but a missionary doctor was again assigned in 1975. In Okinawa missionary doctors always filled the medical director position of the AMC. (5) In 1974 the Kobe Adventist Hospital was newly opened by the initiative of a missionary doctor, but a Japanese doctor succeeded him as medical director the next year. (6) Finally, for about thirteen years a Japanese was president of JMC. A missionary was appointed from 1969-1972 but a Japanese was again chosen as president in 1973; however, another Japanese-American succeeded him in 1974. Thus some top administrative positions of the Union and institutions were transferred from the missionaries to the national workers during this decade named the Time of Transition.

Transference of the Union  
office

The Union office was moved from Tokyo to Yokohama.<sup>1</sup> On April 12, 1967, the new Union office building was officially opened with

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<sup>1</sup>"New Union Office Building Completed in Japan," Far Eastern Division Outlook, May 1967, p. 6.

TABLE 17

ADMINISTRATORS OF THE UNION AND  
INSTITUTIONS, 1966-1975

| Year | Japan Union Mission<br>President | Secretary  | Treasurer  | JPH<br>Manager | JMC<br>President |
|------|----------------------------------|------------|------------|----------------|------------------|
| 1966 | W.T.Clark                        | E.E.Jensen | E.E.Jensen | R.W.Pohle      | T.Yamagata*      |
| 1967 | C.B.Watts                        | K.Yasui*   | R.I.Gainer | "              | "                |
| 1968 | "                                | "          | "          | "              | "                |
| 1969 | "                                | "          | "          | "              | R.E.Klimes       |
| 1970 | "                                | "          | "          | "              | "                |
| 1971 | "                                | "          | R.L.Rawson | H.F.Meyer      | "                |
| 1972 | S.Kunihira**                     | K.Soneda*  | "          | "              | "                |
| 1973 | "                                | "          | R.W.Frost  | H.Yasukochi*   | G.Hirokawa*      |
| 1974 | "                                | "          | "          | "              | S.Arakaki**      |
| 1975 | Y.Okafuji*                       | "          | "          | "              | "                |

| Year | T S H<br>Medical Director | A M C<br>Medical Director | K A H ***<br>Medical Director |
|------|---------------------------|---------------------------|-------------------------------|
| 1966 | C.D.Johnson               | E.E.Kuester               |                               |
| 1967 | "                         | "                         |                               |
| 1968 | "                         | "                         |                               |
| 1969 | "                         | J.R.Wood                  |                               |
| 1970 | H.Ichinose*               | "                         |                               |
| 1971 | T.Hayashi*                | "                         |                               |
| 1972 | "                         | "                         |                               |
| 1973 | "                         | "                         |                               |
| 1974 | "                         | "                         | C.D.Johnson                   |
| 1975 | C.D.Johnson               | "                         | J.Henmi*                      |

SOURCE: Seventh-day Adventist Yearbook (Washington, D. C.: Review and Herald Pub. Assn., 1966-1976); Tsumoru Kajiyama, Shimei ni Moete [Burning spirit for the message] (Yokohama, Japan: Japan Pub. House, 1982), pp. 514, 680, 684.

\* Japanese.

\*\* Japanese, but had American citizenship.

\*\*\* KAH was established in 1973.

many guests, church members, and friends from the community present. The opening ceremony started at 2:00 p. m. and the program included the proclamation of completion by Kensaku Yasui, secretary of the Union; special musical by Mrs. Paul W. Nelson; prayer by Tsumoru Kajiyama; and address by W. T. Clark, president of the Union. Congratulations were given by Koki Yokomizo, attorney and former governor of Okayama-ken and Kagoshima-ken; Toshizo Miyauchi, director of Japan Bible Society; and A. L. Shipowick, secretary of lay activities of the FED. After the ribbon cutting by K. Yokomizo, the new office building was presented to the attendants.<sup>1</sup>

The Union headquarters included the Union offices, the VOP studios, a semi-dormitory style building for apartments of single secretaries and other lady workers, and nine homes for national workers employed at the Union office. This property consisted of 13,000 tsubo (468,000 square feet). Although the official opening ceremony was conducted in April 1967, the actual transference had been completed on December 15, 1966, from Shibuya, Tokyo to Kamikawai-cho, Yokohama (near the JPH).<sup>2</sup>

The new headquarters were paid for by selling two properties in Shibuya, Tokyo: one of three homes and two dormitories for the national workers, and another of two missionary homes.<sup>3</sup> In this new

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<sup>1</sup>"Completion of the Union Office," Shimei, June 1967, p. 20.

<sup>2</sup>"A Picture Visit to the New Japan Union Office Building," Far Eastern Division Outlook, June 1967, p. 6; Tsumoru Kajiyama, "Japan Mission Headquarters," Shimei, March 1967, pp. 4, 5.

<sup>3</sup>W. T. Clark, "Transference of the Japan Union Mission Headquarters," Shimei, March 1967, pp. 2, 3.

property, there was also a missionary compound which was undoubtedly a "mission station."<sup>1</sup>

Several reasons prompted the transference of the Union headquarters: (1) the noisy and undesirable environment in Tokyo, (2) the necessity of homes for the Union workers, and (3) the enlargement of the office building. After a five-year study regarding the Union transference, the Union committee finally received the approval both from the FED and the GC. One of the quotations from Ellen G. White which W. T. Clark used in his explanation of the Union transference was:

The instruction is still being given, "Move out of the cities. Establish your sanitariums, your schools, and offices away from the centers of population." Many now will plead to remain in the cities, but the time will come ere long when all who wish to avoid the sights and sounds of evil will move into the country; for wickedness and corruption will increase to such a degree that the very atmosphere of the cities will seem to be polluted.<sup>2</sup>

I believe that the decision to transfer was right at that time, but the present location of the Union office is not quiet any more because of the noise from the nearby highway. Additionally, since I have lived in one of the homes and worked in the Union headquarters for five years, I can testify that the Union office no longer has adequate space for the needs of the growing organization. Frankly speaking, Tokyo is more convenient than Yokohama for carrying out the work of holding various meetings or travelling all over the country. After twenty years, it is very difficult to say whether it

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<sup>1</sup>"Mission station" refers to compounds that missionaries built and maintained so that they might live together for self preservation, sanitation, safety, and mutual support (Daniel C. Hardin, Mission: A Practical Approach [South Pasadena, California: William Carey Library, 1978], pp. 199, 200).

<sup>2</sup>White, Selected Messages, 2:357.

was wise to move the Union office from Tokyo to Yokohama. It seems that the hot issue of selling the property of the Tokyo Evangelistic Center and the former Union office in the 1970s was already initiated in this transference of the Union headquarters in the 1960s.

#### Servicemen's Center on Okinawa

On September 26, 1968, the ground-breaking ceremonies for the new US\$50,000.00 Servicemen's Center<sup>1</sup> on Okinawa were held and the church members, servicemen, and guests gathered on the site. Guests included Charles S. Martin, associate secretary of National Service Organization (NSO)<sup>2</sup> of the GC; Gilbert J. Bertochini, secretary of NSO of the FED; and Chaplains (Colonel) Charles J. Murphy and (LTC) W. S. Bennett, from the headquarters of the armed services of the Ryukyu Islands.<sup>3</sup>

On December 19, 1969, the Okinawa Servicemen's Center was opened with some special guests. Chaplain (Col) Thomas D. McGrath, senior chaplain on Okinawa, spoke both for himself and the high

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<sup>1</sup>The purpose for establishing the servicemen's center was to provide a rest home for the servicemen so that they might observe the Sabbath quietly away from the military base. By 1975, servicemen's centers were operating at San Antonio, Texas; Frankfurt, Germany; and Seoul, Korea ("National Service Organization," SDA Encyclopedia, 1976 ed., 10:946).

<sup>2</sup>The NSO is the GC agency which prepares, counsels, and ministers to the members of the church liable to, or called into, military service. It became a section of the Young People's MV Department of the GC in 1958. The local and union conference or mission youth directors represent the NSO (Ibid.).

<sup>3</sup>Clyde R. Bradley, "Servicemen's Center Ground-breaking on Okinawa," Far Eastern Division Outlook, October 1968, p. 12.

commissioner. Cpl. Desmond T. Doss,<sup>1</sup> who received the Congressional Medal of Honor, performed the act of unveiling of the plaque indicating that the center was dedicated to the men who had served their God and their country on Okinawa. After the unveiling of the plaque outside, the dedicatory sermon was given by Clyde R. Bradley, chaplain of the center, in the chapel. Others on the program included Cecil A. Williams, president of the Okinawa Mission; Chaplain McGrath; Chaplain (LTJG) Harold H. Eslinger; Captain Frank Fowler, M. D.; and Desmond Doss. The first worship service in this new center was conducted on the very next day, Sabbath, December 20.<sup>2</sup>

At that time, it was said that there were more than 130 SDA servicemen on Okinawa, so C. R. Bradley was called as chaplain to minister to them.<sup>3</sup> Needless to say, the Vietnamese War caused an increase in the number of American soldiers on Okinawa. It seems apparent that organizing the NSO and building the servicemen's center with a chaplain reflected the positive attitude of the SDA Church towards military service. Since 1969 the Okinawa Servicemen's Center has always had a chaplain from America. I visited in 1965 to see D. T. Doss's monument which was built on the place where he saved the seventy-five wounded American soldiers during the battle between Japan and America in Okinawa during World War II. In 1970 I had an

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<sup>1</sup>Regarding the detailed story of Desmond T. Doss during World War II, see Booton Herndon, The Unlikeliest Hero (Mountain View, California: Pacific Press Pub. Assn., 1967).

<sup>2</sup>Clyde R. Bradley, "New Servicemen's Center Opens on Okinawa," Far Eastern Division Outlook, January 1970, p. 13.

<sup>3</sup>"New Civilian Chaplain Arrives in Okinawa," Far Eastern Division Outlook, October 1967, p. 19.



opportunity to visit the beautiful Okinawa Servicemen's Center and found a well designed building to minister to the servicemen.

#### Mission Strategy Council

On May 17, 1971, the first Mission Strategy Council was held in the conference room of the Union office. C. B. Watts, president of the Union, made an appeal that the work which "the Lord delights in us" would be done in Japan (Num 14:8). In the morning, issues within the church were discussed and in the afternoon issues of the evangelistic outreach. Through this council the following necessities were recognized: (1) to continue this council on a regular basis; and (2) to organize small study groups for pastoral and doctrinal issues. These requests were voted at the Union executive committee on the next day, May 18.<sup>1</sup>

From the viewpoint of missiology, establishing the Mission Strategy Council was an epoch-making event in the SDA mission history in Japan. Since the chairman of the council was Takashi Iwahashi, ministerial secretary of the Union, this council seemed to indicate the awakening of the national workers to evangelizing their own people. Until then, generally, they seemed to have accepted and practiced the mission strategies given by the FED, namely, the missionaries, and those strategies had actually worked according to the development of the SDA Church in the country. On the other hand, there has been a debate among the national workers whether or not it was right to apply the programs given by the FED to Japan. Since

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<sup>1</sup>Takashi Iwahashi, "Mission Strategy Council," Shimei, July 1971, p. 2.

those program materials written in English had been translated into Japanese, evangelistic programs made in the FED have been called "honyaku dendo" (translated evangelism) by some Japanese workers and have not always been accepted by the workers and lay members.

The establishment of the Mission Strategy Council in the Union was, therefore, very timely. While I was an executive committee member of the Union in 1976-1983, I participated in the Council and, at first, got new insights. Later, however, I noticed that the Council did not seem to accomplish its purpose or produce new strategies because no specialist who had studied missiology academically and practiced it in the field was on the committee. The advanced study of missiology in some theological seminaries in the United States has been a surprise to me, so I hope to take back what I have learned to share with my fellow workers.

New methods must be introduced. God's people must awake to the necessities of the time in which they are living. God has men whom He will call into His service,--men who will not carry forward the work in the lifeless way in which it has been carried forward in the past.<sup>1</sup>

Transference from missionary  
to Japanese president

On June 25, 1972, Shirou Kunihiro,<sup>2</sup> his wife, and youngest son arrived in Japan. He assumed his new duties as vice-president

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<sup>1</sup>White, Evangelism, p. 70.

<sup>2</sup>Shirou Kunihiro once came to Japan in 1946 as a Bible teacher at JMC and taught there for ten years. In the United States he worked as a church pastor both in the Mountain View and San Francisco Japanese churches. Before coming back to Japan, he took his doctorate in psychology in 1967 from Stanford University and was employed as an associate professor of psychology at Loma Linda University School of Dentistry ("Vice-president Arrives at Headquarters," Far Eastern Division Outlook, September 1972, p. 11).

and secretary of the Union.<sup>1</sup> In November 1972, Kunihira was appointed as president of the Union during the annual council of the FED.<sup>2</sup>

It seems that S. Kunihira came to Japan to become president of the Union, because he was appointed to it within half a year. In other words, he was called to Japan to initiate the mission for Japan through Japanese. In fact, he later wrote:

Today, every work of this church in Japan is studied, planned, and carried out by Japanese. It will, however, be perpetually necessary to have the missionaries from America where is the origin of the Advent movement. Nevertheless, it is time that the Japanese direct the work while the missionaries assist. Therefore the responsibility given to the Japanese leaders is very heavy.<sup>3</sup>

According to SDA Yearbook in 1972, among nine union missions in the FED, six unions<sup>4</sup> were led by indigenous presidents and three,<sup>5</sup> including Japan, by missionary presidents. It is interesting to note that both the president and secretary of the FED at that time were former missionaries to Japan, P. H. Eldridge and W. T. Clark, respectively.

The Union executive committee accepted S. Kunihira's resignation as president of the Union so he could return to America

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<sup>1</sup>"vice-president Arrives at Headquarters," p. 11.

<sup>2</sup>"vice-president Shirou Kunihira Becomes Union President," Adventist Life, February 1973, p. 1.

<sup>3</sup>Shirou Kunihira, "A New Conviction," Adventist Life, October 1974, p. 2.

<sup>4</sup>Korean, North Philippine, Central Philippine, South Philippine, West Indonesia, and East Indonesia Union.

<sup>5</sup>Japan, South China Island, and Southeast Asia Union.

the end of August 1975.<sup>1</sup> His reason for returning was to resume teaching at Loma Linda University.<sup>2</sup> During the Fifty-Second General Conference Session held in Vienna, Austria, on July 10-19, 1975, Yonezo Okafuji, ministerial secretary of the Union, was appointed as president of the Union.<sup>3</sup> Kunihira's short three years as Union president, especially since they followed within nine months of the reorganization of the Union, made the responsibility of the new president of the Union very heavy.

### Reorganization of the Union

#### Reasons for the reorganization

On October 24-25, 1972, the Mission 1973 Study Committee was held at the Union office and voted to submit to the Union executive committee the agenda item that the Union would establish a committee to study the reorganization of the Union. Although there were four local missions, ten institutions, and nearly thirteen departments in the Union, there was a question whether or not this structure of the Union was functioning effectively. Additionally some improvements were needed in the Union regarding: (1) the most efficient use of the money; (2) the long range plan; (3) the smooth replacement of the

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<sup>1</sup>"Good Afternoon from the Union," Adventist Life, August 1975, p. 2.

<sup>2</sup>Shirou and Satsuki Kunihira, "Good-by," Adventist Life, September 1975, p. 1.

<sup>3</sup>"The Fifty-Second General Conference Session Was Held," Adventist Life, October 1975, p. 28.

workers among the missions; and (4) the financial arrangement of local missions and institutions.<sup>1</sup> Since Japan, in general, seemed to be stagnated in the early 1970s, the idea of reorganization was very popular in various areas of the country at that time. The SDA Union also seemed stagnated, in terms of the baptisms (see table 19 and figure 14). In the resulting discussion, it was suggested that the Union should send more workers from the office to the field by reducing or simplifying the organizations of the Union. Consequently, it was insisted that the local missions were unnecessary and they should be combined in the Union.<sup>2</sup> This radical discussion, in a sense, was done by some responsible men<sup>3</sup> while the president of the Union, C. B. Watts, took furlough in America. During December 7-13, 1972, the annual Union council voted to establish the Reorganization Study Team of the Union so that it might study the problems, principles, methods, and collection of data.<sup>4</sup> It was insisted that the trend of reorganization not only concern the Japan Union but also that the world field and the GC also establish a study committee for reorganization.<sup>5</sup>

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<sup>1</sup>Kenji Soneda, "Good Afternoon from the Union," Adventist Life, January 1973, p. 2.

<sup>2</sup>"New Year's Discussion of SDA Reorganization," Adventist Life, January 1973, pp. 4-7.

<sup>3</sup>They were Shirou Kunihiro, vice president of the Union; Akira Yamaji, secretary of Sabbath School and lay activities; Kenji Soneda, secretary of youth activities, temperance, and public relations; and Minoru Inada, editor of the JPH.

<sup>4</sup>Kenji Soneda, "Annual Japan Union Mission Council," Adventist Life, February 1973, pp. 3-4.

<sup>5</sup>Kenji Soneda, "Good Afternoon from the Union," Adventist Life, June 1973, p. 2.

On April 17, 1973, the Union executive committee voted to reorganize the Reorganization Study Team of the Union and to start the Reorganization Study Committee with the new members.<sup>1</sup>

#### Vote of the reorganization

On December 4-8, 1974, the Twenty-Eighth Japan Union Session was held, under the theme "Let Your Watchword Be Advance,"<sup>2</sup> at Hotel Okukuji, Ibaragi-ken, and this session voted the reorganization of the Union. Four main changes were made. (1) The four local missions were dissolved and six sections were newly organized; Hokkaido, Tohoku, Kanto, Chubu-Kansai, Nishinippon, and Okinawa. Instead of a mission president, a section director was chosen for each section.<sup>3</sup> This director was responsible for the pastoral and evangelistic work during his assigned two years, but not the administrative work. He became one of the executive committee members of the Union. The section committee took the place of the mission executive committee and discussed mainly the evangelistic and pastoral programs within the budget provided by the Union. (2) Each departmental secretary of the Union was to guide each local church directly. (3) All church business was to be carried out between the Union office and the local

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<sup>1</sup>"Good Afternoon from the Union," Adventist Life, July 1973, p. 2.

<sup>2</sup>White, Testimonies for the Church, 6:157.

<sup>3</sup>The first six section directors were: Katsuhiro Nishiura (Hokkaido), Mitsuhiko Hayashi (Tohoku), Tsuneyoshi Watanabe (Kanto), Shinsei Kondo (Chubu-Kansai), Koji Mori (Nishinippon), and Tokuo Hatanaka (Okinawa). ("Vote No. 7, Appointment of Departmental Directors and Section Directors," Adventist Life, March 1975, p. 6.)

church. For example, each local church would send its tithe and offerings directly to the Union treasury department. (4) All institutions which once belonged to the local churches or missions were to be operated by the Union.<sup>1</sup>

Immediately after the reorganization of the Union, both positive and negative responses arose among the laymen. Some complained about the lack of information concerning the reorganization, and the chairman of the Reorganization Study Committee recognized the fact that the committee did not give enough information about the reorganization to the laymen. While some were willing to accept the reorganization, others were afraid of the centralization of the Union.<sup>2</sup>

Shirou Kunihiro, president of the Union, summarized this purpose of the reorganization as follows:

The tracing of some twenty years' postwar baptisms of the Union has revealed a stagnation in the number of baptisms. The number has been more than 200 but less than 400. The section replaced the mission and was organized to work only for evangelism. The Union headquarters was strengthened much more than ever before so that each department might serve and guide the needs of the church in each section. The time has come that the methods and materials of evangelism be developed by the Japanese leaders, though those could not be developed beyond the level of translation up to now.

And the growth of baptisms in the past three years [1972-1974] gave us a new conviction [see table 19 and figure 14].

If the baptisms of this year [1975] break through 500, the psychological stagnation which has caught this church for a long time could be over.<sup>3</sup>

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<sup>1</sup>"Vote No. 6, Agenda of the Reorganization of the Japan Union Mission," Adventist Life, March 1975, pp. 5, 6.

<sup>2</sup>"Let Us Have a New Age for Mission in Japan!" Adventist Life, March 1975, pp. 14-18.

<sup>3</sup>Shirou Kunihiro, "We Turned," Adventist Life, May 1975, p. 2.

I understand this reorganization of the Union as a sign of an awakening of the national leaders who were awakened by S. Kunihiro. He, a Japanese-American, must have been a great motivator. Needless to say, this reform was one of the biggest changes ever accomplished in the Union. At the same time I am impressed with the tolerant attitude of the FED which allowed the Japan Union to reform its own organization. Then what has been the result of this reorganization?

Since I was appointed director of the Hokkaido Section in 1976-1978 and tasted this new system quite well, I discuss the success or failure of this great adventure in chapter 6.

#### First section congress

After the reorganization of the Union, in 1975 each section held its first section congress instead of the local mission session in order to discuss evangelism and elect the section committee members. These section congresses were scheduled as follows: Chubu-Kansai Section, February 14-16 at Mikawa Height Hotel in Aichi-ken with 80 delegates; Nishinippon Section, February 21-23 at Hotel Sansuikan in Oita-ken with 106; Okinawa Section, February 28-March 2 at the Naha Church with 52; Kanto Section, March 7-9 at the Tokyo Central Church with 96;<sup>1</sup> and Hokkaido Section, March 28-30 at the Toyako Hot Springs with 70 attendants.<sup>2</sup>

According to the original plan of the section, there was no

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<sup>1</sup>"First Section Congress Was Held in Each Place," Adventist Life, May 1975, p. 27.

<sup>2</sup>"Report of Hokkaido Section Congress," Adventist Life, July 1975, p. 28.



idea of a section congress.<sup>1</sup> Since the system of section was new even to the church leaders in Japan, it was no wonder that some unexpected things would take place. On the other hand, it can be said, in a sense, that the characteristics of the section were not very clear at first. I assume that church leaders and members missed the former mission session, so they wanted a gathering at which they could discuss their mission goals all together. Thus the section congress was one of the readjustments of the reorganization.

#### Organized churches, 1966-1975

Table 18 shows that fifteen churches were organized during 1966-1975, and the distribution of those churches to four local missions were: Hokkaido, four; North Japan, four; South Japan, four; and Okinawa, three. Since the Hokkaido Mission had only 278 church members at the end of 1973, according to the statistical report of the Union, it was amazing that the mission could organize four new churches. On the other hand, since the North and South Japan Mission had 4,256 and 2,193 church members, respectively, in the end of 1973, it was not enough for both missions to organize the same number of churches as Hokkaido. It was a good achievement for the Okinawa Mission with the membership of 1,044 in the end of 1973 to organize three new churches during the decade.

Since I engaged in pioneer work for the organizing of the Tomakomai Church in Hokkaido,<sup>2</sup> I can say that the success of Hokkaido

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<sup>1</sup>See "Vote No. 6, Agenda of the Reorganization of the Japan Union Mission," pp. 5, 6.

<sup>2</sup>Concerning the pioneering work of the Tomakomai Church, see "Tomakomai Church Story," Far Eastern Division Outlook, October 1974, p. 8.

TABLE 18

## NEWLY ORGANIZED CHURCHES, 1966-1975

| Year | Name of Organized Church     |                   |                  |
|------|------------------------------|-------------------|------------------|
| 1966 | Hitachi** (Jan. 22)          | Otaru* (Feb. 26)  |                  |
| 1967 | Marugame+ (Sept. 1)          |                   |                  |
| 1968 | Asahikawa* (May 18)          |                   |                  |
| 1969 | Nago++ (Feb. 8)              | Yotsuya** (May 3) | Yonago+ (Oct. 3) |
| 1970 | Gifu+ (May 2)                |                   |                  |
| 1971 |                              |                   |                  |
| 1972 | Nara+ (Jan. 22)              | Akita** (Oct. 21) |                  |
|      | Tama Nagayama** (Nov. 17)    |                   |                  |
| 1973 | Nishihara Saniku++ (Jan. 27) |                   |                  |
| 1974 | Kushiro* (March 9)           | Itoman++ (May 25) |                  |
|      | Tomakomai* (June 8)          |                   |                  |
| 1975 |                              |                   |                  |

SOURCE: Shimei, the official paper of the Japan Union Mission, published monthly, from 1966 to 1971; Adventist Life, the official paper of the Japan Union Mission, published monthly, from 1972 to 1976; Tsumoru Kajiyama, Shimei ni Moete [Burning spirit for the message] (Yokohama, Japan: Japan Pub. House, 1982), pp. 688-695.

- \* Hokkaido Mission.
- \*\* North Japan Mission.
- + South Japan Mission.
- ++ Okinawa Mission.

was due to the establishment of the Hokkaido Mission in 1965 which enabled the church to emphasize the SDA work in unreached areas. After the dissolution of the mission in the end of 1974, no church has been newly organized in Hokkaido during 1975-1985.

### Summary

During 1966-1975, a transition among the top administrators of the Union and institutions, mainly from the missionaries to the Japanese took place. The headquarters of the SDA Church in Japan moved from Tokyo to Yokohama where the new Union office was opened in 1967. Because of the Vietnamese War, a Servicemen's Center was established on Okinawa in 1969. The first Mission Strategy Council was conducted in 1971 to improve the church activities. In 1972, for the first time (other than during World War II) the Union had a Japanese rather than a missionary as president. The reorganization of the Union was voted during the general session of the Union in 1974. Six sections were organized instead of the previous four missions. A first section congress was conducted at each section during 1975.

### Evangelistic Work

Some 6,000 members of the Japanese SDA Church in 1966 represented almost a 1,000 percent increase in membership since the war.<sup>1</sup> Then, how did this membership grow through various evangelistic strategies during 1966-1975? As president of the Union,

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<sup>1</sup>W. T. Clark, "Japan Union," Far Eastern Division Outlook, June 1966, pp. 8, 9.

W. T. Clark expressed his enthusiasm to enter new territories with the gospel as follows:

Whole counties and prefectures do not have one Adventist. Many cities of 100,000 population and over do not have an Adventist church, nor even an Adventist worker. The great mass of Japanese millions is yet to be touched by the gospel.<sup>1</sup>

How was his desire fulfilled by the workers and the laymen of the church?

#### Lay Instructors' Training Schools

On March 28-April 1, 1966, the Lay Instructors' Training School for the Okinawa Mission was held in the chapel of the Naha Church situated on the second floor of the AMC. It was the first pilot school in the Union and all ministers and Bible instructors attended the class with many other delegates sent by all churches in the mission. During the five-day session, L. A. Shipowick, secretary of laymen's activities of the FED, gave excellent instruction on how to give sound and effective training for all church members to win souls for Christ. The program was called The Divine Blueprint.<sup>2</sup>

On July 18-22, 1966, the lay leadership training school was held in JMC with an attendance of 170 from the Hokkaido, North Japan, and South Japan Missions. Since the delegates rose at 5:30 a. m. and retired at 9:30 p. m., the daily program of the school was heavy. However, the instructions of L. A. Shipowick, filled with the spirit

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<sup>1</sup>Ibid.

<sup>2</sup>Kensaku Yasui, "Lay Instructors' Training School in Okinawa," Far Eastern Division Outlook, September 1966, pp. 5, 6.

of love for saving souls, was a real inspiration to all attendants. He helped them to realize the true meaning of the church evangelistic program and their individual responsibilities before God to family, neighbors, and friends.<sup>1</sup>

While present at JMC, I distinctly remember L. A. Shipowick's earnest and fiery preaching. This lay leadership training school must have reflected the emphasis of lay evangelism in the North America Division throughout the 1950s and 1960s.<sup>2</sup> Thus, even in Japan, the role of layman in evangelism was emphasized more than ever before. Kensaku Yasui, secretary of laymen's activities in the Union, commended this school by saying that it "was a most significant event in the history of the Japan Union."<sup>3</sup> The doctrine of the "priesthood of all believers"<sup>4</sup> is evident behind the movement for lay involvement. Ellen G. White writes about the role of pastors as follows:

In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church-members for acceptable co-operation.<sup>5</sup>

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<sup>1</sup>Kensaku Yasui, "Significance of Lay Instructors' Training School in Japan," Far Eastern Division Outlook, September 1966, p. 8.

<sup>2</sup>Schwarz, p. 548.

<sup>3</sup>Yasui, "Significance of Lay Instructors' Training School in Japan," p. 8.

<sup>4</sup>The doctrine of "priesthood of all believers" means that all Christians, through their baptism, participate in his priestly mediation to other believers and to the world by virtue of their union with Jesus Christ, the High Priest (T. C. O'Brien, ed., Corpus Dictionary of Western Churches [Washington, D.C.: Corpus Publications, 1970], p. 621).

<sup>5</sup>Ellen G. White, Gospel Workers (Washington, D.C.: Review and Herald Pub. Assn., 1948), p. 196.

Opening of Osaka English School  
with student missionaries

A new student missionary project<sup>1</sup> to send ministerial students to the Osaka Evangelistic Center in Japan for a year was launched by Pacific Union College, Department of Religion, under the sponsorship of Leo Van Dolson, associate professor of religion. The first student missionary (SM) under this new project, Jim Fisher, was a junior ministerial student of the college. He and his wife, Ann, flew to Osaka in September 1966 and planned to return to America in July 1967.<sup>2</sup>

The Fishers started the English School on October 11, 1966, in the evangelistic center with sixteen students, but they had more than 200 students as the school began its new quarter on April 3, 1967. Each lesson was conducted for two hours and the students had lessons twice a week. It was planned that students could finish each level in half a year. In 1967-1968 the English School had four SMS from America and its enrollment grew over 600.<sup>3</sup>

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<sup>1</sup>A representative college or university student is sent to a mission land to work from one month to one year in such missionary activities as his or her training and skills permit. Every student missionary is screened by a suitable committee(s) and is sponsored by the MV Society of the school ("Student Missionary," SDA Encyclopedia, 1976 ed., 10:1429). The denomination's first student missionary was sent to Mexico from Columbia Union College in 1959 (Schwarz, pp. 551, 552). For brevity's sake the abbreviation "SM" is used in lieu of the full term from now on.

<sup>2</sup>Judy Warpole, "Student Missionaries Serve in Japan," Review and Herald, November 3, 1966, p. 61.

<sup>3</sup>"Osaka Center," Shimei, June 1967, p. 19; M. T. Bascom and D. A. Roth, "Students Direct Language School," Far Eastern Division Outlook, March 1968, p. 10.

In the beginning of 1968, the Osaka Center Church was described by M. T. Bascom, director of the center, as follows:

From its dedication it has been a light to the city of Osaka. At present it has one of the largest congregations in the South Japan Mission. In recent years almost continuous evangelism has been conducted in the city of Osaka. Many of these campaigns have been held in the Center.<sup>1</sup>

Although the enrollment of the English School was small at first, it grew rapidly one year later. It was a great insight for the missionaries to begin the English School with SMS in Osaka, because similar English Schools were opened later at several churches in Japan. From my observation, there are several reasons why the English School with SMS in Osaka showed such quick growth: (1) The public interest in studying English conversation in Japan, (2) all the English teachers being Americans, (3) lack of strong competition to survive among the English Schools at that time, (4) the Christian friendliness of SMS attracting young people especially, and (5) the good location of the English School in Osaka. Furthermore, the English School contributed to church growth; it is very true that the Osaka Center Church developed numerically and financially since the opening of the English School with the continuous evangelistic meetings held mainly for the English students.

First council for SDA students  
in secular campuses

On January 6-7, 1967, the North Japan Mission held the first SDA student council in Iizuka Onsen for those who were studying at non-SDA colleges or universities. Fifteen students came to this

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<sup>1</sup>M. T. Bascom, "Osaka Center Reaches Out for the Millions," Far Eastern Division Outlook, March 1968, p. 11.

council to listen to and talk with the three guest speakers: Kazuyoshi Kuniya and Katsuhiko Nishiura, president and MV secretary of the mission, respectively, and Toshio Yamagata, president of JMC. They had two main concerns: (1) How to choose careers that would allow Sabbath-keeping, and (2) how to witness to other students on their secular campuses. They preferred to discuss their problems with one another, but they were also encouraged by the testimony of T. Yamagata who shared his experience during his university life. At the close of the council they all agreed to make a record book of the SDA students who were studying on the secular campuses in of the North Japan Mission area.<sup>1</sup>

Ministry to the students on secular campuses is one of the most important areas for the youth department in Japan because many graduates of Adventist high-school go to secular campuses. For example, in 1980, more than half of the graduates of Adventist high-school went to secular campuses and only one third enrolled at the Adventist college.<sup>2</sup> There is much temptation to Adventist youth when they study at non-SDA schools. I have tried to help them by holding meetings and sending printed materials to them. Booklets listing the names of students at secular colleges have also been sent during my responsibility with the youth department (1979-1983).

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<sup>1</sup>"SDA College Student Council," Shimei, April 1967, pp. 16, 17.

<sup>2</sup>Tadaomi Shinmyo, Seinenkai Yakuin Mini Sankosho [A brief guide book for the youth officers] (Yokohama, Japan: Youth Department of the Japan Union Mission, 1982), pp. 43-45.



### First Pathfinder Fair in Japan

Although the first Pathfinder Club<sup>1</sup> in Japan was organized in the Kamenokoyama church on January 27, 1957,<sup>2</sup> the first Pathfinder Fair<sup>3</sup> was held in the JPH May 14, 1967. This fair attracted many enthusiastic youngsters of seven clubs from the North Japan Mission. A special band from JMC provided rousing music for the day. E. R. Chinnock, MV secretary of the Union, introduced a visiting representative from the FED, H. B. Ludden, those from the Union, and the South and North Japan Mission. The Kamenokoyama and Hodogaya (composed of American missionary children) Clubs demonstrated semiphore messages, and other clubs executed drill marching in the morning. Afternoon activities included blindfold marching, trust my knot, and slow bicycle racing. Trophies were awarded to the clubs during closing ceremonies for their participation. At this time, there were twenty clubs and 240 Pathfinders in the Union.<sup>4</sup>

Today it is as difficult to keep youngsters, especially boys,

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<sup>1</sup>Pathfinder Club is an organization in the SDA Church which provides a character-building program of activities for both boys and girls from ten to fifteen years of age. This club born in 1950, generally, adopts a uniform, a club flag, unit guidons, and ceremonies ("Pathfinder Clubs," SDA Encyclopedia, 1976 ed., 10:1083, 1084). From henceforth, the abbreviation "PFC" is used in this study.

<sup>2</sup>"Opening of the Kamenokoyama Pathfinder Club," Shimei, March 1957, p. 34.

<sup>3</sup>Pathfinder Fair is an important annual event for the PFCs. Under the direction of the conference or mission, all PFCs gather to conduct combined exercises, crafts, nature activity exhibits, parades, and demonstrations so that each club may get benefits through interchange of ideas ("Pathfinder Clubs," SDA Encyclopedia, 1976 ed., 10:1083, 1084).

<sup>4</sup>Barbara Jean Chinnock, "First Pathfinder Fair Held in Japan," Far Eastern Division Outlook, September 1967, p. 10; "Camera Report," Shimei, July 1967, p. 2.

in the SDA Church in Japan as it is in America. Therefore, the PFC is one of the best approaches to involve them in the church activities. Fortunately the number of the PFCs in the Union grew every year while I was responsible for it.<sup>1</sup> My past youth ministry can support the following words of John H. Hancock, former youth director of the GC, "Pathfinding has proven to be one of the great soul-winning agencies of our church, with a leadership that year after year dedicates its time, talents, and energies, to keeping the program running in high gear."<sup>2</sup>

First television series  
for the Union

After many weeks and months of preparation, the first television series for the Union was a locally produced health program featuring Yahei Koseki, M. D., of the TSH. Since all five commercial stations in Tokyo turned down a religious series due to operating policies, the health approach was adopted. The fifteen-minute program was aired from October 2 to December 25, 1967, each Monday afternoon at 2:45, over Japan's largest commercial television station, the Tokyo Broadcasting System (TBS), with an estimated 25,000,000 viewers. One TBS announcer, Miss Yoshiko Nimura, was the hostess of the program. A series of ten health tracts prepared by Dr. E. H. Krick of the Kobe Adventist Clinic was offered free of

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<sup>1</sup>The number of PFCs increased from thirty-nine in 1979 to fifty-one in 1983 ("A Report of the Thirtieth Japan Union Mission Session" [Yokohama, Japan: Japan Union Mission, 1983], p. 30).

<sup>2</sup>Youth Department of the General Conference of Seventh-day Adventists, Pathfinder Staff Manual (Washington, D. C.: Review and Herald Pub. Assn., 1980), p. 3.

charge at the close of each broadcast. This was sent along with the first lesson of the VOP's "Steps to Christ" course and a letter from Y. Koseki pointing out the relationship of mind and body and urging recipients to study the Bible course. This first TV evangelism in Tokyo was made possible by the large appropriation (9,000,000 yen or US\$25,714.29) by the FED at the close of 1966.<sup>1</sup> So even though all the commercial stations in Tokyo rejected a religious series, but the TBS accepted the health program. This proves the following promise of Ellen G. White:

A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time.<sup>2</sup>

New evangelistic center  
in Sapporo, Hokkaido

On October 22, 1967, the new evangelistic center was opened with Kensaku Yasui, secretary of the Union, and a representative of the mayor of Sapporo who cut the ribbon. Congratulatory messages were given by several businessmen and representatives of government agencies that had cooperated in making the center possible. A special brochure, which explained the purpose of the center and the belief and work of SDAs, was given to all attendees. This four-story concrete building, later known as the Sapporo Adventist Center, cost 30,000,000 yen (US\$85,714.29) and provided a small prayer chapel, a

<sup>1</sup>Paul W. Nelson, "Tokyo Television Series Begins," Far Eastern Division Outlook, December 1967, pp. 1, 3; idem, "Television Broadcasting Starts in Tokyo," Shimei, October 1967, p. 19.

<sup>2</sup>Ellen G. White, Counsels on Health (Mountain View, California: Pacific Press Pub. Assn., 1951), p. 497.

room for counseling and library, a Sabbath School room for kindergarteners or English classes and Bible classes during the week, and a pastor's apartment on the first floor; an auditorium with about 120 seats on the second floor; a balcony with thirty-five seats and a mothers' room on the third floor; and a youth activities room and welfare center, with accommodations for cooking and English classes on the fourth floor. On the evening of the opening of the center, Tsuneyoshi Watanabe, assisted by Tadaomi Shinmyo, Kuniyoshi Uchida, and Miss Yoko Okamoto, began a week-long series of evangelistic meetings in the new center . . . . .ity of the nearly 1,000,000 people. One week after the opening ceremony, this Sapporo Adventist Center was dedicated in a special Sabbath service attended by C. B. Watts and R. I. Gainer, new president and treasurer of the Union, respectively. Following the dedication service there was a baptism of two individuals and a fellowship dinner.<sup>1</sup>

This center was opened by the strong direction of W. I. Hilliard, president of the Hokkaido Mission, during my internship at the Sapporo Church. Although this center has been frequently used as the meeting place for evangelistic efforts, it has not attracted the large audiences witnessed at the Tokyo or Osaka Center, probably because it is not located in the heart of the city. Therefore, while I had been pastor of the center in 1976-1978, I rented a downtown hall for holding an evangelistic campaign with a guest speaker.

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<sup>1</sup>W. I. Hilliard, "Sapporo Church Center Opened," Far Eastern Division Outlook, February 1968, p. 7; Noboru Miyamoto, "Completion of Sapporo Adventist Center," Shimei, December 1967, p. 20; Shinmyo, ed., Shu wo Hometataeyo, pp. 93, 94.

Unfortunately, the center has never had a full-time evangelist since its opening. However, it has been well used as the Sapporo English School for both the children and adults. According to my survey, the Sapporo Adventist Center was the fourth and last evangelistic center in the Union.

Japanese missionaries  
to overseas

Taiwan

In 1967 Kazuo Higa left Japan for Taiwan and became the first SM in the FED to be sent from one college to another country.<sup>1</sup> He was an upper division student of JMC in the department of theology. There was a plan in Taiwan to send him into the mountain areas to work with people who were able to speak Japanese--due to the many years Japan had occupied Taiwan.<sup>2</sup>

In 1969 Osamu Inada, his wife, and three children left for Taiwan as the first missionary family following the War. This appointment was at the request of W. T. Clark, president of the South China Island Union and formerly of the Japan Union, who realized the potential for greater service to the Japanese-speaking mountain people of Taiwan. O. Inada was born in Taiwan and lived there until

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<sup>1</sup>"Japan Students Serve Overseas," Far Eastern Division Outlook, September 1967, p. 9.

<sup>2</sup>"Japan Missionary College Appoints a Student Missionary to Taiwan," Far Eastern Division Outlook, July 1967, p. 12; Kazuo Higa, "From Mountain of Taiwan," Shimei, June 1968, p. 9.

about fourteen years of age while his father was a teacher for the Taiwanese people.<sup>1</sup>

#### Brazil

In 1967 Kiwao Mori, a graduate of JMC, left Japan to accept ministerial work for Japanese-speaking people in Brazil, South America.<sup>2</sup> In Brazil he first studied Portuguese at the SDA school in Sao Paulo and went to work in the Parana Conference.<sup>3</sup>

On September 14, 1972, Kojiro Matsunami, his wife, and two small daughters left Japan for Beren, Brazil, to serve as missionaries to the Japanese people laboring on plantations. K. Matsunami was the first officially called overseas missionary from Japan to South America. Before leaving Japan, K. Matsunami was MV and temperance secretary of the South Japan Mission.<sup>4</sup>

#### Palau Island

On April 14, 1970, Keith Yoshikazu Watanabe, a 1970 graduate of JMC, left Japan for a two-year missionary internship in the Far Eastern Island Mission. He was assigned to work on the island of Palau where there were many Japanese-speaking people.<sup>5</sup>

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<sup>1</sup>Lois May Watts, "Missionary Sent to Taiwan from Japan," Far Eastern Division Outlook, April 1969, pp. 4, 5; Hisashi Yasukochi, "Pastor Osamu Inada," Adventist Life, May 1972, p. 18.

<sup>2</sup>"Japan Students Serve Overseas," p. 9.

<sup>3</sup>Kiwao Mori, "Letter," Shimei, September 1968, p. 8.

<sup>4</sup>Kenji Soneda, "Japanese Missionary Leaves for Brazil," Far Eastern Division Outlook, November 1972, p. 10; "Missionary to Brazil," Adventist Life, April 1972, p. 20.

<sup>5</sup>Lois May Watts, "JMC Graduate Leaves for Palau," Far Eastern Division Outlook, July 1970, p. 8.

## Paraguay

In April 1965, Yuji Eida left Yokohama for Brazil as a self-supporting missionary. Later on, he was called by the Sao Paulo Conference. He worked with Tossaku Kanada for the Japanese people and they were able to organize a Japanese church. In 1969 he moved to Paraguay to work with Nobuo Nozaki, M. D. of Paraguay Adventist Sanitarium and Hospital, who had dedicated his medical missionary work there. Y. Eida returned to Japan on December 14, 1972, for a month to recruit assistants because his work in Asuncion had grown so quickly; fortunately, he was able to find two young men.<sup>1</sup>

On April 2, 1973, JMC sent the first two SMS, Kizo Kubo and Shozo Kishida, to Asuncion, Paraguay. They were to help Y. Eida in the pastoral work and operate a Japanese language school for the Japanese population--according to the pattern of the English language schools operated by Americans and Australians in the FED. These students completed a two-year student missionary stint and came back to JMC in 1975.<sup>2</sup>

This new movement of the Japanese missionaries to overseas came about because: (1) the SDA work in Japan had been steadily rebuilt and workers were able to see the needs of overseas; (2) requests for Japanese missionaries came from overseas; and (3) the SM program in America influenced the Japanese believers, especially the young people, to seek overseas appointments. It is interesting that

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<sup>1</sup>"Pastor Yuji Eida Pioneering Work in South America," Adventist Life, April 1973, pp. 10, 11, 18.

<sup>2</sup>Lowell C. Hagele, "Japanese Students Finish Mission Stint," Far Eastern Division Outlook, June 1975, p. 11; "Returning from Paraguay Evangelism," Adventist Life, July 1975, pp. 3-6.

the Japanese-speaking people in Taiwan and the Palau Islands were not Japanese, but the indigenous people who had been controlled by Japan before World War II. The Japanese-speaking people in Brazil and Paraguay were Japanese immigrants. All these Japanese missionaries are classified as the "M1 missionaries."<sup>1</sup>

The missionary movement in the Japanese SDA Church does not seem as strong now as it did in the past, even though the Japanese SM program is still continued. There are probably several reasons for this trend: (1) the decreasing number of Japanese-speaking people overseas; (2) the high salary scale of the Japanese workers, which makes it impossible for the hiring organization to call them; (3) the lack of ministerial workers in Japan; and (4) a lack of missionary spirit among the Japanese workers. Although immigration is now unpopular for the Japanese because of Japan's economical development, there are still many Japanese, mainly in North America and South America, who already immigrated. Therefore the Japanese SDA Church has a special responsibility to evangelize the Japanese people overseas besides supporting the world mission. A promise that foreign mission work brings a blessing to the homeland says:

The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the

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<sup>1</sup>There is a threefold classification of missionaries according to Ralph Winter. An "M1 missionary" carries on an intracultural ministry. He does not need to learn a new language. An "M2 missionary" carries on an interdialectical ministry. He learns a foreign language. An "M3 missionary" carries on an intercultural ministry. He is sent to people whose language and culture are entirely strange to him (Wagner, pp. 77, 78).



reflex influence of the evangelical work done in countries afar off.<sup>1</sup>

Japan Union Laymen's Congress

On September 10-14, 1968, Japan Union held a Laymen's Congress at JMC with approximately 300 delegates including the ministerial workers. Guest speakers were V. W. Schoen, associate secretary of lay activities of the GC, and L. A. Shipowick, secretary of lay activities of the FED. Yonezo Okafuji, secretary of lay activities of the Union, was responsible for this congress. This laymen's congress was one of fourteen which were conducted throughout the FED under the target of "Far East Harvest" in 1969-1970.

The main program consisted of morning devotions, prayer bands, workshops, discussions, testimonies, and actual visitations in Kisarazu-shi. The subjects of the workshops which were taught by the two guest speakers were "Seek the Souls," "Teach the Souls," "Preach to the Souls," "Harvest the Souls," "Keep the Souls," and et cetera. All attendees were very impressed by the lectures combined with the speakers' real experiences in winning souls and their philosophy of evangelism--"Every person is a candidate for heaven." It was repeated in their lectures that visitation is basic to the evangelistic method. "This house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done."<sup>2</sup> "How can the great work of the third angel's message be accomplished? It must be largely accomplished by persevering,

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<sup>1</sup>White, Testimonies for the Church, 6:27.

<sup>2</sup>White, Evangelism, p. 431.

individual effort, by visiting the people in their homes."<sup>1</sup> During the congress, the delegates were first introduced to the Gift Bible Evangelism, a plan whereby a Bible, with its study guide, is given to each individual who accepts the Bible study.<sup>2</sup>

This laymen's congress stirred me and convinced me of the value in the evangelistic philosophy of the guest speakers. This gathering must have been the greatest laymen's congress in terms of numbers and the active response of attendees ever held in the Japanese SDA Church. Such a meeting would be virtually impossible now for one department to due to finances. Therefore, it is essential for the Union to reproduce the laymen's training programs at each local church by utilizing the modern high technology, for example video recordings. The SDA Church in Japan seems slow in using such equipment, even though Japan is known as a country of technology.

Although he did not speak of the laymen's training programs, Neal C. Wilson, president of the GC, emphasized using technology in these words:

Another dream concerns a fuller use of technology so we can make a greater impact upon the various publics we are trying to reach. We need to prepare more materials--whether for the printed page or the electronic media--that will give people an idea of the beauty of the message and mission that we as a church have.<sup>3</sup>

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<sup>1</sup>Ellen G. White, Welfare Ministry (Washington, D.C.: Review and Herald Pub. Assn., 1952), p. 97.

<sup>2</sup>"Laymen's Congress was Opened," Shimei, December 1968, pp. 10-12.

<sup>3</sup>Neal C. Wilson, cited by James Coffin, "My Dream for the Church," Adventist Review, January 23, 1986, pp. 8-11.

Continuous emphasis of  
departmental work

School of Home Nutrition

In 1968 two Schools of Home Nutrition were conducted by Daisy Schluntz, the nutritionist of the medical department of the Australasian Division. Mrs. Gwen Piper assisted in the demonstrations, and Mrs. Masako Seino, secretary of the parent and home education service, translated text material and many recipes for the schools and interpreted throughout the series. Tempura, sukiyaki, sushi, and other internationally famous foods of Japan were featured in the schools.

On September 16-19, the first school was held at the Osaka Evangelistic Center with twenty-nine students from the local churches in the South Japan Mission. On September 23-26, the second school was conducted at the Tokyo Central Church with students sent by the North Japan Mission. Miss Schluntz also spent two days (September 30 and October 2) helping the dietitians at the TSH and on October 1, speaking to the staff and students at JMC. There was a great interest in health among the Japanese people.<sup>1</sup>

First camp of Sabbath School  
teachers' seminar

On July 24-28, 1969, the first camp of the Sabbath School teachers' seminar sponsored by the North Japan Mission was held at

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<sup>1</sup>L. A. Piper, "Health Education in Japan," Far Eastern Division Outlook, February 1969, p. 5; "First Home Nutrition Leaders' Institute in Japan," Shimei, December 1968, p. 18.

the Inawashiroko camp site. There were fifty attendees including seven women in the mission. R. S. Watts, Sabbath School secretary of the FED, dealt with "Regulations of Sabbath School Officers"; Yonezo Okafuji, Sabbath School secretary of the Union, spoke of "Responsibility of Sabbath School Teachers and Method of Teaching"; Minoru Inada, editor of JPH, lectured about inspiration of the Bible, justification, sanctification and perfection; and Takashi Iwahashi, radio speaker of the VOP, preached "Jesus of Nazareth." As a whole, this seminar focused on how to get rid of boredom in the study of the Sabbath School Quarterly Lesson.<sup>1</sup>

#### Public Relations Seminar at JMC

On February 3-6, 1969, a four-day Public Relations Seminar was held at JMC with a group of thirty-five who were composed of ministers, theological students, et cetera. The twenty-hour course for credit was sponsored by the Union and the FED public relations office. The main instructor was E. W. Tarr, secretary of the bureau of public relations of the GC, assisted by D. A. Roth, public relations secretary of the FED.<sup>2</sup>

#### Union PFC Officer's Council

On April 3-5, 1970, the first Union PFC Officer's Council was held at Lutheran Hakone Sanso (Hotel) in the Hakone National Park with thirty-two leaders. Besides the Sabbath programs, these

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<sup>1</sup>Kenjiro Hori, "First Camp of Sabbath School Teachers' Seminar Was Opened," Shimei, October 1969, p. 2.

<sup>2</sup>"Students, Ministers Attend Japan PR Seminar," Far Eastern Division Outlook, April 1969, p. 5; "Public Relations Seminar Held at JMC," Shimei, April 1969, p. 20.

officers discussed the operation of the club, problems of each club, curriculum, policies, and future tasks. They also heard many thrilling experiences of how the boys and girls had been won to Christ and were spiritually blessed.<sup>1</sup>

#### Old folks department

On June 26 (Sabbath), 1971, the second session of the Lois Society of the Okinawa Mission was held at the Naha Old Folks Welfare Hall. This society was a society of elderly Adventist believers--156 in all--and was named after the grandmother of Timothy in the Bible. It was the only one of its kind within the Union and might have been unique in the FED. The elected president of this very active organization was Mrs. Sumiko Tsukayama, the first SDA baptized on Okinawa and a retired Bible worker.

One of the programs of the day-long convention was a special message given in Japanese by Warren I. Hilliard, the new president of the mission. It was translated into the Okinawa dialect by Mrs. Tsukayama. The Lois Society was actively planning for an old folks home besides conducting various other activities.

Appointing Shigeru Tsukayama, son of Mrs. Sumiko Tsukayama, as departmental secretary, the Okinawa Mission Committee took an action to establish an old folks department in the mission. Probably this department was the first of its kind in the FED and even in the world field.<sup>2</sup>

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<sup>1</sup>Kenji Soneda, "JMV Pathfinder Club Officers' Meeting in Japan," Far Eastern Division Outlook, July 1970, p. 6; "Pathfinder Club Officers' Council Was Opened," Shimei, June 1970, p. 2.

<sup>2</sup>Warren I. Hilliard, "Okinawa Holds Old Folks Convention," Far Eastern Division Outlook, September 1971, pp. 6, 7.

A new department of child  
evangelism

In 1971 a new department was added to the office of the Union when Miss Kazumi Nakanishi was chosen to head up the child evangelism work in Japan.<sup>1</sup>

The Union continued to hold the various departmental meetings so the local members might be as well prepared as the lay missionary workers to share the gospel. The lay training programs also seemed to become more detailed or specialized in each department. All these efforts were very appropriate in terms of the theology of "spiritual gift and natural gift."<sup>2</sup> Since there are many kinds of spiritual and natural gift among the church members, there should be different training councils, seminars, institutes, or schools so that every member might be involved in at least one activity of the church. "Church mobilization should gear itself to the stimulation of every member of the body to discover, develop, and actively employ the gift or gifts he has."<sup>3</sup>

Evangelistic efforts conducted  
by evangelist of the FED

On September 21, 1968, the Osaka Christian Crusade started in

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<sup>1</sup>Lois May Watts, "Child Evangelism Is New Union Department," Far Eastern Division Outlook, September 1971, p. 6.

<sup>2</sup>See Appendix C, Spiritual Gifts and Natural Gifts.

<sup>3</sup>C. Peter Wagner, Frontiers in Missionary Strategy (Chicago: Moody Press, 1971), p. 155.

the Osaka Evangelistic Center by Bruce Johnston, evangelist of the FED, with his translator, Katsumi Kaizuka. The total attendance of the first night was over 400, the largest ever experienced at the center. Approximately 280 non-Adventists were among them and young people of high-school and university age composed nearly 90 percent of the whole audience. As a result of this series were; seventy non-Adventists attended regularly; over fifty decided to receive Christ; and at least thirty decided to be baptized. The first baptism was held on October 18 with five candidates and the second baptism on November 2 with two. M. T. Bascom, director of the Osaka Center, followed up the interests with visitation, Bible studies, and meetings twice a week.<sup>1</sup>

October 11-November 8, 1969, the Tokyo Christian Crusade was held in the Tokyo Evangelistic Center (Tokyo Central Church) by B. Johnston. The average attendance for the first week was about 250 and remained at about 150 for the remaining meetings. The majority of the attendants were young people; this was partially due to the English conversational classes by the foreign teachers connected with the crusade. At this time a tentative extension office of the VOP was established in the church so the workers of the VOP might encourage the attendants to study the Bible course and become acquainted with the students.<sup>2</sup>

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<sup>1</sup>"Osaka Christian Crusade," Far Eastern Division Outlook, February 1969, p. 5; "Coming of Evangelist B. J. Johnston," Shimei, October 1968, p. 20.

<sup>2</sup>Susumu Yamaguchi, "Johnston Crusade in Tokyo," Shimei, December 1969, p. 1.

The Christian Crusades in Osaka and Tokyo proved that one of the most receptive populations in Japan was the youth. B. Johnston also conducted a crusade and field school of evangelism in Sapporo-shi, Hokkaido in June 1969; I was one of his students.<sup>1</sup> I can testify that the majority of his audience during these crusades were young people. Generally speaking, young people look for new things and are not bound by old traditions. Thus evangelism in Japan may find hope in the young people. Ellen G. White may not have written the following statement to the non-Christian nor Japanese young people, but in general it is true that "The youth are receptive, fresh, ardent, hopeful."<sup>2</sup> Young people should be one of the target populations as the SDAs think of the mission strategy in Japan.

First SDA businessmen's  
retreat

On September 4-6, 1970, the first SDA businessmen's retreat was held at the International Mansion among the hills of Hakone and under the direction of Mitsuhiro Hayashi, lay activities secretary of the North Japan Mission. Although the members of the North Japan Mission Businessmen's Association had been meeting regularly in Tokyo for some time, this was the first time they had come together for a spiritual weekend retreat; about 120 people attended.

Featured speakers were C. B. Watts, president of the Union; Eiji Shibata, president of the North Japan Mission; and Akira Yamaji, lay activities secretary of the Union. Discussion periods centered

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<sup>1</sup>Shinmyo, ed., Shu wo Hometataeyo, p. 49.

<sup>2</sup>White, Testimonies for the Church, 6:471.



around such topics as implementation of the stewardship plan among business people, better contacts for Christ in business life, and the need for a home for elderly and retired Adventists. One of the businessmen, Shigeharu Ito, presented a digest of Mrs. White's life and experiences. His manuscript was accepted by the group to be published so that all church members might benefit from this information in inexpensive and readable form.<sup>1</sup>

The SDA businessmen are very important to the church because not only do they have the great possibility of supporting the church financially but also they give jobs to the young people who want to keep the Sabbath. It seemed timely, then, to hold a retreat sponsored by the North Japan Mission so that the businessmen might be spiritually strengthened. Unfortunately this businessmen's association seems to have disappeared today as the Union has changed the structure of local organizations during the 1970s and 1980s. The Union or local conferences should encourage such laymen's associations so that laymen may grow and become involved in the missionary work of the church.

When men of business, farmers, mechanics, merchants, lawyers, etc., become members of the church, they become servants of Christ; and although their talents may be entirely different, their responsibility to advance the cause of God by personal effort, and with their means, is no less than that which rests upon the minister.<sup>2</sup>

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<sup>1</sup>Lois May Watts, "Hakone Hills Become Scene of Businessmen's Retreat," Far Eastern Division Outlook, December 1970, p. 6.

<sup>2</sup>White, Testimonies for the Church 4:468.

First pastors' wives meetings

In March 1971 the Hakone Gora Hotel was the setting for the first North Japan Mission pastors' wives meetings held in the Union. A group of twenty-three women and seven instructors and leaders met to discuss mutual problems and experiences and to search and pray for answers to the difficulties which face the "women of the parsonage" as their husbands work for the local churches. Eiji Shibata, president of the mission, and his wife, secretary of the home and school department of the mission, led out, assisted by Mrs. Norma Hilliard of the Hokkaido Mission. Satoshi Tokuhara, Mitsuhiro Hayashi, and Kenjiro Hori of the North Japan Mission helped with the program. C. B. Watts, his wife, and Toshio Yamagata, education secretary of the Union, represented the Union and assisted with speaking and counseling appointments.<sup>1</sup>

It can be said that the pastors' wives meetings was a sign for the mission to consider the role of pastors' wives more seriously. Since the North Japan Mission was the richest mission in the Union, it could afford to hold its first program in a fine hotel where those attendees could be entertained and feel comfortable.

The wife of a minister can do much if she will. If she possesses the spirit of self-sacrifice, and has a love for souls, she can with him do almost an equal amount of good.

A sister-laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot. A responsibility rests upon the minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. She should work earnestly, faithfully, and unitedly with her husband to save souls.<sup>2</sup>

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<sup>1</sup>Lois May Watts, "Pastors' Wives Study Mutual Problems," Far Eastern Division Outlook, June 1971, p. 14.

<sup>2</sup>White, Testimonies for the Church, 1:452.

All Japan Youth Congress  
in 1971

On September 8-12, 1971, an all-Japan youth congress was held at Amagi Sanso, a beautiful mountain retreat, with delegates from all areas of Japan, plus representatives from Korea, Taiwan, and Guam and student missionaries from the United States. The honored guests were John Hancock, MV secretary of the GC, and his wife; B. E. Jacobs, MV secretary of the FED, and his wife.

The program was youth-planned, youth-centered, and youth-conducted, with the added color of the international guests, and coordinated by Kenji Soneda, MV secretary of the Union. The programs included physical exercise, devotions, workshops, group discussions, music, testimonials, and worship periods. At the end of the congress the delegates drafted the statement of dedication:<sup>1</sup>

We, the delegates to the 1971 all-Japan youth congress, now dedicate our whole lives anew for the finishing of the work of God in our day, by having earnest prayer, by studying the Word of God, and by having close fellowship with our fellow youth, church members, pastors, and leaders of our church. May God bless us. Amen.<sup>2</sup>

This youth congress was very different from those of the past and was also meaningful in terms of church leadership because it was planned and carried out mainly by the youth. Today, one of the issues of the church is how to involve the members into various activities.<sup>3</sup> It is said that the best way to get the involvement of

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<sup>1</sup>Lois May Watts, "Youth From All Japan Attend Congress," Far Eastern Division Outlook, January 1972, p. 5. Regarding the detailed story of this youth congress, see Shimei, December 1971, pp. 1-14.

<sup>2</sup>Watts, "Youth From All Japan Attend Congress," p. 5.

<sup>3</sup>Alvin J. Lindgren and Norman Shawchuck, Let My People Go (Nashville, Tennessee: Abingdon, 1980), p. 10.

the church members is to involve them in the process of making plans and decisions. "Shared decision making by members will empower those members to action when those ministries are underway."<sup>1</sup> It was obvious that the dedication statement of the youth congress was the outcome of decision made by all participants.

First union-wide Pathfinder  
Camporee

On July 29-August 1, 1974, the first all-Japan Pathfinder Camporee<sup>2</sup> was held at Minamiaizu, Fukushima-ken, in the mountains of Honshu Island with 636 Pathfinders including helpers from thirty clubs. All PFCs in the Union participated with 98 percent of the members and leaders present. This camp went on record as the largest Union Pathfinder Camporee ever held in the FED. Another special interest was that 70 percent of the Pathfinders of Japan were non-Adventists. Every Pathfinder and leader was in full uniform and the majority of the clubs had matching backpacks. Takashi Shiraishi, youth secretary of the Union, was in charge of the camporee; guest leader was B. E. Jacobs, youth secretary of the FED.

Bible classes, held every day, and provided a tremendous opportunity for evangelism. Other programs included knot tying, fire

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<sup>1</sup>Ibid., p. 51.

<sup>2</sup>The Pathfinder Camporee is a conference-wide campout and climaxes the camping season. During the Camporee, Pathfinder units join in comparing camping skills in a wilderness area, spending at least two nights and three days in outdoor living, enjoying open-fire cookery and campfire stories ("Pathfinder Clubs," SDA Encyclopedia, 1976 ed., 10:1083, 1084).

building, running races, and a mountain-climbing expedition. More than 200 sturdy Pathfinders were on the trail by 2:00 a. m. headed toward a 1,500 meter (4,921.2 feet) mountain, while about 200 younger climbers tackled a smaller mountain a little later in the morning. The remaining members went potato digging and gathered a harvest which provided a treat for Friday's lunch. It should be noted that the thirty-six members from the Okinawa Mission traveled the farthest to attend the camp, each paying more than US\$125.00 for plane and train tickets.<sup>1</sup>

It was amazing that this first all-Japan Pathfinder Camporee attracted 636 people, the majority of which were non-Adventists. Such a great gathering is rare in the Union except for a one-day joint Sabbath service when about 1,000 meet in the greater Tokyo area. This indicates that the PFC can be an effective approach to the Japanese young people to whom camping is very attractive. John H. Hancock, former youth director of the GC, notes:

Pathfinding has been a success because it has a positive "do" approach that attracts the youth and keeps them interested even though their attention span may be short. A year-round activity highlighted by conference-wide fairs and camporees, the Pathfinder Club rests on a solid footing in the Seventh-day Adventist church, even to the scheduling of an annual Pathfinder Day in the church calendar.<sup>2</sup>

Week of Prayer for husbands  
and wives

In 1974, a Week of Prayer for husbands and wives in the

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<sup>1</sup>B. E. Jacobs, "Non-Adventists Join Pathfinder Camporee," Far Eastern Division Outlook, November 1974, pp. 8, 9; "All Japan Pathfinder Camporee Was Opened," Adventist Life, October 1974, p. 1.

<sup>2</sup>Pathfinder Staff Manual, p. 3.

Okinawa Mission was conducted by Warren I. Hilliard, president of the mission. Thirty to thirty-five couples participated in the Week of Prayer which dealt with various areas of Christian marriage. A communion service closed the week-long meetings and husbands and wives served each other in the ordinance of humility. The climax of the special week came during the Sabbath morning service when the couples stood before the minister and renewed their marriage vows.<sup>1</sup>

This was a nurturing program for church members rather than evangelistic outreach for the public. It was probably the first time that couples served each other during the communion service. Later, when I was in Hokkaido (1978), we invited W. I. Hilliard and his wife to conduct a similar seminar for the pastors and their wives.

My wife and I participated in this kind of marriage seminar in America<sup>2</sup>--the Marriage Commitment Seminar conducted by John and Millie Youngberg at Andrews University in 1986. I believe that since each couple in the church has a key for the solid and sound foundation of the church, it is necessary to hold seminars which strengthen both the couple and family both in Japan and the world field.

As united rulers of the home kingdom, let father and mother show kindness and courtesy to each other. Never should their deportment militate against the precepts they seek to inculcate. They must maintain purity of heart and life if they would have their children pure. They must train and discipline self if they

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<sup>1</sup>Warren I. Hilliard, "Especially for Couples," Far Eastern Division Outlook, September 1974, pp. 6, 7.

<sup>2</sup>Regarding the marriage seminar in the SDA Church in America, there are several kinds of it: Marriage Enrichment Seminar, Marriage Encounter Seminar, Marriage Commitment Seminar, and et cetera. See Roger and Peggy Dudley, Married and Glad of It (Washington, D.C.: Review and Herald Pub. Assn., 1980), pp. 151-157.

would have their children subject to discipline. They must set before their children an example worthy of imitation.<sup>1</sup>

Numerical growth and decline  
of the Union, 1966-1975

Table 19 and figure 14 show the numerical growth and decline of a number of churches, Sabbath Schools, baptisms (including professions of faith), church membership, and Sabbath School membership from 1966 to 1975. The number of churches grew slowly for ten years except in 1975. The number of Sabbath Schools declined in 1970 and 1974, but it increased generally, over the ten years.

The number of baptisms per year went up and down; it consistently declined from 1966 to 1972 except in 1969. This situation was one of the main reasons for the reorganization of the Union in 1974. Probably, the sense of crisis within the church contributed to the increase in the number of baptisms both in 1973 and 1974. The decline of baptisms must have been partially due to the peaceful and prosperous condition in Japan; people enjoyed materialistic prosperity and did not feel the need of Christianity. After the oil crisis in 1973, however, the baptisms grew. Social environment in Japan seems to affect the growth and decline of baptisms in the country.

Church membership grew slowly during the ten years, but the DGR of 29.6 percent would not evaluate it even as fair growth.<sup>2</sup> Of

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<sup>1</sup>White, Counsels to Parents, Teachers, and Students, pp. 128, 129.

<sup>2</sup>There is a scale proposed as a guideline for evaluating DGR of a church: 25%, poor growth; 50%, fair; 100%, good; 200%, excellent; 300%, outstanding; 500%, incredible (Dean R. Hoge and David A. Roozen, ed., Understanding Church Growth and Decline: 1950-1978 (New York: The Pilgrim Press, 1979), p. 275).

TABLE 19

STATISTICAL REPORT OF THE EVANGELISTIC  
WORK, 1966-1975

| Year | Churches | Sabbath Schools | Baptisms* | Church Membership | Sabbath School Membership |
|------|----------|-----------------|-----------|-------------------|---------------------------|
| 1966 | 70       | 99              | 434       | 6,440             | 9,920                     |
| 1967 | 70       | 100             | 370       | 6,699             | 10,240                    |
| 1968 | 72       | 104             | 369       | 6,979             | 6,746                     |
| 1969 | 75       | 107             | 404       | 7,263             | 6,951                     |
| 1970 | 75       | 106             | 299       | 7,483             | 6,664                     |
| 1971 | 76       | 111             | 287       | 7,695             | 6,881                     |
| 1972 | 79       | 113             | 270       | 7,772             | 7,006                     |
| 1973 | 81       | 116             | 321       | 7,771             | 6,861                     |
| 1974 | 83       | 110             | 416       | 8,062             | 7,355                     |
| 1975 | 81       | 130             | 391       | 8,345             | 6,998                     |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1966-1975); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1966 to 1975).

\* Baptisms include those accepted by profession of faith.



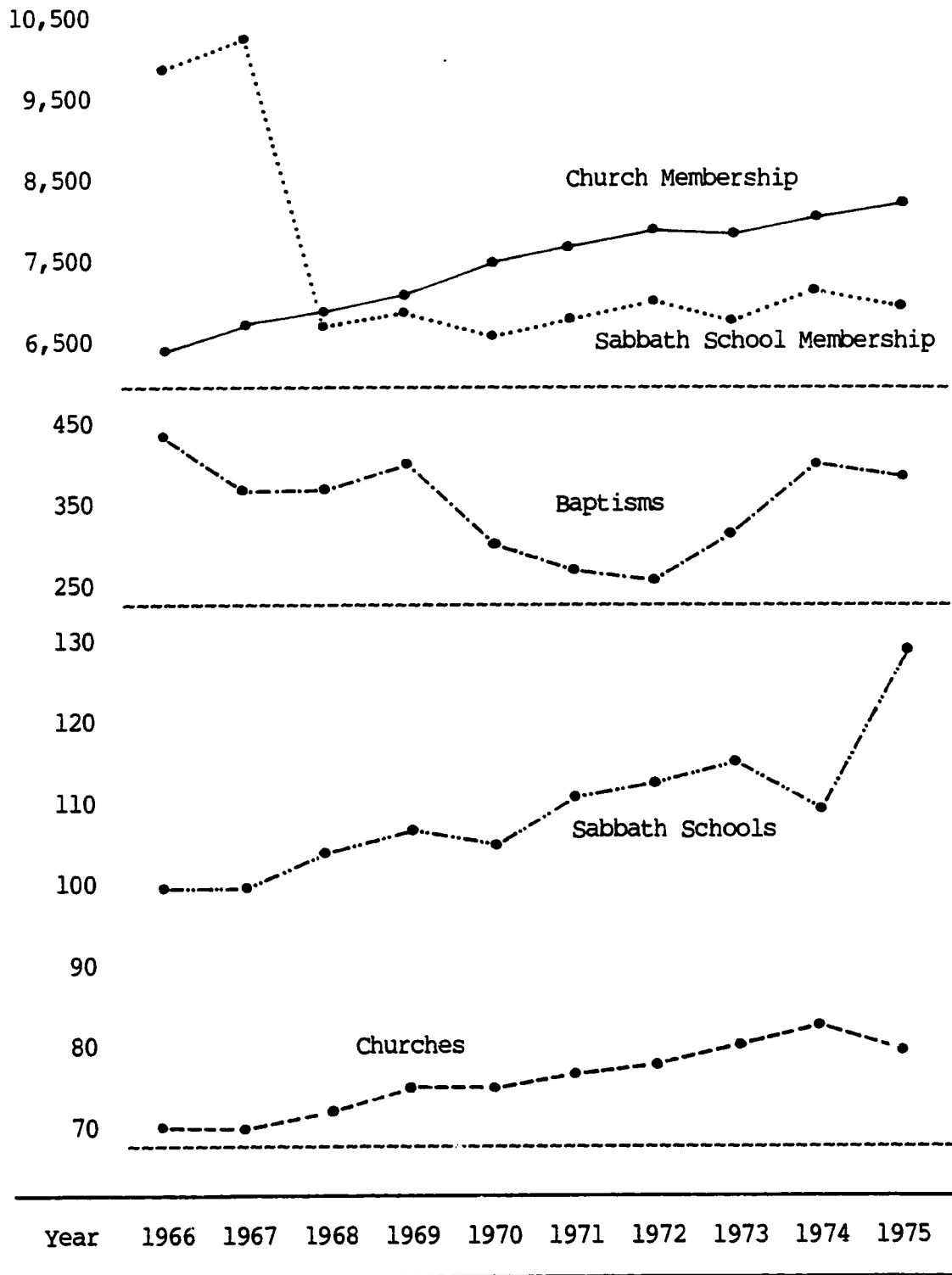


FIGURE 14: Trend of the evangelistic work, 1966-1975.  
 SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1966-1975); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1966-1975).

course, this negative outcome was due to the stagnation of the number baptized. Although the Sabbath School membership grew in 1967, it declined noticeably in 1968 and stagnated after that year. The exact reason why the Sabbath School lost 3,502 members in 1968 is not known, but I assume that the method of qualifying or counting membership became more strict. Since 1968 the Sabbath School membership has been always less than the church membership in Japan.

Numerical growth and decline of  
evangelistic workers related to  
other factors, 1966-1975

Table 20 shows the statistical report of evangelistic and other workers from 1966 to 1975 and figure 15 indicates the ratio of evangelistic workers to baptisms, total workers, and church members.

According to the table, the number of evangelistic workers increased from 1966 to 1967, but decreased rapidly after 1967, and plateaued in 1972-1975; this trend was totally different from the previous decade. The main decline was in the number of literature evangelists. Probably the decline in the number of evangelistic workers was one of the factors causing the stagnation in the number of the baptisms during the ten year period. The number of all other regular workers had its ups and downs, with growth in 1969 probably due to the opening of Kitaura Saniku Junior-High School and in 1973 to the opening of the Kobe Adventist Hospital.

The figures show that the ratio of evangelistic workers to baptisms was on a plateau for all ten years. In other words, the growth and decline of baptisms was in accordance with the growth and decline of evangelistic workers. While Japanese baptisms per

TABLE 20

STATISTICAL REPORT OF EVANGELISTIC AND  
OTHER WORKERS, 1966-1975

| Year | Evangelistic Workers  |                       |                           | All Other<br>Regular<br>Workers | Total<br>Workers |
|------|-----------------------|-----------------------|---------------------------|---------------------------------|------------------|
|      | Ordained<br>Ministers | Licensed<br>Ministers | Literature<br>Evangelists |                                 |                  |
| 1966 | 68                    | 38                    | 91                        | 558                             | 755              |
| 1967 | 65                    | 42                    | 102                       | 562                             | 771              |
| 1968 | 61                    | 46                    | 99                        | 560                             | 766              |
| 1969 | 64                    | 48                    | 88                        | 621                             | 821              |
| 1970 | 69                    | 40                    | 85                        | 582                             | 776              |
| 1971 | 72                    | 41                    | 76                        | 578                             | 767              |
| 1972 | 69                    | 35                    | 68                        | 570                             | 742              |
| 1973 | 68                    | 40                    | 63                        | 592                             | 763              |
| 1974 | 74                    | 22                    | 76                        | 622                             | 794              |
| 1975 | 77                    | 24                    | 69                        | 636                             | 806              |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D. C.: General Conference of Seventh-day Adventists, 1966-1975); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1966-1975).

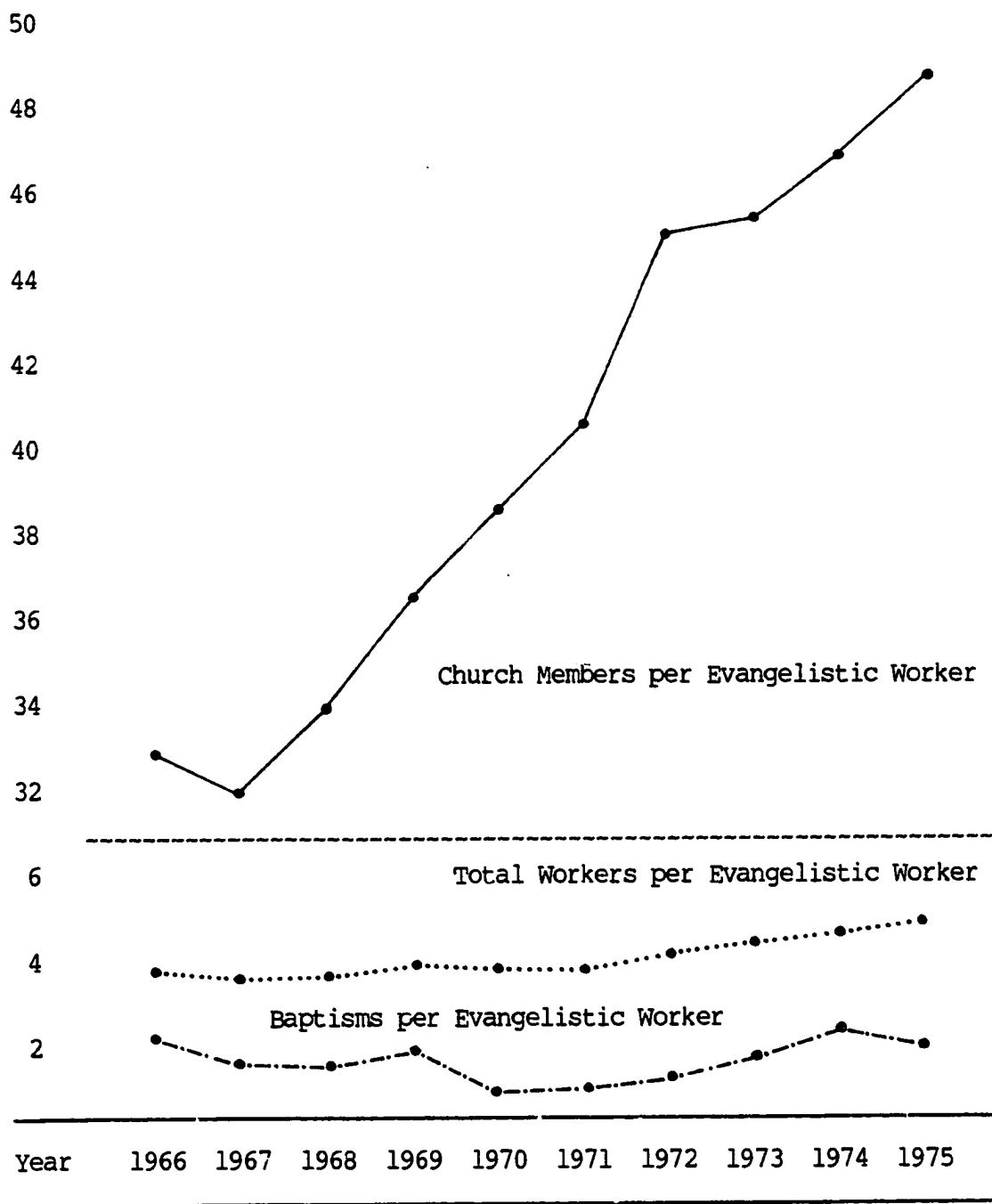


FIGURE 15: Ratio of evangelistic workers to baptisms, total workers, and church members, 1966-1975.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1966-1975); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1966-1975).

evangelistic workers in 1975 was 2.3, the world ratio was about 7.8.<sup>1</sup> The ratio of total workers to evangelistic workers slowly increased in this decade and in 1975 the ratio in Japan was 4.7 while the world ratio was around 2.8.<sup>2</sup> Although this world ratio (2.8) was the same as in 1965, the Japanese ratio (4.7) was more than the 3.8 in 1965. The ratio of evangelistic workers to church members decreased slightly in 1967, but quickly increased again until 1975, except for 1973. While this Japanese ratio in 1975 was 49.1, the world ratio was approximately 96.<sup>3</sup>

Tithe and Sabbath School mission offerings, 1966-1975

Table 21 and figure 16 indicate the growth and decline of tithe and Sabbath School mission offerings between 1966-1975. The total tithe grew moderately year after year except for 1967 and it increased rapidly from 1973 to 1975. The moderate tithe growth reflected the moderate economical growth in Japan, and the steep growth of the tithe from 1973-1975 was due to: (1) the baptismal growth and (2) the strong Japanese yen since 1971 when the dollar shock took place.<sup>4</sup> In terms of the tithe per capita, the figures show the same pattern. The average tithe per capita per year for the ten years, 1956-1965, was US\$32.51, the average for 1966-1975, US\$94.15 (289.6% more than the previous decade) which can again be attributed to the economic expansion of the country.

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<sup>1</sup>"World Ratio of Evangelistic Workers to Baptisms," p. 16.

<sup>2</sup>"World Workers 1935-1985," p. 14.

<sup>3</sup>"World Ratio of Evangelistic Workers to Membership," p. 17.

<sup>4</sup>Miura, pp. 129, 130.

TABLE 21

STATISTICAL REPORT OF TITHE AND SABBATH SCHOOL  
MISSION OFFERINGS, 1966-1975

| Year | Total Tithe   | Tithe per Capita | Total Sabbath School Offerings for World Missions | Sabbath School Offerings for World Missions per Capita |
|------|---------------|------------------|---|--|
| 1966 | \$ 313,718.00 | \$ 52.87         | \$ 28,875.29                                      | \$ 2.91  |
| 1967 | 312,144.00    | 50.13            | 22,430.05   | 2.19   |
| 1968 | 390,653.00    | 57.67            | 40,462.12   | 6.00   |
| 1969 | 451,067.00    | 65.96            | 40,666.63   | 5.85   |
| 1970 | 510,682.00    | 71.71            | 43,699.52   | 6.56   |
| 1971 | 531,624.00    | 72.16            | 39,251.25   | 5.70   |
| 1972 | 659,764.00    | 87.01            | 62,967.23   | 8.99   |
| 1973 | 950,460.00    | 123.61           | 75,753.00   | 11.04  |
| 1974 | 1,265,981.00  | 163.42           | 87,932.00   | 11.96  |
| 1975 | 1,550,843.00  | 197.01           | 110,196.00  | 15.77  |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D. C.: General Conference of Seventh-day Adventists, 1966-1975); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1966-1975).

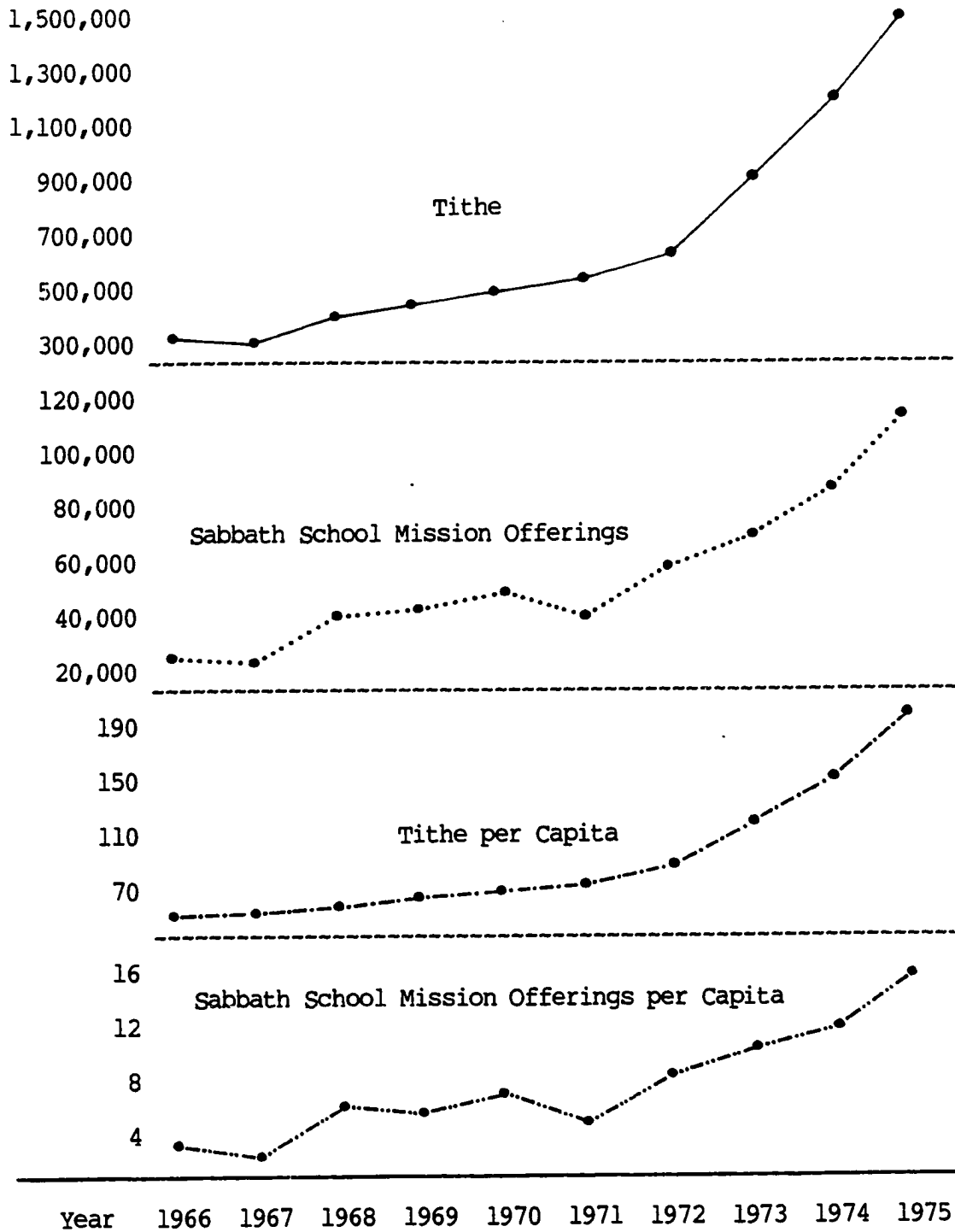


FIGURE 16: Trend of tithe and Sabbath School mission offerings, 1966-1975.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1966-1975); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1966-1975).

The total Sabbath School mission offerings increased generally over the ten years, though they decreased in 1967 and 1971. The Sabbath School mission offerings per capita indicate ups and downs in the first six years, but show continuous growth the last four years.

### Summary

There were five main characteristics evident in the evangelistic work in 1966-1975. The first was the strengthening of departmental activities related to the evangelistic and pastoral work. For example, several lay training programs were introduced: the Lay Instructor's Training School (1966), All Japan Laymen's Congress (1968), School of Home Nutrition (1968), Sabbath School teacher's seminar (1969), and the Public Relations Seminar (1969). As for the pastoral work, an old folks department was born (1971) and some unique programs were initiated: SDA businessmen's retreat (1970), pastors' wives meetings (1971), and a Week of Prayer for husbands and wives (1974). For the youth activities, there was the council for SDA students on secular campuses (1967), the Pathfinder Fair (1967), the All Japan Youth Congress (1971), and the All Japan Pathfinder Camporee (1974). The first television series sponsored by the SDA Church went on the air (1967).

The second change in evangelism was the opening of English Schools with SMs (1966), and these became an effective agency for winning people.

The third change in evangelism was the disappearance of the Union evangelistic team; however, a new evangelistic center was opened in Sapporo (1967). Evangelists of the FED conducted the



crusades in the major cities and showed the possibility of public efforts (1968-1969).

The fourth evangelistic change was the Japanese missionaries who went overseas to such fields as Taiwan (1967, 1969), Brazil (1967, 1972), Palau (1970), and Paraguay (1973).

The last concern of the evangelistic area of work was the stagnation and decline of baptisms in spite of the many activities conducted by the church.

#### Publishing Work

We learned that the publishing work developed greatly in the 1956-1965 decade; then what new things and changes took place in this work from 1966 to 1975?

#### Beginners' Training School

On May 9-12, 1966, the first Beginners' Training School of the Union was conducted at the JPH. J. T. Mason, assistant publishing secretary of the FED, was guest instructor. Although this school was not large, the five students were well chosen and diligent. The aim of this school was to give understanding and to build a foundation according to the following topics: call to the literature evangelism, purpose of the publishing work, outcome of the work, basic principles and skills of efficient sales, and how to be successful workers as God's people. Besides J. T. Mason, M. R. Lyon, publishing secretary of the Union, and the four local mission publishing secretaries helped the students learn during the school. The students were also given a complete tour and explanation of the art of printing in the JPH. Tadashi Maehata, plant superintendent of

the JPH, gave them a test over what they had learned on that part of their training. This school served as a pilot school for future training schools. At the time, 224 colporteurs worked in the Union.<sup>1</sup>

It seems that colporteur institutes became more detailed or specialized. In other words, the training school for the colporteurs was focused more according to the level of experience of the literature evangelists. Generally, we are satisfied if we are trained according to our competency. "Competency-based training is the most effective and efficient method of preparing laity for ministry, because it concentrates on the knowledge, attitudes and skills for performing the necessary functions of an identified job, role, task or ministry."<sup>2</sup> The tour and explanation of the JPH probably motivated the participants because they were able to see their clear role in the whole picture of the publishing work.

Paul-Barnabas Evangelistic  
Team in Nara

On May 12-20, 1968, the Paul-Barnabas Evangelistic Team Training Institute was held at the mission office in Nishinomiya-shi for two teams under the direction of Eiji Shibata, president of the South Japan Mission. Since the Paul-Barnabas Evangelistic Team meant pioneering work as demonstrated by Paul and Barnabas in the New Testament, each team was assigned to a city where there was no SDA Church. While on June 1 the Yoshimitsu Matsuda and Yasunori Hayashi

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<sup>1</sup>M. R. Lyon, "Japan's First," Far Eastern Division Outlook, July 1966, p. 7; idem, "Beginners' Training Institute of Literature Evangelism," Shimei, July 1966, p. 19.

<sup>2</sup>Hubbard, Masterplanning for Church Growth, pp. 107, 108.

team went to Nagasaki--known as a strong Catholic city, the Akie Shimotsumagari and Yoshiko Yamanaka team left for Nara, Japan's first capital city (710-784) and a strong Buddhist city. They were self-supporting evangelists, so their evangelistic method was literature evangelism.<sup>1</sup>

In Nara the two ladies worked for five days a week doing literature evangelism and two days doing visitation and Bible study with their prospects. On July 5, 1969, five women were baptized as the first fruits of their work.<sup>2</sup>

Although they did not make all of their calls together, they combined their energies and talents for God's service. They were always on the search for souls and their house became a meeting place where weekly Sabbath School and worship services were conducted. These combined efforts in 1970 resulted in sales of nearly US\$12,000.00 and more than 3,300 hours of canvassing. The secret of their success was due to their belief in the counsel "We are to work and pray, putting our trust in Him who will never fail,"<sup>3</sup> and their regulated program of leaving home every morning promptly at 7:30 to begin their work.<sup>4</sup>

The concept of the Paul-Barnabas Evangelistic Team was one of the significant mission strategies produced by the national workers

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<sup>1</sup>"News from the South Japan Mission," Shimei, August 1968, p. 18.

<sup>2</sup>Eiji Shibata, "Work of Paul-Barnabas Evangelistic Team," Shimei, October 1969, p. 20.

<sup>3</sup>White, Testimonies for the Church, 6:340.

<sup>4</sup>Nobuo Nakagawa, "Teamwork for Christ," Far Eastern Division Outlook, September 1973, pp. 12, 13; "Birth of a New Church," Adventist Life, April 1972, p. 2.

in Japan. It was very meaningful that two ladies entered a Buddhist city and worked there as the self-supporting evangelists. From personal experience, I know how it is difficult for a minister to get five baptisms a year in Japan.

Canvasser evangelists are needed, to hunt and fish for souls. The canvassing work should now be earnestly and decidedly taken up. The canvasser whose heart is meek and lowly can accomplish much good. Going out two and two, canvassers can reach a class that cannot be reached by our camp meetings. From family to family they carry the message of truth.<sup>1</sup>

Although a few teams were made in the same mission after these first teams, they seem not to have had the significant outcome of the team at Nara. According to my observation, the success of the team seems to depend largely on the qualifications of the colporteurs.

Annual Union-wide colporteur  
institute with special honors

On February 10-15, 1969, the annual colporteur institute of the Union was held at Hakone Lake Hotel with 130 literature evangelists and fourteen Japanese publishing leaders. Special guests were W. A. Higgins, associate publishing secretary of the GC, and E. A. Brodeur, publishing secretary of the FED. The main programs were the morning and evening devotions, prayer bands, testimonies, lectures, hours of presentations by local mission book and periodical departments and the JPH, and periods of questions and answers. Besides these, in the morning, there was a series of Bible studies which dealt with "Christ's Second Coming," "Sabbath and the Last Trial," "Spirit of Prophecy," and "Spiritualism."

One special event of this institute was the presentation of

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<sup>1</sup>White, Colporteur Ministry, p. 38.

honors to successful colporteurs according to their sales, faithfulness in reporting their work, number of tracts distributed, number of VOP enrollments recruited, number of truth-seekers discovered, number of Bible studies offered, number of baptisms contributed, et cetera. Consequently, each mission chose the first and second most successful colporteurs: Fumiko Hirano and Shutaro Saito, in Hokkaido; Hwang Yue Hsian and Yasuyuki Tano, in North Japan; Sono Kamada and Chiyoko Yoshimura, in South Japan; and Masataka Futenma and Shigeo Chinen, in Okinawa. In addition, Sono Kamada was chosen as the number one female colporteur and Michiya Yuda as the number two male colporteur in the FED.<sup>1</sup>

Reward (or reinforcement) has been used as an effective tool to motivate people, especially in the secular world, because there is an immediate connection between reward, motivation, and achievement.

Some of the incentive for the dedicated pursuit of achievement comes from social factors such as prestige, and the recognition and admiration of other people. It should be noted that such admiration frequently comes from people who themselves value and might wish to achieve equal feats. Their acclaim and the admiration of those who are successful is one indication that society values such accomplishments. In addition to social factors, achievement is also rewarded by motivators such as money and other material benefits.<sup>2</sup>

I know that the special honors have truly helped to motivate the colporteurs so that they might achieve their own goals.

On the other hand, we should remember that success cannot always be measured by the external results--particularly in spiritual work.

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<sup>1</sup>"Union Mission Colporteur Institute," Shimei, April 1969, p. 19.

<sup>2</sup>John Jung, Understanding Human Motivation (New York: Macmillan Publishing Co., 1978), p. 135.

We are to be sincere, earnest Christians, doing faithfully the duties placed in our hands, and looking ever to Jesus, the Author and Finisher of our faith. Our reward is not dependent upon our seeming success, but upon the spirit in which our work is done. As canvassers or evangelists, you may not have had the success you prayed for, but remember that you do not know and cannot measure the result of faithful effort.<sup>1</sup>

Biennial colporteur institute  
of the Union

On February 2-6, 1971, the colporteur institute of the Union was conducted with 120 colporteurs at Shisuien, Yuno Hot Springs, Yamaguchi-ken. While Nobuo Nakagawa, new publishing secretary of the Union, was responsible for the meetings, special guest speakers were Herbert White, associate publishing secretary of the GC, and M. R. Lyon, publishing secretary of the FED. Kenji Soneda, secretary of youth activities of the Union, had a series of Bible studies. Morning and evening devotional talks were conducted by Eiji Shibata, president of the North Japan Mission; Yonezo Okafuji, president of the South Japan Mission; and Minoru Inada, editor of the JPH. The special honors were presented to the top colporteurs in each of the missions: Tei Yamamoto, Hokkaido; Kazuo Kaneko, North Japan; Yoshiko Yamanaka and Akie Shimotsumagari, South Japan; and Yoshio Yoshida, Okinawa.<sup>2</sup>

On January 22-27, 1973, the biennial colporteur institute of the Union was held at Hotel Okukuji, Daigo Hot Springs, Ibaragi-ken. About 160 literature evangelists from the four missions in the Union were present, and M. R. Lyon, publishing secretary of the FED, was

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<sup>1</sup>White, Colporteur Ministry, p. 114.

<sup>2</sup>"Union Colporteur Institute Was Held in Yamaguchi-ken," Shimei, April 1971, p. 2.

the guest speaker during the meetings which were again under the direction of Nobuo Nakagawa.

Besides the series of instruction conducted by M. R. Lyon, two special, outstanding features were on the program. One was the introduction of songs written and composed by the colporteurs about their experiences in working for God through the literature evangelism. The other was the special honors presented to the top colporteurs in each of the missions: Takao Ito, Hokkaido; Masaharu Ichikawa, North Japan; Tomozo Kobayashi, South Japan; and Kazuo Nohara, Okinawa. Miss Akie Shimotsumagari, canvassing in Nara, was awarded a silver star pin for her service during 1971. She had been selected as one of the ten top colporteurs in the FED.<sup>1</sup>

On January 20-25, 1975, the All Japan Biennial Colporteur Institute was held at Mikawa Height (Hotel), Gamagori-shi, Aichi-ken under the direction of Yoshiyuki Mukai, new publishing secretary of the Union. Special guest speaker was A. N. Santiago, associate publishing secretary of the FED, who spoke to the 150 attendants. The aim of the institute was "I might by all means save some" (1 Cor 9:22). The cooperation of the ministry, literature evangelism, and lay evangelism was emphasized with the help of two church pastors, Shinsei Kondo (Nagoya) and Tadaomi Shinmyo (Tomakomai).<sup>2</sup>

A few things that happened between 1971 and 1975 should be noted here: (1) The Union-wide colporteur institute went from annual

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<sup>1</sup>Yoshio Seino, "Literature Evangelists Meet at Institute," Far Eastern Division Outlook, March 1973, p. 9; "160 Gathered to Colporteur Institute from All Over the Country," Adventist Life, April 1973, p. 1.

<sup>2</sup>"All Japan Colporteur Institute Was Held," Adventist Life, April 1975, p. 1.

to biennial meetings under the Japanese publishing secretary, N. Nakagawa. (2) The songs of colporteurs became very popular and have been sung at the Union and local mission colporteurs institute ever since. (3) The special honors were, as a whole, accepted by the colporteurs because the presentation of these various honors has been traditionally practiced up to now. (4) Since the purpose of the Union's reorganization in December 1974 was to strengthen the soul-winning service, the colporteur institute in January 1975 responded to that purpose through emphasizing the cooperation of pastors, laymen, and colporteurs for saving the people.

Seventieth Celebration of  
Signs of the Times

On September 26 (Sunday), 1971, the Seventieth Celebration of Signs of the Times was held at the JPH with the people who loved the magazine. Among them were four publishing secretaries: M. R. Lyon, FED; Nobuo Nakagawa, Japan Union; Yasuhiro Funamoto, South Japan Mission; and Noboru Miyamoto, North Japan Mission. In the morning, Minoru Inada, editor of the JPH, explained the responsibility of Signs of the Times as part of his greetings, and the special guest, Toshizo Miyauchi, general manager of Japan Bible Society, gave his commendation to the magazine. There was also a celebration message from Tadashi Komada, editor of Christian Newspaper in Tokyo. The afternoon meetings included a tour to the JPH factory, awards for the long-term workers, and a panel discussion of the former editors of the JPH and presided over by M. Inada.<sup>1</sup>

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<sup>1</sup>"Sings' Seventieth Celebration with Great Success," Shimei, December 1971, pp. 18-20.



It is said that Signs of the Times was one of the very few early Christian magazines in Japan, and this magazine really played a significant role in conveying the message of Jesus' second coming and health reform for seventy years.<sup>1</sup> I can verify that this magazine has been accepted by other Christian denominations and has wiped away much prejudice. Regarding this missionary paper, Ellen G. White wrote:

This paper [Signs of the Times] should not contain many long articles, but the truth should be prepared with great care and made as attractive as possible. Articles which make sharp thrusts upon other churches are out of place in this paper, for they create prejudice. The truth should be presented in its simplicity, in the meekness of wisdom, having an influence to persuade.<sup>2</sup>

Progress of sales in the literature evangelism

During 1966 literature evangelists set new records by delivering US\$270,715.40 worth of literature--a gain of US\$20,812.00 over the previous year, and this represented 34,313,019 printed pages. Furthermore, their work brought 114 people to baptism, 31 more than the previous year. Thus they were responsible for one-fourth of all baptisms in the Union. One out of every 25 church members of the Union was active in the colporteur work.<sup>3</sup>

In 1973 the publishing work in Japan was in a transition

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<sup>1</sup>Ibid.

<sup>2</sup>Ellen G. White, Counsels to Writers and Editors (Nashville, Tennessee: Southern Pub. Assn., 1946), p. 110.

<sup>3</sup>"JUM Colporteurs Set New Record," Far Eastern Division Outlook, October 1967, pp. 8, 9.

stage and was making good progress, particularly in two areas--door-to-door canvassing and evangelism. Sales records of colporteurs in each mission were growing at a good pace. Nobuo Nakagawa, publishing secretary of the Union, promoted the financial independence of the literature evangelist by improvement in spirituality and sales technique.<sup>1</sup>

It was an encouraging that colporteurs helped to bring about 114 baptisms or 26.3 percent of the total baptisms of the Union in 1966. This success must have been due to the large number of qualified colporteurs. The transition stage in 1973 seems to mean that the colporteurs intentionally began to focus on door-to-door canvassing instead of canvassing large institutions. This strategic change may have been due to the difficulties colporteurs began to meet when canvassing companies, schools, hospitals, et cetera. Because of the oil crisis taking place in 1973, those institutions had a tighter budget and could not afford to buy religious books not directly connected to their work. Apparently Ellen G. White believed colporteurs should be trained and able to be self-supporting; she writes:

When men cannot by canvassing bring into the treasury every dollar that belongs to it rightly, let them stop just where they are. They should not engage in canvassing unless they can bring means into the treasury, instead of robbing it.<sup>2</sup>

Church organized by literature  
evangelism in Nara

On January 22, 1972, the Nara Church was organized with

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<sup>1</sup>Nobuo Nakagawa, "Good Progress," Far Eastern Division Outlook, September 1973, p. 12.

<sup>2</sup>White, Colporteur Ministry, p. 94.

twenty members--the result of the faithful work through the Paul-Barnabas Evangelistic Team and Yoshiyuki Mukai who was assigned to assist the team. Yonezo Okafuji, president of the South Japan Mission, and Y. Mukai were present at the organizational service. Organizing a church by the laymen in three and half years in a new territory was a new record in Japan.<sup>1</sup> On February 17, 1973, the dedication service of the Nara Church building was held by Y. Okafuji with the help of Y. Mukai.<sup>2</sup>

Since the Nara Church was built in a strong Buddhist city through two female colporteurs, it became the symbol that God can reveal His great power through dedicated laymen. Yoshiko Yamanaka, a member of the team, was a colporteur friend of my mother and a former member of my home church in Imabari-shi, Shikoku Island. How faithfully she must have worked with her partner in Nara to achieve such a feat!

Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through union with the Divine, may be accomplished for the saving of souls that are ready to perish. There is no limit to the usefulness of one who, putting self upon his heart and lives a life wholly consecrated to God.<sup>3</sup>

Numerical growth and decline of  
the publishing work, 1966-1975

Table 22 and figure 17 show the numerical growth and decline

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<sup>1</sup>"Birth of a New Church," p. 2.

<sup>2</sup>Lois May Watts, "Church Dedications in Japan," Far Eastern Division Outlook, June 1973, p. 12.

<sup>3</sup>Ellen G. White, The Ministry of Healing (Mountain View, California: Pacific Press Pub. Assn., 1942), p. 159.

TABLE 22

STATISTICAL REPORT OF THE PUBLISHING  
WORK, 1966-1975

| Year | Colpor-<br>teurs | Publish-<br>ing House<br>Employees | Book Sales   | Periodical<br>Sales | Total Sales   |
|------|------------------|------------------------------------|--------------|---------------------|---------------|
| 1966 | 91               | 48                                 | \$224,947.73 | \$ 83,128.29        | \$ 307,725.00 |
| 1967 | 102              | 47                                 | 242,436.86   | 111,340.15          | 353,169.90    |
| 1968 | 99               | 45                                 | 269,617.17   | 116,505.28          | 377,862.62    |
| 1969 | 88               | 42                                 | 252,959.38   | 136,061.01          | 387,971.56    |
| 1970 | 85               | 51                                 | 266,513.95   | 156,385.06          | 422,355.39    |
| 1971 | 76               | 47                                 | 362,464.84   | 189,669.92          | 551,260.67    |
| 1972 | 68               | 37                                 | 429,396.34   | 224,260.58          | 651,996.67    |
| 1973 | 63               | 36                                 | 552,133.00   | 287,234.00          | 838,848.00    |
| 1974 | 76               | 33                                 | 735,148.00   | 317,516.00          | 1,052,166.00  |
| 1975 | 69               | 33                                 | 798,634.00   | 359,874.00          | 1,157,777.00  |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1966-1975); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1966-1975).

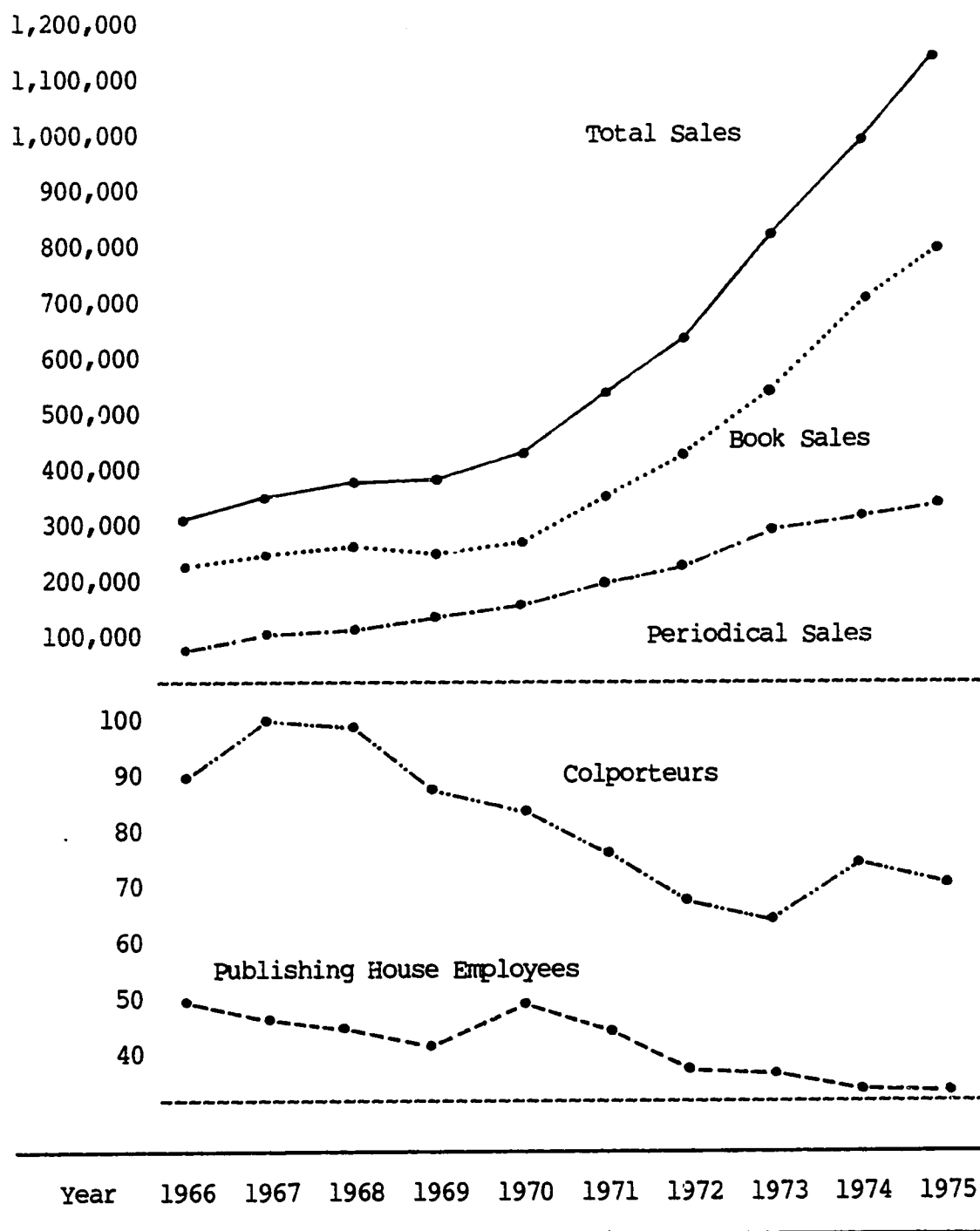


FIGURE 17: Trend of the publishing work, 1966-1975.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1966-1975); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1966-1975).

of the workers and the sales concerning the publishing work from 1966-1975. Although the number of colporteurs grew in 1967 and 1974, as a whole it gradually declined during the ten-year period. This decreasing number of colporteurs was really a negative factor for the future publishing work, though the total sales were increasing rapidly during these ten years. The number of the JPH employees also declined year after year during 1966-1969 and 1971-1975, though it grew once in 1970. It seems that this declining number of the JPH employees was another negative element to affect the publishing work of the next decade.

On the other hand, the trend of sales increased, especially from 1971 to 1974 according to the figures. Regarding the periodical sales, the figures show consistent and moderate growth. The book sales plateaued from 1966 to 1970, but rapidly increased from 1971 (the year of the dollar shock) to 1975. According to R. W. Pohle, manager of the JPH in 1966-1970, the purpose of the JPH at that time seemed to be to publish the writings of Ellen G. White:

The first book published by the Seventh-day Adventist church in Japan was a Spirit of Prophecy book, "Steps to Christ" in 1901. Through the years much emphasis has been placed on the translation and publishing of the books by Mrs. E. G. White. A total of 18 books have been published, and another nine have appeared in magazine series and pamphlet form. The Spirit of Prophecy books have been the majority of our book work and the plan is that they will continue to be.<sup>1</sup>

This strategy of the publishing work, in a sense, was abundantly rewarded by the large sales of books from 1971 to 1975. It is very clear that the total sales paralleled the book sales except for 1975. Behind the good total sales were the union-wide colporteur institutes

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<sup>1</sup>R. W. Pohle, "Publishing House with a Mission," Far Eastern Division Outlook, July 1968, p. 7.

which improved, inspired, and motivated the colporteurs, and the sociological and economical conditions of Japan which advanced for these ten years.

### Summary

During 1966-1975 several new ideas and programs were carried out in the publishing work. The first Beginners' Training School of the Union was held in 1966. Another new experiment was the pioneering work by the Paul-Barnabas Evangelistic Teams which started in the South Japan Mission in 1968. One of the teams was able to see a church organized in Nara in 1972. The union-wide colporteur institute was continuously conducted with some new events: special honors given to the successful colporteurs (1969), a native Japanese publishing secretary (1971), songs of colporteurs (1973), emphasis on cooperation of ministry, literature evangelism, and lay evangelism (1975). The Seventieth Celebration of Signs of the Times was a good time to review the role of this missionary magazine (1971). It should be remembered that the number of colporteurs gradually declined, though the sales grew continuously for the ten years.

### Medical Work

Two medical institutions, TSH and AMC, were functioning at the end of the 1956-1965 decade. How were they able to expand their work and what new projects did they carry out during the ten years, 1966-1975?

### First Five-Day Plan in Japan

On March 6-10, 1966, the first Five-Day Plan to stop

smoking<sup>1</sup>, was sponsored by the TSH and was held at the Kinokuniya Hall in Tokyo. The speakers were both from the FED: R. F. Waddell, medical and temperance secretary and Paul H. Eldridge, ministerial and radio-television secretary. Yoshio Seino translated their lectures into Japanese. Since this kind of stop smoking program was the first in Japan, it was greatly publicized by the mass media, including some English newspapers. An average of 200 attended each day and among them were 76 who reported their results through the meetings. According to the report, 50 stopped smoking and 18 decreased the number of cigarettes during the five days. The SDA workers from Hokkaido and the North and South Japan Missions came to see the effort so they could hold the Five-Day Plan in their own areas.<sup>2</sup>

The Five-Day Plan has been well known both inside and outside of the SDA Church in Japan. It has been frequently featured by the mass media. Whenever the Five-Day Plan is reported in the news, the name of the SDA Church is usually mentioned as the sponsoring organization. Thus, the Five-Day Plan becomes an effective entering wedge:

I have been informed by my guide that not only should those who believe the truth practice health reform but they should also teach it diligently to others; for it will be an agency through which the truth can be presented to the attention of unbelievers. They will reason that if we have such sound ideas in regard to

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<sup>1</sup>The Five-Day Plan to stop smoking is a group-therapy method to help smokers break their habit and it was produced in America by two SDAs, J. Wayne McFarland, M. D., and Elman J. Folkenberg, a clergyman, in 1960. It is composed of a series of five psychological and physiological aspects of the smoking habit ("Five-Day Plan to Stop Smoking," SDA Encyclopedia, 1976 ed., 10:463, 464).

<sup>2</sup>"Five-Day Plan to Stop Smoking Effort," Shimei, May 1966, p. 14.



health and temperance, there must be something in our religious belief that is worth investigation. If we backslide in health reform we shall lose much of our influence with the outside world.<sup>1</sup>

It is encouraging to know that the Five-Day Plan is still popular in Japan. According to the report of the health and temperance department of the Union, the Five-Day Plan has been conducted by more local churches every year.<sup>2</sup> In 1985 the GC health and temperance department published the manual and program scripts for an eight-day plan instead of a five-day plan, the "Breathe-Free Plan to Stop Smoking."<sup>3</sup>

#### A new clinic in Kobe

On January 29, 1967, the Kobe Adventist Clinic with a staff of four was officially opened as Masao Matsuyama, mayor of Fukiai-ku (ward), Kobe, cut the ribbon before a large group of assembled dignitaries and friends. Master of ceremonies for the occasion was Toshisuke Kaneko, M. D., a professor of internal medicine at the Kobe Medical University, who helped in the development of the small Adventist hospital operated for two years in Kobe by Elmer H. Olson, M. D., before World War II. Akira Yamaji, pastor of the Kobe Church, offered the dedication prayer. While Yahei Koseki, M. D., medical

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<sup>1</sup>White, Evangelism, p. 514.

<sup>2</sup>The Five-Day Plan was held in eleven places in 1979; twenty-one, 1980; twenty-eight, 1981; thirty-one, 1982; thirty-five, 1983 ("A Report of the Thirtieth Japan Union Mission Session" prepared in 1983. p. 29).

<sup>3</sup>The first two days of the Breathe Free Plan are used for the preparation for the next five days of the Five-Day Plan and the last one day is used for the follow-up program. See The Breathe-Free Plan to Stop Smoking (Washington, D.C.: Health and Temperance Department of the General Conference of Seventh-day Adventists, 1985).

secretary of the Union, told of the long-felt desire to re-establish medical work in South Japan, three other non-SDA medical doctors gave words of greeting and Edwin H. Krick, M. D., director of the clinic, outlined for the guests the purposes of this new facility to provide medical care in the Christian tradition. A brief tour followed in the nine-room clinic which held: a well-equipped laboratory and X-ray room, three examining rooms, a doctor's office, nurses' station and receptionist's area, and a spacious waiting room. Consequently, a number of doctors from this strongly Buddhist area commented favorably on the atmosphere of the clinic. The opening of this newest clinic was due to the faithful work of the TSH under the direction of R. W. Burchard, manager, and C. D. Johnson, medical director, who were present at this opening ceremony.<sup>1</sup>

It was exactly the right decision to reopen the medical missionary work in Kobe, because this Kobe Adventist Clinic expanded later into the Kobe Adventist Hospital, with the Kobe Arinodai Church. Under the dedication and sacrificial service of the hospital workers, the medical work in Kobe together with the attached church has always been blessed by God. The growth of the medical institution meant not only the possibility of winning souls who contact the hospital but also to provide jobs for the church members, particularly for the young people. Therefore, I really believe that establishing medical institution can be one of the mission strategies in Japan even now, though it requires a lot of work.

Our sanitariums are to help to make up the number of God's people. We are not to establish a few mammoth institutions; for

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<sup>1</sup>E. H. Krick, "The Kobe Adventist Clinic Opens," Far Eastern Division Outlook, April 1967, pp. 1-3.

thus it would be impossible to give the patients the messages that will bring health to the soul. Small sanitariums are to be established in many places.<sup>1</sup>

First foreign dentist with  
Japanese license

In 1967 D. A. Bixel, a dentist connected with the TSH, became the first foreigner to pass the Japanese oral and written dental examinations. He was thus licensed by the government to operate as a dentist in Tokyo.<sup>2</sup> Consequently, the TSH opened its new dental unit on May 1, 1967, under the direction of Bixel. The unit provided two well-appointed units with X-ray and full laboratory facilities and had a dental hygienist, a dental laboratory technician trainee, and a receptionist besides Dr. Bixel.<sup>3</sup>

It was truly good news for the SDA Church in Japan to hear that the first foreigner who was able to pass the dental examinations in Japanese was an SDA missionary just as the first Caucasian to pass the medical examinations in Japanese had been an SDA. I was privileged to work with this young dentist who came to Hokkaido to engage in free medical missionary work in 1968. He was delighted to care for village people for a few days outside of the TSH in Tokyo as he sensed the need for real missionary work in the rural area. The TSH no longer has a dental department.

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<sup>1</sup>White, Medical Ministry, p. 327.

<sup>2</sup>"Dr. Bixel Passes Japan Dental Boards," Far Eastern Division Outlook, May 1967, p. 19.

<sup>3</sup>C. Delmar Johnson, "Tokyo Sanitarium Opens Dental Clinic," Far Eastern Division Outlook, August 1967, p. 20; "Birth of Dental Department in the Tokyo Sanitarium and Hospital," Shimei, July 1967, p. 15.

New clinic on Tsuken Island

In October 1967, ground-breaking services were held for a new US\$7,000.00 medical clinic on the island of Tsuken, located about five miles off the southern shore of Okinawa. The main speaker at the ceremony was Marvin H. Reeder, associate secretary of the bureau of public relations of the GC. Others who took part in the program were Yonezo Okafuji, secretary of lay activities of the Union; Evert Kuester, medical director of the AMC; Fumihiro Atari, chaplain of the AMC; Saburo Arakaki, pastor of the Koza Church and Tsuken group; Shigeru Tsukayama, pastor of the Shuri Church and youth director of the Okinawa Mission; and laymen of the island.

On April 7 (Sunday), 1968, the dedication service was held with the mayor of the village performing the ribbon-cutting ceremony. In the afternoon a free clinic was conducted by Evert Kuester, M. D., and J. W. Kizziar, new dentist for the AMC. In the evening an evangelistic series was begun by S. Arakaki and Shigehiro Kinjo. This first medical facility on the island was a project sponsored by the AMC. The building was also utilized as a church for a group of over twenty members, many of whom were baptized.<sup>1</sup>

The opening of a clinic in a small island was really the explicit outcome of the enthusiastic evangelistic spirit among the workers of the Okinawa Mission. Although the clinic was closed later on--probably because of the lack of doctors, I was impressed by the positive attitude of the mission to reach the unreached territories

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<sup>1</sup>"New Clinic Building Under Construction on Tsuken Island," Far Eastern Division Outlook, December 1967, p. 4; C. A. Williams, "New Clinic Opens on Tsuken Island," Far Eastern Division Outlook, June 1968, p. 20.

through the medical missionary work. If we could see the same spirit of mission found in Okinawa twenty years ago and make long-range plans of evangelism with the medical work for the unreached people, our work today would bear much more fruit.

The great crisis is just before us. Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are established--the advancement of God's closing work in the earth.<sup>1</sup>

#### Opening of the Kobe Adventist Hospital

On October 30, 1973, the project-finishing ceremonies and the opening ceremonies took place for a new four-floor concrete structure, the Kobe Adventist Hospital<sup>2</sup> in Kita-ku, Kobe. Before about 200 guests, C. B. Watts, chairman of the KAH development committee, gave the project report. Shirou Kunihiro, president of the Union, gave greetings from other Adventist hospitals and church members in Japan, and G. C. Ekvall, health secretary of the FED, delivered the keynote address. C. D. Johnson, medical director of the KAH, expressed appreciation to the project participants. Congratulations were offered by T. Sakai, governor of Hyogo-ken; T. Miyazaki, mayor of Kobe-shi; J. Isano, president of Kobe Chamber of Commerce; S. Hayashi, president of the North Kobe Medical Association; and J. Henmi, health secretary of the Union. Ribbon-cutting ceremonies at the entrance of the KAH, followed by a tour of the facility and the serving of refreshments, concluded the opening

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<sup>1</sup>White, Counsels on Health, p. 554.

<sup>2</sup>Henceforth, the abbreviation "KAH" is used to denote "Kobe Adventist Hospital."

program. The hospital had forty-five beds and contained the latest equipment in all departments. The KAH, the twenty-second Adventist hospital in the FED, was an outgrowth of a small clinic in downtown Kobe.<sup>1</sup>

The establishment of the KAH was really a notable event; it was the expansion of the Kobe Adventist Clinic and the resurrection of hospitals in Kobe from before World War II.<sup>2</sup> In addition, it was a product of all the SDAs in Japan who gave special offerings and of the cooperation between missionaries and national workers who raised funds from the business people. I have visited this hospital several times and can witness to the fact that it is located in a nice place and is very prosperous. Today, all physicians of the hospital are Japanese, though a few missionaries occasionally come for a short term.

Numerical growth and decline  
of the TSH, 1966-1975

While table 23 shows the statistical report of the TSH in 1966-1975, figure 18 indicates the trend of some factors of the hospital. The accuracy of the statistical report for 1975 is doubtful since it is exactly the same as the one for 1974. Since no full information is available, I use it here. According to the table, the number of physicians and interns, nurses, and other employees grew and declined during the ten years. The average number

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<sup>1</sup>"Hospital in Kobe," Far Eastern Division Outlook, February 1974, p. 10.

<sup>2</sup>Regarding the prewar hospitals in Kobe, see Shinmyo, "A History of the Seventh-day Adventist Church," pp. 71-74, 77-82, 137, 158.

TABLE 23

STATISTICAL REPORT OF THE TOKYO SANITARIUM  
AND HOSPITAL, 1966-1975

| Year | No. of<br>Beds | No. of<br>House<br>Patients | No. of<br>Outpatients<br>& Treatments | No. of<br>Physicians | No. of<br>Nurses | No. of<br>Other<br>Employ-<br>ees | No. of<br>Total<br>Employ-<br>ees |
|------|----------------|-----------------------------|---------------------------------------|----------------------|------------------|-----------------------------------|-----------------------------------|
| 1966 | 104            | 3,836                       | 67,122                                | 17                   | 66               | 179                               | 262                               |
| 1967 | 126            | -                           | 67,921                                | 12                   | 107              | 175                               | 294                               |
| 1968 | 126            | 3,597                       | 64,115                                | 9                    | 52               | 130                               | 241                               |
| 1969 | 125            | 3,773                       | 64,794                                | 11                   | 60               | 199                               | 270                               |
| 1970 | 124            | 3,968                       | 75,491                                | 14                   | 71               | 175                               | 260                               |
| 1971 | 124            | 3,891                       | 87,788                                | 13                   | 71               | 182                               | 266                               |
| 1972 | 124            | 3,734                       | 94,048                                | 11                   | 70               | 184                               | 265                               |
| 1973 | 120            | 3,336                       | 90,920                                | 17                   | 61               | 164                               | 242                               |
| 1974 | 120            | 3,509                       | 100,282                               | 12                   | 62               | 149                               | 223                               |
| 1975 | 120            | 3,509                       | 100,282                               | 12                   | 62               | 149                               | 223                               |

SOURCE: Annual Statistical Report of the Seventh-day Adventists  
(Washington, D.C.: General Conference of Seventh-day Adventists,  
1966-1975).

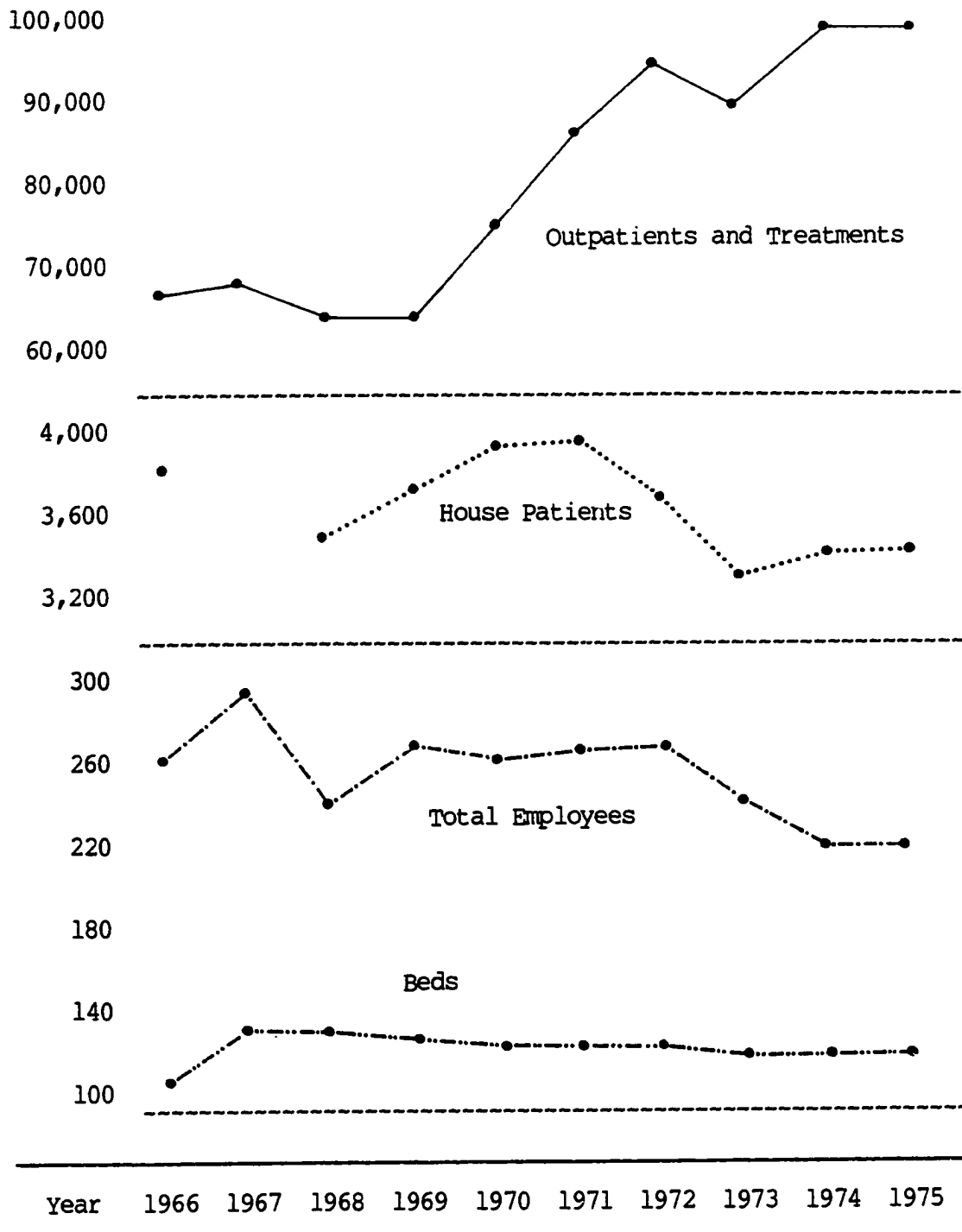


FIGURE 18: Trend of the Tokyo Sanitarium and Hospital, 1966-1975.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1966-1975).



of workers for this ten-year period was: physicians and interns, 12; nurses, 68; and other employees, 173.

Figure 18 shows an increase in the number of beds in 1967 in spite of no expansion of the hospital building itself. Since the hospital had already expanded to 130 beds in 1961, the growth of the number of beds seems to be due to the rearrangement of the hospital. Although the total number of employees grew in 1967, probably because of the increased number of beds, ups and downs are indicated over the ten years, there was a general decline as a whole. The number of house patients decreased significantly in 1968 and 1973, both of which may have been due to the decreased number of nurses (see table 23). The number of outpatients and treatments plateaued from 1966 to 1969, and quickly increased from 1970 to 1972. The decline in 1973 might again be due to the decreased number of nurses.

Numerical growth and decline  
of the AMC, 1966-1975

Table 24 is the statistical report of the AMC in 1966-1975, and figure 19 shows the trends of some factors in the hospital. The table shows that the number of physicians and interns gradually increased so it was doubled in the ten years. On the other hand, the number of nurses and other employees fluctuated up and down. The average number of workers over this ten-year period was: physicians and interns, 4; nurses, 14; and other employees, 63. Thus, the AMC developed solidly since its beginning in 1953 with only five workers.

Figure 19 shows the decrease of three beds in the ten-year period. Those rooms probably have been used for other purposes. The total number of employees--the growth (in 1968) and the decline

TABLE 24

STATISTICAL REPORT OF THE ADVENTIST  
MEDICAL CENTER, 1966-1975

| Year | No. of<br>Beds | No. of<br>House<br>Patients | No. of<br>Outpatients<br>& Treatments | No. of<br>Physicians | No. of<br>Nurses | No. of<br>Other<br>Employ-<br>ees | No. of<br>Total<br>Employ-<br>ees |
|------|----------------|-----------------------------|---------------------------------------|----------------------|------------------|-----------------------------------|-----------------------------------|
| 1966 | 25             | 1,360                       | 44,989                                | 3                    | 16               | 56                                | 75                                |
| 1967 | 25             | -                           | 36,609                                | 3                    | 13               | 59                                | 75                                |
| 1968 | 24             | 1,247                       | 32,685                                | 4                    | 11               | 73                                | 88                                |
| 1969 | 24             | 995                         | 42,690                                | 4                    | 15               | 50                                | 69                                |
| 1970 | 24             | 914                         | 45,473                                | 4                    | 17               | 67                                | 88                                |
| 1971 | 24             | 914                         | 45,473                                | 6                    | 14               | 68                                | 88                                |
| 1972 | 24             | 780                         | 51,063                                | 5                    | 16               | 64                                | 85                                |
| 1973 | 22             | 772                         | 61,109                                | 6                    | 15               | 65                                | 86                                |
| 1974 | 22             | 781                         | 56,514                                | 6                    | 11               | 65                                | 82                                |
| 1975 | 22             | 862                         | 65,780                                | 7                    | 14               | 69                                | 90                                |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1966-1975).

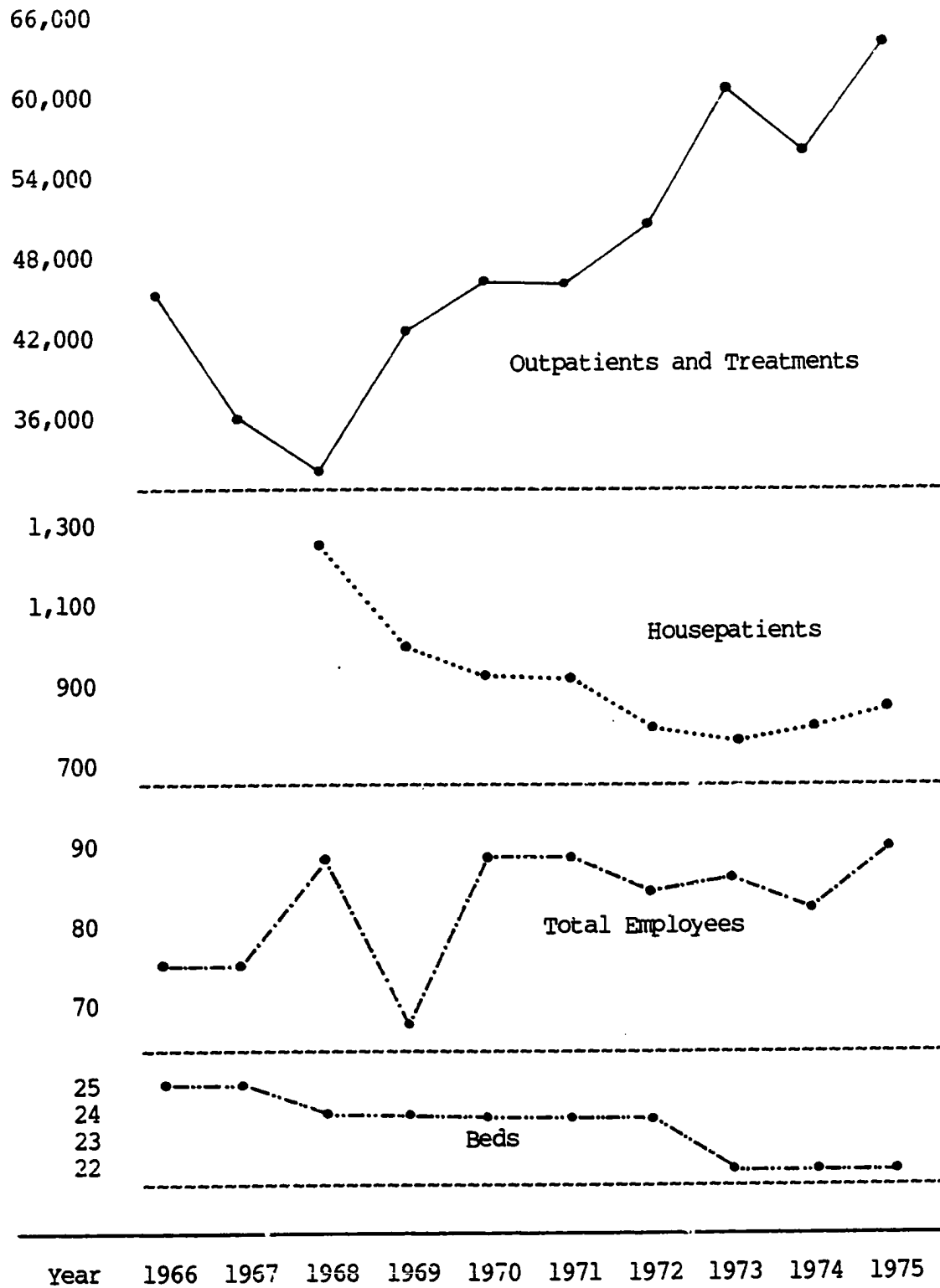


FIGURE 19: Trend of the Adventist Medical Center, 1966-1975.  
 SOURCE: Annual Statistical Report of the Seventh-day Adventists  
 (Washington, D.C.: General Conference of Seventh-day Adventists,  
 1966-1975).

(1969)--was affected by the growth (1968) and the decline (1969) in the number of employees other than doctors and nurses (see table 24). The number of house patients continuously decreased from 1966 to 1973 due to the decreased number of beds. The number of outpatients and treatments grew generally for the ten years, though it declined in 1967, 1968, and 1974 when the number of nurses decreased (see table 24). The number of outpatients and treatments of the AMC was large compared to that of the TSH. One physician or intern at the TSH cared for an average of 8,356 outpatients and treatments during 1975; one at the AMC cared for an average of 9,397.

#### Summary

The first Five-Day Plan in Japan was conducted in 1966; since then it has become one of the best approaches in reaching the public. In 1967 the Kobe Adventist Clinic started with a missionary doctor. When a missionary dentist was able to get the Japanese license, the TSH opened the dental unit in 1967. The AMC also progressed and established a new clinic on Tsuken Island in 1967. The most notable event of the medical missionary work during 1966-1975 was the opening of the Kobe Adventist Hospital in 1973, an outgrowth of the Kobe Adventist Clinic established several years earlier. Generally, the three medical institutions did a good job according to their capacity.

#### Educational Work

The educational work at JMC was prospering through growing enrollment and was expanding physically in the last decade. In 1966-1975, what new things happened in JMC and in the educational work?

JMC choir to tour America

The Choral Arts Society, the forty-six member JMC choir under the direction of Frank Araujo, left Japan on April 13, 1966, for a tour of the United States. This concert tour was sponsored by the FED.<sup>1</sup> Three thousand people attended the first concert of the choir in Honolulu, Hawaii.<sup>2</sup> The choir had opportunities to sing for the United States Congress and the White House besides SDA churches, other denominational churches, and the television cameras in May. In the beginning of June, the choir sang before Ambassador Matsui from Japan and other diplomats in the United Nations.<sup>3</sup> It also sang several times at Cobo Hall, in Detroit, Michigan, during the Fiftieth General Conference Session, June 16-25.<sup>4</sup> In Salt Lake City the choir gave a concert in the Tabernacle which was packed with the members of the Mormon Tabernacle Choir and the believers of the Church of Jesus Christ of Latter-day Saints.<sup>5</sup>

The choir traveled for 50,000 kilometers (about 31,250 miles) and hold more than 170 concerts during ninety-six days in the United

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<sup>1</sup>D. A. Roth, "Japan Missionary College Choir to Tour USA," Far Eastern Division Outlook, April 1966, p. 1; Yonezo Okafuji, "Choral Arts Society on Television and Its American Tour," Shimei, June 1966, p. 16.

<sup>2</sup>"News from Here & There," Far Eastern Division Outlook, May 1966, p. 24.

<sup>3</sup>Tetsuya Yamamoto, "Concert Tour in America by Choral Arts Society-2," Shimei, October 1966, pp. 11, 12.

<sup>4</sup>Tetsuya Yamamoto, "Concert Tour in America by Choral Arts Society-3," Shimei, December 1966, pp. 8, 9.

<sup>5</sup>Tetsuya Yamamoto, "Concert Tour in America by Choral Arts Society-4," Shimei, January 1967, pp. 17, 18.

States.<sup>1</sup> The members of the choir returned to Japan safely on July 18 and were welcomed by the representatives of the Union, TSH, and JMC. At the same time, their welcoming ceremony was also dissolution of the Choral Arts Society because F. Araujo had already taken a permanent return to America.<sup>2</sup>

This adventure of the JMC choir probably was one of the most significant events in the school history. The choir was well received both by the church people and the mass communication in America.<sup>3</sup> The members of the choir got a wider vision of the future and tasted greater satisfaction for what they accomplished through the tour. On the other hand, it was sorry day when JMC had to dissolve the Choral Arts Society because of no successor to F. Araujo was available. It seems imperative that present leaders of any organization should think of and train future leaders who will be able to succeed present leaders.

Summer schools for  
workers by JMC

On July 3-16, 1966, the theology department of JMC planned and sponsored a two-week summer school for almost sixty ministers and workers from the three missions on the mainland of Japan, and from July 17-22 a one-week program for all the workers in the Okinawa Mission. Dr. M. Hardinge, chairman of department of pharmacology,

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<sup>1</sup>Tetsuya Yamamoto, "Concert Tour in America by Choral Arts Society-5," Shimei, February 1967, pp. 15, 16.

<sup>2</sup>"Returning of the Choral Arts," Shimei, September 1966, p. 18.

<sup>3</sup>In respect to the detailed story of the JMC choir tour in America, see Ford, Crimson Coats and Kimonos, pp. 103-144.

Loma Linda University, lectured during the first week of the school at JMC. He gave nineteen very practical lectures on various facets of health, including the important challenge of health evangelism and the key role ministers should play in this God-ordained approach in evangelism. The workers were deeply impressed by his sound scientific scholarship and spiritual emphasis revealing the authenticity of God's counsels to the SDA Church. Other teachers and topics of both schools in JMC and Okinawa were: Norman R. Gulley, the doctrine of the sanctuary; Senzo Nagakubo, an exegesis study of Rom 1-5; and Shozo Tabuchi, a class in pastoral counselling. These summer schools were the result of nearly two years of preparation.<sup>1</sup>

I remember well this 1966 summer school because of the class in health evangelism. Hidesada Yanami, dean of JMC at that time, said that it was the first time such a health training program had ever been conducted in the Union--at least within the last forty years.<sup>2</sup> Since health is the one of the strongest concerns of Japanese today, it can be said that the theology department of JMC foresaw the efficiency of the health approach in evangelism. Ellen G. White had written years earlier as follows:

Some utterly fail to realize the importance of missionaries' being also medical missionaries. A gospel minister will be twice as successful in his work if he understands how to treat disease.<sup>3</sup>

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<sup>1</sup>Norman R. Gulley, "J.M.C. Holds Summer Schools for Workers," Far Eastern Division Outlook, September 1966, p. 5.

<sup>2</sup>Ibid.

<sup>3</sup>White, Medical Ministry, p. 245.

Campus crusade in JMC

On November 9-18, 1966, Hiroshi Shibata, a member of the theology department of JMC, held a campus-wide evangelistic crusade, the very first event of its kind in the history of JMC, with helpers including the forty-five members from the Public Evangelism class. This unique on-campus crusade was planned because of the many non-Christian high-school students attending the school and the possibility for many neighbors to come to the school. The student attendance was totally voluntary. Using beautiful slides, well-planned black light, and a radio mike, H. Shibata effectively presented five practical topics during the crusade: "Victory over Fate," "Your True Security," "The Man Who Opened the Future," "The Rule of Victorious Living," and "The Only Way to Glory." The average attendance was 330, and among them were 200 who never missed a meeting, including 50 to 60 off-campus, mostly non-Christian visitors. As the result of this crusade, 34 students decided to join the baptismal class and 21 neighbors from off-campus made the same decision. Furthermore, the 45 students in Shibata's class received a never-to-be forgotten experience in life's greatest thrill--soul winning.<sup>1</sup>

It was to the advantage of JMC to have H. Shibata as a staff member in the theology department. He was able to attract students to his evangelistic meetings without obligatory attendance. Since one of the best ways of teaching is to show a model, the students who took Shibata's class of public evangelism saw a good model as a

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<sup>1</sup>Norman Gulley, "A 'First' for Japan Missionary College," Far Eastern Division Outlook, March 1967, pp. 11, 12; "Campus Crusade," Shimei, March 1967, p. 18.



public evangelist. Today, JMC lacks staff in the area of applied theology. It would seem advisable that some teachers who have worked as pastors or evangelists in the field for at least ten years would teach so that ministerial students might learn more practical lessons from the real experiences of their teachers rather than only from books.

In our schools our youth are to bear burdens for God. They are to receive a thorough training under experienced teachers. They should make the best possible use of their time in study, and put into practice the knowledge acquired. Hard study and hard work are required to make a successful minister or a successful worker in any branch of God's cause.<sup>1</sup>

#### JMC as a soul-winning agency

In 1965-1966, JMC led to Christ almost 16 percent of the total baptismal candidates of the Union.<sup>2</sup>

In 1968 JMC recorded forty baptisms among the high-school and college students. While this baptismal number was approximately 12 percent of the students of the high-school and college, it was 25 percent of the total baptisms for the North Japan Mission that year. This good result was due in large part to Sun Uk Kim, pastor of the JMC Church and former departmental secretary of the Korean Union. He divided all the students, both Adventists and non-Adventists, into small groups of five to ten members and assigned a teacher in each group as advisor. The purpose of this spiritual advising band was to

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<sup>1</sup>White, Counsels to Parents, Teachers, and Students, pp. 538, 539.

<sup>2</sup>W. T. Clark, "Japan Union," Far Eastern Division Outlook, June 1966, pp. 8, 9.

make it easier for students to meet with their advisor and get help and encouragement with their problems.<sup>1</sup>

The concept of "small groups"<sup>2</sup> for church growth was already part of the ministry of Sun Uk Kim (from whom I took Pastoral Ministry when I was a senior student of JMC). Today, there are still quite a few non-Adventists students both in the college and the high-school, so it is still necessary to organize small groups which have proven to be an effective method to win people to Christ and to keep them in the church.

#### Progress of JMC and student labor

On November 14, 1966, a brand new auto-mechanics building accessible from three directions by road was opened on one back corner of the farm in JMC. The inspection authority of Chiba-ken gave permission for the campus auto-shop to prepare vehicles for the annual or bi-annual required inspection. Since Kosaku Chiba, head of the program, was an experienced mechanic with a second class licence, students, after two years of training under him were eligible to apply to take exams for the third class auto-mechanics licence. The

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<sup>1</sup>Chiyoko Ando, "College Campus," Far Eastern Division Outlook, May 1969, p. 16.

<sup>2</sup>To organize "small groups" is one of the important factors to church growth. If church members are involved in a small group in the church, they will more probably become permanent members of the congregation. Furthermore, small groups can be efficient agencies to win new members. When small groups in the church are open to people outside the church, people are often assimilated before they become members. To the contrary, when such groups are closed, people are not assimilated even after they become members. There are various types of small groups in the church: choir, Sabbath School class, fellowship group, outreach group, a committee, a Bible study group (Hubbard, Masterplanning for Church Growth, p. 151).

cost of the auto-shop was US\$5,000.00. There was US\$1,500.00 worth of equipment, including a hydraulic press, brake liner, air compressor, chain block, garage jack, and air lift.<sup>1</sup>

In 1968 the new two-story, junior-high school building of reinforced concrete was completed, so an open house was held on March 20. The official ceremony of completion, however, was held on May 5, the anniversary of the opening of JMC. This new building (8,496 square-feet) provided three classrooms for grades seven to nine, a science room, a home economics room, and a teachers' office. The cost of the construction was 25,000,000 yen (US\$65,790.00) and was covered by the FED (16,850,000 yen or US\$44,342.00), the Ingathering Campaign (8,000,000 yen or about US\$21,053.00), and the school funds including donations for the rest of the total cost. The Metal and Woodworking Department of JMC was responsible for all the metal and wood working of this new building, so both college and high school students helped with plumbing, iron work, and wood working during their labor periods. At that time, the junior-high school had 120 students in the 308,436 square-foot land.<sup>2</sup>

The opening of the new auto-mechanics building was influenced by the rapid development of the car industry in Japan. It goes without saying that this Auto Department provided more opportunities for JMC to communicate with the community people. The new school building meant progress in junior-high education in JMC. It should

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<sup>1</sup>Norman R. Gulley, "Another Step Forward for Japan Missionary College," Far Eastern Division Outlook, May 1967, p. 6; "A Chronological Table of Saniku Gakuin" prepared by Saniku Gakuin in 1980.

<sup>2</sup>Chiyoko Ando, "New Junior High School Building Completed at College," Far Eastern Division Outlook, May 1968, p. 8.

be noticed that the labor education contributed to the completion of the building. The auto-mechanics building was also, in a sense, a classroom for the students who worked there. Because of my own employment in the Woodworking Department for three years in my college life, I can totally agree with the counsel of Ellen G. White regarding student labor.

We desire that our children should study to the best advantage. In order to do this, employment should be given them which will call into exercise the muscles. Daily, systematic labor should constitute a part of the education of youth even at this late period. Much can now be gained in this way. In following this plan the students will realize elasticity of spirit and vigor of thought, and in a given time can accomplish more mental labor than they could by study alone.<sup>1</sup>

Opening the new boarding  
academy

On April 7, 1969, Kitaura Saniku Junior-High School sponsored by the North Japan Mission was officially opened in Kitaura-mura, Ibaragi-ken. The opening ceremony was presided over by Tosuke Funada, principal of the school, and special guests were Shojiro Takayanagi, mayor of the village, J. H. Lantry, assistant secretary of the education department of the FED, and C. B. Watts, president of the Union.

Although one junior-high school was connected with JMC in the territory of the North Japan Mission, the mission felt the need of another junior-high school because of the progress of the mission. The mission bought a piece of land 9,000 tsubo (324,000 square feet) on December 25, 1964, and held the ground-breaking ceremony on July 14, 1968. Accreditation was granted from Ibaragi-ken to the school

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<sup>1</sup>White, Testimonies for the Church, 6:180.

on April 1, 1969, just one week before its opening ceremony. The success of establishing this junior-high school was due to the moral and financial support of the GC, FED, Japan Union, and church members in Japan.<sup>1</sup>

Opening this new boarding junior-high school gave tangible evidence of the growth of the educational work in Japan. Although the financial strength of the North Japan Mission made it possible to establish the new school, the workers of the school endured hardship in the pioneering work and dedicating themselves to developing the school.<sup>2</sup>

#### Progress of health foods in JMC

In early summer 1967, L. A. Piper, formerly connected with the Australian health-food industry, arrived in Japan to take over a food development program at JMC. His specific task was to investigate the potential of the Japanese and eastern markets for health foods and to organize, if possible, a company similar to the Sanitarium Health Food Company in Australia, producing protein foods and breakfast foods.<sup>3</sup>

The health-food department of JMC grew rapidly through the support of the Australasian Division and the technical assistance of the Sanitarium Health Food Company. In 1968 the Union spent

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<sup>1</sup>"Opening of Kitaura Saniku Junior-High School," Shimei, June 1969, p. 2; "New Japan Boarding Academy Opens," Far Eastern Division Outlook, October 1969, p. 9.

<sup>2</sup>Regarding the detailed story of Kitaura Saniku Junior-High School, see the series of the articles "Kitaura" written by Tosuke Funada in Adventist Life from June 1986 to July 1987.

<sup>3</sup>"Australian Heads Food Plan Development Program in Japan," Far Eastern Division Outlook, August 1967, pp. 8, 9.

approximately 30,000,000 yen (US\$85,714.29) to expand the food factory--building a new office and a research room, buying several pieces of equipment, and building homes for the workers.<sup>1</sup>

In 1969 the health-food department of the Union was born. This was an epoch-making event because the Japan Union was the second organization to have such a department after the Australasian Division--other than the GC. The secretary of the health-food department of the Union was L. A. Piper, manager of College Health Foods was Hiroshi Imura, and manager of the health-food factory in JMC was Shinai Nemoto.<sup>2</sup>

Thus the Union earnestly sought to strengthen the health-food department, a timely action because of the public interest in health foods in Japan at that time, and filling that need could be one approach of evangelism to reach the people. "By starting with people's felt needs it is often easier to minister to real needs."<sup>3</sup> It is an indispensable quality for the church leaders to be men of vision which "includes foresight as well as insight."<sup>4</sup>

JMC health foods introduced  
by professional magazines

The three-fold (mind, spirit, and body) education and the unique health foods of JMC were spotlighted by several professional

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<sup>1</sup>"Expanded Health Foods Department," Shimei, January 1969, p. 2; C. B. Watts, "I Expect 1969," Shimei, January 1969, p. 2.

<sup>2</sup>"Future of Health Foods Department," Shimei, January 1969, pp. 7-9.

<sup>3</sup>Hubbard, Masterplanning for Church Growth, p. 81.

<sup>4</sup>J. Oswald Sanders, Spiritual Leadership (Chicago: Moody Press, 1967), p. 49.

magazines in Tokyo. The March issue (1969) of Shin Eiyo (New Nutrition), a new monthly magazine published by the San-Lodo (Sun Road) Publishing Company in Tokyo, introduced college life in the first five photographic pages. Both the work program assigned to every student and the healthful vegetarian diet served in the cafeteria were favorably presented in the article. Furthermore, the fact that no coloring, no preservatives, and no additives were added to the products of the health-food factory in JMC was emphatically mentioned. This first issue of 10,000 copies of Shin Eiyo was published mainly for dietitians, scholars, and students studying nutrition.

Other monthly magazines which dealt with the health food of JMC were: Senmon Ryori (Special Cooking), October issue (1968); Shokuhin to Kagaku (Food and Science), December issue (1968); and Photo Nippon (Photo Japan), the special issue (1969). These magazines were drawing attention to the vegetable protein substitutes which had been studied by food companies and religious groups in Japan.<sup>1</sup>

The Japanese people have always been interested in health, which perhaps explains why life expectancy in Japan is one of the longest in the world. Therefore, one of the best approaches of evangelism in the country is through health or food evangelism.

Much of the prejudice that prevents the truth of the third angel's message from reaching the hearts of the people, might be removed if more attention were given to health reform. When people become interested in this subject, the way is often

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<sup>1</sup>Chiyoko Ando, "National Magazines Feature Japan College," Far Eastern Division Outlook, June 1969, p. 2.

prepared for the entrance of other truths. If they see that we are intelligent with regard to health, they will be more ready to believe that we are sound in Bible doctrines.<sup>1</sup>

#### Change of JMC

Several changes came to JMC in the midst of the 1966-1975 decade. On October 28, 1969, Rudy E. Klimes, former president of Korean Union College, became president of JMC.<sup>2</sup> An affiliation between JMC and the Osaka English Language School was voted by both controlling boards.<sup>3</sup> And with the 1970-1971 school year, the General Studies Department was reorganized into two departments, the Department of English and the Department of Secretarial Science. These new departments continued to offer Associate of Arts degrees, while the Department of Education continued to offer Bachelor degrees in affiliation with Tamagawa University, and the Department of Christian Studies started an Associate of Arts degree for Laymen Training in addition to the Bachelor degree.<sup>4</sup>

Lawrence Mobley, chairman of the Department of English of Loma Linda University, accepted the position as chairman of the JMC Department of English and planned to arrive in Japan in August 1970.<sup>5</sup>

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<sup>1</sup>Ellen G. White, Counsels on Diet and Foods (Washington, D.C.: Review and Herald Pub. Assn., 1946), p. 76.

<sup>2</sup>Lois May Watts, "Dr. R. E. Klimes," Far Eastern Division Outlook, March 1970, p. 7.

<sup>3</sup>Rudy E. Klimes, "Japan Missionary College News Notes," Far Eastern Division Outlook, March 1970, p. 7.

<sup>4</sup>Rudy E. Klimes, "New Departments Organized at College," Far Eastern Division Outlook, March 1970, p. 8.

<sup>5</sup>Rudy E. Klimes, "Japan Missionary College News Notes," Far Eastern Division Outlook, June 1970, p. 4.



His coming made it possible for the English department of JMC to be accredited.<sup>1</sup>

On November 1, 1970, the new Saniku Gakuin Academy of Continuing Studies was opened in the city of Chiba. This extension division offered adult education classes in English under the directorship of Lawrence Mobley. Although there was an English school nearby, this academy became popular because its teachers, the student missionaries, were Americans.<sup>2</sup>

Since there had been a request by the TSH and the Union, the JMC board of directors voted in 1973 to apply to Chiba-ken to establish a school of nursing with a "miscellaneous" school approval at JMC.<sup>3</sup>

On March 31, 1974, the nursing school of the TSH was closed and it became the nursing department of JMC on April 1. The first-year students studied at JMC and the second and third year students studied at the TSH.<sup>4</sup>

It seems that JMC began to change quickly when R. E. Klimes came to lead the school. His efforts were focused on the one purpose of increasing enrollment through government accreditation, because student enrollment had been declining. (See table 25 and figure 20.)

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<sup>1</sup>Shozo Tabuchi, "In Working for the Accreditation of JMC," Shimei, March 1971, pp. 4, 5.

<sup>2</sup>R. E. Klimes, "Japan Missionary College Opens Extension Division," Far Eastern Division Outlook, March 1971, p. 9; "Opening of Saniku Gakuin Academy in Chiba-shi," Shimei, March 1971, p. 2.

<sup>3</sup>R. E. Klimes, "J. M. C. News Notes," Far Eastern Division Outlook, May 1973, p. 7.

<sup>4</sup>"Opening of the Nursing Department in JMC," Adventist Life, July 1974, p. 20; "Good Afternoon from the Union," Adventist Life, June 1974, p. 2.

JMC accredited by the  
government

Strict requirements

On December 18, 1970, the Junior College Department of English of JMC was granted full government accreditation, under the Japanese name Saniku Gakuin Tankidaigaku, by the Japan Ministry of Education. The faculty and administrators celebrated this accreditation on December 21.<sup>1</sup> The strict requirements to get the accreditation were indicated by R. E. Klimes, president of JMC, as follows:

The accreditation standards were very high, requiring exact and detailed support programs leading from the college's objectives to specific courses taught in the curriculum. The accreditation committee also made a very detailed study of the professors' research and preparation for each specific subject and of the library holdings, which had to provide library support for each area taught. Over 3,500 books have been added to or ordered for the library. Similar exacting standards prevailed in the areas of finance, grounds, buildings, management, board member qualifications, and legal matters. The college employs four professors who have the Doctor of Philosophy degree.<sup>2</sup>

In 1973 the Ministry of Education authorized the accredited junior college, Saniku Gakuin Tankidaigaku, to offer a teacher training program leading to the junior-high school English teaching certificate.<sup>3</sup>

Educational philosophy versus  
accreditation

It is very curious to me to notice how JMC quickly changed

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<sup>1</sup>R. E. Klimes, "Japan Missionary College Achieves Government Accreditation," Far Eastern Division Outlook, February 1971, p. 18.

<sup>2</sup>Ibid.

<sup>3</sup>Rudy E. Klimes, "Japan Missionary College News Notes," Far Eastern Division Outlook, April 1973, p. 8.

when R. E. Klimes succeeded Toshio Yamagata in 1969. In 1952 JMC had sought to become affiliated with Tamagawa University to get teaching certificates, but as far as I know there was no further attempt to obtain government accreditation under the presidencies of Raymond S. Moore and T. Yamagata. On the matter of accreditation, R. S. Moore's philosophy seems to be described as follows:

If God's plan brings regards, what better accreditation do we want? Our attitude should be: We will render unto God as He asks, and we will take Caesar in stride. If Caesar makes demands, we will render to him, too, so long as his requests are consistent with God's.<sup>1</sup>

Obviously T. Yamagata maintained the same educational philosophy of his predecessor. However, R. E. Klimes had a different idea toward accreditation than the two former presidents of JMC.

Since the accredited schools can get an appropriation from the government, accreditation is a matter of "grant-in-aid"<sup>2</sup> program. Then, how did responsible persons reconcile the principles of the SDA education with the accreditation?

C. B. Watts, president of the Union, expressed his opinion that we must fulfill the purpose of God while we satisfy the requirements of the accreditation.<sup>3</sup> T. Yamagata, education secretary

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<sup>1</sup>Raymond S. Moore, Adventist Education at the Crossroads (Mountain View, California: Pacific Press Pub. Assn., 1976), p. 28.

<sup>2</sup>The term "grant-in-aid" means a grant or subsidy to a school or individual for an educational or artistic project (Webster's Seventh New Collegiate Dictionary, p. 364). From the viewpoint of missiology, the grant-in-aid from the government to the school operated by the Christian organization provides the issue of church and state. The grant-in-aid system surely gives advantage to the school, but the government may interfere with the school through the aid. Consequently, the school may not be able to carry out the unique Christian ideal.

<sup>3</sup>C. B. Watts, "Reflection of the Accreditation of JMC," Shimei, March 1971, p. 2.

of the Union, justified the accreditation of JMC from the viewpoint of employment for the graduates. At first, almost all graduates of JMC had been employed as denominational workers, but this trend was changing and some graduates were obliged to find jobs outside the SDA Church. In this case, students who did not graduate from an accredited school were at an absolute disadvantage for employment in Japan.<sup>1</sup> In fact, Yamagata's point was based on the voted agenda, "Request of Accreditation for Japan Missionary College," during the Twenty-Sixth Japan Union Mission General Session held at Hakone Gora Hotel in January 14-17, 1968.<sup>2</sup>

R. E. Klimes insisted that the accreditation by the government does not control the educational philosophy, purpose, curriculum, and activities of JMC, but checks the qualification of the professors, teaching subjects, number of books in the library, finance, and equipment of the college.<sup>3</sup>

In June 1973 R. E. Klimes left Japan for the United States to take up his new assignment as professor of educational administration at Andrews University. When he left the FED, he was commended as follows:<sup>4</sup>

His aggressive leadership as president, first of Korean Union College and then of Japan Missionary College, resulted in government accreditation of both institutions and accredited English departments and teacher training programs in both

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<sup>1</sup>"In Receiving Accreditation," Shimei, March 1971, pp. 6-9.

<sup>2</sup>"Agenda," Shimei, March 1971, pp. 5-8.

<sup>3</sup>R. E. Klimes, "Three-Fold Education, the New Education for Today," Shimei, March 1971, pp. 12, 13.

<sup>4</sup>"Klimes Returns to States," Far Eastern Division Outlook, August 1973, p. 6.

colleges, as well as the establishment of technical and extension schools and the initiation of overseas student missionary programs.<sup>1</sup>

Although there might be some controversy among educators concerning accreditation, I wish the education department of JMC had been accredited from the beginning so students would not have needed to take the correspondence courses from Tamagawa University to be certified teachers.

Reorganization of College  
Health Foods and its  
expansion

On April 1, 1971, College Health Foods, an industry of JMC, was made an institution of the Union by board action. Since Hiroshi Imura, manager of this factory for about seven years, accepted the position as assistant treasurer and auditor of the Union, Masao Uruma was asked to take his place. On the same day College Health Foods was renamed Saniku Shokuhin (Threefold--mental, spiritual, and physical--Foods) because another firm had already registered with the former name. New methods of promotion and distribution met with success and sales were at an all-time high. Plans for further expansion were being studied with Eric Howse, a leader in health-food work, and the Sanitarium Health Food Company of Australia. At that time, A. A. Cree was general manager of Saniku Shokuhin in Japan.<sup>2</sup>

On December 10-14, 1973, the annual Union council, held at

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<sup>1</sup>Ibid.

<sup>2</sup>A. A. Cree, "Japan Health Food Company Announces Major Changes," Far Eastern Division Outlook, August 1971, p. 16; "Birth of the Fourth Institution," Shimei, April 1971, p. 20.

the Union office, it voted to rename the company Saniku Shokuhin to San-iku Foods.<sup>1</sup>

San-iku Foods topped the million dollar mark in 1974 with sales reaching US\$1,000,725.00 Through the health-food ministry, ministers, colporteurs, and laymen reported that quite a few people showed an interest in the SDA message.<sup>2</sup>

It seems to have been the right decision for Saniku Shokuhin to become independent of JMC, because it has grown consistently in harmony with the boom of health foods in Japan. On the other hand, after the relocation of JMC, the students lost the opportunity to labor in the health-food factory which was built in a different location. It would be beneficial for JMC to have a health-food department again for the sake of threefold education. Ellen G. White suggests that "The health-food business is to be connected with our school, and we should make provision for it."<sup>3</sup>

Large baptisms of Kitaura  
Saniku Junior-High School

On June 10, 1972, twenty-one of the eighty-four students at Kitaura Saniku Junior-High School were baptized at Kashimanada, a beach of the Pacific Ocean, by three pastors: Kenji Soneda, Akira Yamaji, and Mitsuhiko Hayashi. This large baptism was due to the Week of Prayer, "Arashi ni Sonaete" (Prepare for the Storm), conducted by K. Soneda, secretary of youth activities of the Union.

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<sup>1</sup>"Good Afternoon from the Union," Adventist Life, March 1974, p. 2.

<sup>2</sup>Masao Uruma, "Food Company Tops Million-dollar Mark," Far Eastern Division Outlook, April 1975, p. 9.

<sup>3</sup>White, Counsels on Health, p. 495.

After the service, 86 percent of the student body were baptized members. The Parent-Teacher Association of the school presented new Bibles to each of the candidates as a memento of this precious baptismal experience. The remaining twelve students were diligently studying in the baptismal class for the next opportunity for baptism.<sup>1</sup>

On June 10, 1973, twenty-three students of the school were baptized at Kashimanada after a Week of Prayer conducted by Fumio Iwasaki, secretary of youth activities of the North Japan Mission. Among the candidates were the children of four pastors of the Union, and two of these fathers, Akira Yamaji and Mitsuyoshi Hosoyamada, had the privilege of baptizing their own children as they assisted F. Iwasaki and Jun Tagashira, pastor of the school. The Parent-Teacher Association again presented a leather-bound Bible to each newly baptized student. Two reasons lay behind this large baptism: (1) a strong spiritual atmosphere at the school under Tosuke Funada, principal, and his staff; and (2) church schools where most of the students received Christian education before coming to the junior-high school.<sup>2</sup>

On June 7, 1975, twenty-five students of Kitaura Saniku Junior-High School were baptized after the Week of Prayer under the theme of "Light from Above" conducted by Takeshi Yuri. The baptismal

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<sup>1</sup>"Quarter of Students Request Baptism," Far Eastern Division Outlook, October 1972, pp. 14, 15; "21 Baptisms at Kitaura Saniku Junior-High School," Adventist Life, September 1972, p. 20.

<sup>2</sup>Lois May Watts, "Baptism at Kitaura Junior Academy," Far Eastern Division Outlook, August 1973, p. 9; "Twenty-Three Baptisms of Kitaura Saniku Junior-High School," Adventist Life, September 1973, p. 1.

ceremony at Kashimanada was presided over by T. Yuri, Minoru Inada, Kenji Soneda, and Susumu Shibata, school pastor.<sup>1</sup>

From my own experience of conducting a Week of Prayer at this junior-high school, February 1975, I know that the school maintained a good spiritual condition based on the Bible and the writings of Ellen G. White. The purpose of Adventist schools should be salvation of the students, so the large baptisms of Kitaura Saniku Junior-High School should be commended. There were some criticisms, however, of the large baptisms, mainly because some believed that not all the students baptized were genuinely converted. Some students decided to be baptized because their friends were going to be baptized. Although that may be true, I would like to accept those whose motivation for baptism was affected by their friends. One of the spiritual characteristics of this age (13-15) is: "The interest in spiritual things wanes slightly at this age, but youth is influenced by the attitudes of the group he is with."<sup>2</sup> It is also said, "Thirteen is the age when the second largest number of youth are baptized into our church."<sup>3</sup>

#### Fiftieth Anniversary of JMC

On May 2-5, 1975, the Celebration of the Fiftieth Anniversary of JMC was held and five of the past ten presidents of JMC were present: A. N. Nelson (president in 1926-1935), Haruichi Yamamoto

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<sup>1</sup>Susumu Shibata, "Twenty-Five Baptisms," Adventist Life, September 1975, p. 28.

<sup>2</sup>Pathfinder Staff Training Course Class Manual Basic Unit (Washington, D.C.: General Conference Youth Department), p. 29.

<sup>3</sup>Ibid.



(1941-1942), R. S. Moore (1951-1955), Toshio Yamagata (1956-1969), and Genji Hirokawa (1973-1974). Shigenobu Arakaki<sup>1</sup> was president at that time.

The main programs were: May 2, a vesper by T. Yamagata; May 3, a Sabbath sermon preached by A. N. Nelson in Japanese, a panel discussion in the afternoon conducted by Tatsunosuke Murakami, Hidesada Yanami, Satoshi Seino, and Toyosaburo Koide; and a musical program in the afternoon; May 4, a lecture given by R. S. Moore in the morning and ball games in the afternoon played by students and alumni; and May 5, a message spoken by S. Kunihiro; special honors to the former presidents and faculty members working more than twenty years in JMC; speeches by three students chosen from JMC's elementary, junior-high, and senior-high school in the morning; and lunch prepared by the high-school students. All enjoyed the programs, meeting old friends, and talking to new friends during this special celebration.<sup>2</sup>

One of the significances of this celebration was to confirm the threefold education. R. S. Moore still maintained his solid educational philosophy based on the Bible and the writings of Ellen G. White. S. Kunihiro also emphasized the integrated program of the threefold education quoting the statement, "In order to preserve the

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<sup>1</sup>He and his wife had once taught at JMC from 1953 to 1960, and he returned as president of the college in 1974 holding a Master of Divinity degree from Andrews University, and a Doctor of Ministry degree from San Francisco Theological Seminary. His last post in the United States was principal of Sacramento Union Academy in California. The Arakakis were Japanese Americans born in Hawaii ("JMC President," Far Eastern Division Outlook, December 1974, p. 3).

<sup>2</sup>"Report of the Celebration of Fiftieth Anniversary of JMC," Adventist Life, August 1975, pp. 3-6.

balance of the mind, labor and study should be united in the schools."<sup>1</sup>

Numerical growth and decline  
of JMC, 1966-1975

Table 25 and figure 20 show the numerical growth and decline of JMC from 1966 to 1975. The enrollment dropped sharply from 1966 to 1974 except for 1968. As noted above this decline of enrollment at least partially raised the issue of accreditation. In 1970 the government accreditation was granted to JMC, but it was not able to stop the decreasing enrollment. In other words, the accredited English Department of Saniku Gakuin Tankidaigaku (Three-fold Junior College) was not able to attract the students either from within the SDA's own high-school or from outside. The college did not offer any courses related to business or science and these were the subjects which would attract the majority of high school students. "There's more than one way to finish the work,"<sup>2</sup> so JMC would have to meet the different needs of young people and consider other programs beside training preachers. The steep increase in enrollment in 1975 was due to the students of the nursing department which was transferred from the TSH to JMC in 1974.

The number of teachers jumped in 1970 in spite of the decreasing enrollment, because JMC, at least tentatively, had to increase the number of teachers to receive accreditation. Another increase in the number of teachers in 1975 was due to the teachers of

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<sup>1</sup>Ellen G. White, Fundamentals of Christian Education (Nashville, Tennessee: Southern Pub. Assn., 1923), p. 38.

<sup>2</sup>"College Choices," Adventist Review, March 5, 1987, p. 32.

TABLE 25

STATISTICAL REPORT OF JAPAN MISSIONARY  
COLLEGE, 1966-1975

| Year | Enrollment | Teachers | Graduates | Students<br>Entering Work |
|------|------------|----------|-----------|---------------------------|
| 1966 | 171        | 13       | 35        | 28                        |
| 1967 | 135        | 11       | 40        | -                         |
| 1968 | 143        | 17       | 33        | 15                        |
| 1969 | 128        | 13       | 34        | 27                        |
| 1970 | 128        | 56       | 21        | 13                        |
| 1971 | 124        | 39       | 24        | 21                        |
| 1972 | 101        | 22       | 31        | 21                        |
| 1973 | 98         | 23       | 31        | 14                        |
| 1974 | 96         | 24       | 23        | 9                         |
| 1975 | 139        | 42       | 30        | 20                        |

SOURCE: Annual Statistical Report of the Seventh-day Adventists  
(Washington, D.C.: General Conference of Seventh-day Adventists,  
1966-1975).

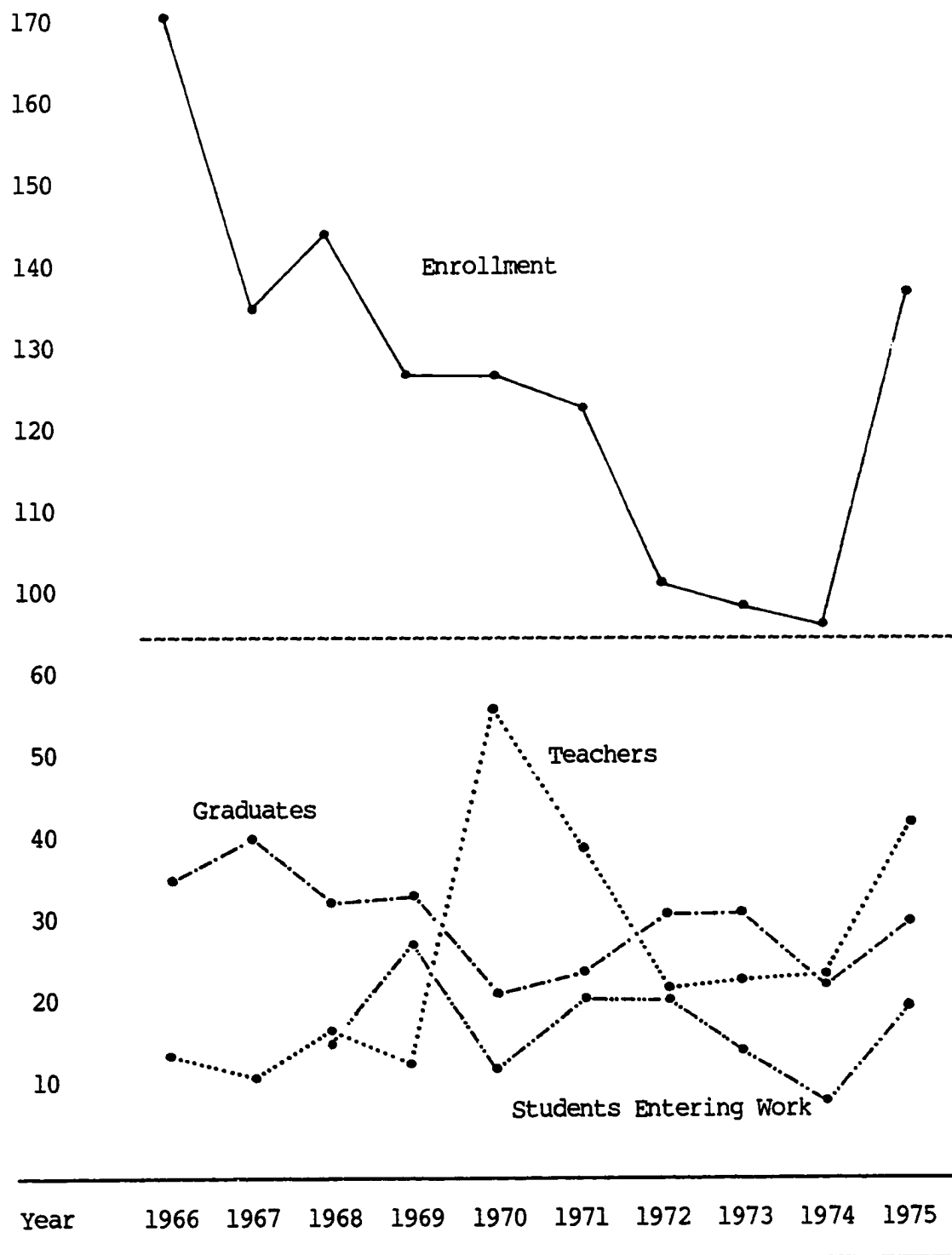


FIGURE 20: Trend of Japan Missionary College, 1966-1975.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1966-1975).

the nursing department who joined JMC from the TSH. The number of graduates indicates ups and downs for the ten years. The number of students entering work also showed ups and downs, but it declined especially in 1968, 1970, 1973, and 1974; during those years the Union could not afford to hire many graduates.

### Summary

From 1966 to 1975 there were several significant changes related to the educational work. JMC did a good job maintaining a good enrollment in 1966 with some outstanding projects: the choir's tour to America, two summer schools for the ministerial workers, a campus crusade, a good soul-winning agency, and a brand new auto-mechanics building. On the other hand, JMC had an unusual decrease in its enrollment for the next ten years. Since the arrival of the missionary president of JMC in 1969, many changes took place in the college and JMC received government accreditation in 1970. The nursing school of the TSH was transferred to JMC; consequently, the enrollment of the college increased in 1975. In the same year JMC celebrated its fiftieth anniversary with several former college presidents present.

The health-food department of JMC progressed well after a specialist arrived in 1967 and the health foods were widely introduced by three professional magazines during 1968-1969. Since the College Health Foods was made an institution of the Union, it was renamed Saniku Shokuhin in 1971, and again renamed San-iku Foods in 1973.

A new boarding academy, Kitaura Junior-High School, was opened in 1969 and became famous for its large baptisms.

## CHAPTER VI

### TIME OF INDEPENDENCE, 1976-1985

In world history, as in the previous decade, attention was again focused on the Middle East during 1976-1985. Anwar el-Sadat became president of Egypt in 1970, and he negotiated the peace treaty with Menachem Begin, prime minister of Israel, in 1979. Khomeini began to war against Iraq in 1980.<sup>1</sup>

In the world of the SDA Church, GC sessions were held in the United States, at Dallas in 1980 and at New Orleans in 1985. At the last GC session, the role of women in the church, and the role and function of denominational organizations were two of the most significant agenda items for the church.<sup>2</sup> On June 30, 1985, there were 4,598,935 church members in 184 of the 213 recognized countries and areas of the world.<sup>3</sup>

In the history of Japan, some big events took place in these ten years. In 1976 the notorious Lockheed Scandal<sup>4</sup> was disclosed and

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<sup>1</sup>Kato, p. 141.

<sup>2</sup>Myron K. Widmer, "A Preview of the Session's Agenda," Adventist Review, June 27, 1985, p. 11.

<sup>3</sup>Seventh-day Adventist Yearbook (1986), p. 4.

<sup>4</sup>The Lockheed Aircraft Corporation paid large bribes, some US\$8,730,000.00, to government officials and politicians in Japan in order to sell Lockheed Tristar aircraft to All Nippon Airways. While Kakuei Tanaka was prime minister of Japan, he was involved in this scandal (Bunge, ed., pp. 280, 281).

Kakuei Tanaka, former prime minister, was accused under the Takeo Miki Cabinet. In 1978 the Takeo Fukuda Cabinet negotiated the treaty of peace and friendship with China (Ni-Chu Heiwa Yuko Joyaku), and in 1980 the Masayoshi Ohira Cabinet voted a treaty which banned the discrimination against women (Fujin Sabetsu Teppai Joyaku). In the same year, 1980, the Thirteenth Census was carried out and the Japanese population was tallied at 117,057,485. In 1981 Kobe-shi held Portopia '81, a festival for the cultural city of the sea.<sup>1</sup> Thus Japan was enjoying peace and was able to maintain a solid and unbroken economic development. How did this peaceful and prosperous environment of Japan affect the SDA mission in the country?

#### Administrative Work

When Yonezo Okafuji was newly appointed as president of the Union in 1975, he stated, "Our union mission exists to proclaim the gospel to our country, Japan, at the end of the world so that we may prepare for the coming of Jesus."<sup>2</sup> How was his vision carried out through the administrative work of the Union?

#### Administrators of the Union and institutions

As noted in table 26, two of the seven top administrators of the Union and institutions in 1976 were missionaries who were medical

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<sup>1</sup>Miura, pp. 131, 142.

<sup>2</sup>"Listening to New President," Adventist Life, December 1975, pp. 3-6.

TABLE 26

ADMINISTRATORS OF THE UNION AND  
INSTITUTIONS, 1976-1985

| Year | Japan<br>President | Union<br>Secretary | Mission*<br>Treasurer | JPH<br>Manager | JMC<br>President |
|------|--------------------|--------------------|-----------------------|----------------|------------------|
| 1976 | Y.Okafuji          | K.Soneda           | R.W.Frost             | H.Yasukochi    | S.Nagakubo       |
| 1977 | "                  | "                  | "                     | "              | "                |
| 1978 | "                  | "                  | "                     | "              | "                |
| 1979 | "                  | "                  | "                     | "              | "                |
| 1980 | "                  | "                  | "                     | "              | "                |
| 1981 | "                  | T.Shiraishi        | "                     | "              | "                |
| 1982 | "                  | "                  | "                     | "              | "                |
| 1983 | "                  | "                  | S.Imamura             | "              | "                |
| 1984 | "                  | "                  | "                     | "              | "                |
| 1985 | Y.Yokomizo         | M.Hirota           | T.Oinuma              | "              | "                |

| Year | TSH<br>Medical<br>Director | AMC<br>Medical<br>Director | KAH<br>Medical<br>Director | San-iku<br>Foods<br>Manager |
|------|----------------------------|----------------------------|----------------------------|-----------------------------|
| 1976 | C.D.Johnson                | J.R.Wood                   | J.Henmi                    | M.Uruma                     |
| 1977 | "                          | "                          | "                          | "                           |
| 1978 | "                          | "                          | "                          | "                           |
| 1979 | "                          | "                          | "                          | "                           |
| 1980 | "                          | "                          | "                          | "                           |
| 1981 | "                          | "                          | "                          | "                           |
| 1982 | T.Hayashi                  | "                          | "                          | "                           |
| 1983 | "                          | "                          | "                          | "                           |
| 1984 | "                          | "                          | "                          | "                           |
| 1985 | "                          | J.S.Miyashiro              | "                          | "                           |

SOURCE: Seventh-day Adventist Yearbook (Washington, D.C.: Review and Herald Pub. Assn., 1977-1986); Tsumoru Kajiyama, Shimei ni Moete [Burning spirit for the message] (Yokohama, Japan: Japan Pub. House, 1982), pp. 514, 680, 684.

\* The Japan Union Mission became the Japan Union Conference in the end of 1984.



directors of TSH and AMC. However, we see Japanese names at TSH from 1982 on, and at AMC in 1985. A national treasurer for the Union was voted in 1983. Since all administrative positions were replaced by national workers during 1976-1985, I would like to call this period "time of independence." Additionally it is interesting to note that JPH, KAH, and JMC had the one person who remained as manager, medical director and president, respectively, throughout the decade and even until 1987.

Regarding the qualifications of administrators, Ellen G. White wrote:

At this time God's cause is in need of men and women who possess rare qualifications and good administrative powers; men and women who will make patient, thorough investigation of the needs of the work in various fields; those who have a large capacity for work; those who possess warm, kind hearts, cool heads, sound sense, and unbiased judgment; those who are sanctified by the Spirit of God and can fearlessly say, No, or Yea and Amen, to propositions; those who have strong convictions, clear understanding, and pure, sympathetic hearts; those who practice the words, "All ye are brethren;" those who strive to uplift and restore fallen humanity.<sup>1</sup>

Selling of Harajuku property and  
new Tokyo Central Church

Hot issue to sell or not  
Harajuku property

On October 24, 1972, the Union executive committee voted that the property in Harajuku (the land of the Tokyo Evangelistic Center and the North Japan Mission Office) would not be sold but study would be made as to how it could be developed by the church according to

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<sup>1</sup>White, Testimonies for the Church, 7:249.

the opinion of the laymen and workers in order to make it an evangelistic base of future Tokyo.<sup>1</sup>

On January 16, 1973, the Union executive committee established the Harajuku Center Development Committee and appointed twenty-four members.<sup>2</sup>

At the end of February 1973, after detailed study the Union executive committee changed its mind and voted to sell part of the Harajuku property. This plan drew attention not only from the Japanese members but also from the FED and the GC because the price of the property would be the largest in the history of the SDA Church in the world. On April 17-18, 1973, the Union executive committee, with P. H. Eldridge, W. T. Clark, and G. O. Bruce as president, secretary, and treasurer of the FED, respectively, made the policies regarding the use of the money when the Harajuku property would be sold.<sup>3</sup>

#### Selling of Harajuku property

On May 26, 1976, in the presence of G. O. Bruce, treasurer of the FED, the Union sold 800 tsubo (28,464 square feet) of the 1,082.71 tsubo (38,522.82 square feet) Harajuku property to Mori Biru Kaihatsu Kabushiki Gaisha (Mori Building Development Company) and the price of the land was 3,800,000,000 yen (US\$13,286,713.00). There

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<sup>1</sup>Kenji Soneda, "Good Afternoon from the Union," Adventist Life, January 1973, p. 2.

<sup>2</sup>Kenji Soneda, "Harajuku Center Development Committee Started," Adventist Life, April 1973, p. 2.

<sup>3</sup>Kenji Soneda, "Mid-term Report and Plea about the Harajuku Property," Adventist Life, October 1973, pp. 2-4.

was a plan to build the Harajuku Adventist Center (a tentative name) on the remaining land which would include the Tokyo Central Church, its parsonage, an English School, Adventist Book Center, San-iku Foods, Youth Center, and so on.<sup>1</sup>

#### Donation to the FED

Since the Harajuku property had been purchased by a special fund from the GC after World War II, the Union voted to return some portion of the money received by selling the land. In May 1977, the Union executive committee, after consulting with the GC and the FED, voted to donate 300,000,000 yen (US\$1,048,951.00) to the FED.<sup>2</sup>

#### Ground breaking ceremony of Tokyo Central Church

On May 16, 1977, the ground breaking ceremony of the Tokyo Central Church was held at the Harajuku property with Tsumoru Kajiyama, retired and honorary pastor, as the guest speaker. A four-story building with basement was planned, or 596 tsubo (21,205.68 square feet) floor space to provide for a church, offices, classrooms, parsonage, and various equipment. The Union chose Shimizu Kensetsu (Shimizu Building Company) and Azusa Sekkei (Azusa Design Company) to construct the church.<sup>3</sup>

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<sup>1</sup>Kenji Soneda, "Plan of Using Harajuku Property," Adventist Life, August 1976, pp. 6, 7.

<sup>2</sup>"Special Donation to the FED," Adventist Life, August 1977, p. 2.

<sup>3</sup>"From Votes of Executive Committee," Adventist Life, August 1977; p. 2; "Ground Breaking Ceremony of Tokyo Central Church," Adventist Life, August 1977, p. 28.

Official name of the whole building

In January 1978, the Union executive committee voted "Seventh-day Adventist Harajuku Center" as the official name of the new church building.<sup>1</sup>

Opening of the SDA Harajuku Center

On June 25, 1978, the SDA Harajuku Center was opened. The special guest speaker was F. R. Millard, former president of the Union, who had initiated the purchase of the Harajuku property after World War II. The center housed the Tokyo Central Church, a Youth Center, an English Language School, and adequate facilities for cooking classes and health lectures, including a reading room. The parsonage was located on the fourth floor of the building.<sup>2</sup> The total cost of this center was 500,000,000 yen (US\$1,748,251.70).<sup>3</sup>

Whether or not to sell the Harajuku property was a very debatable issue, and even now it is sometimes discussed among the workers and laymen. According to Yonezo Okafuji, president of the Union, the purpose of selling the property was to establish a church center focusing on youth in Tokyo, and to help local churches which were weak or suffering financially. The reason for not selling

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<sup>1</sup>"From Votes of Executive Committee in January," Adventist Life, April 1978, p. 2.

<sup>2</sup>"Completion of Tokyo Central Church and SDA Harajuku Center," Adventist Life, September 1978, p. 1; Tsutomu Sensaki, "Japan's Harajuku Center Opened," Far Eastern Division Outlook, December 1978, p. 1.

<sup>3</sup>Kenji Soneda, "Transference Plan of Saniku Gakuin, Harajuku Fund, Second High-School," Adventist Life, June 1978, pp. 2-5.

the property immediately was due to the depression of the Japanese economy at that time.<sup>1</sup>

It is very true that the Union gained a large amount of money from the sale of the property and was able to buy new properties and to construct various buildings. But, on the other hand, the land of the SDA Harajuku Center was reduced to 26.11 percent of its original size and is hidden behind a tall shopping center. In a sense, selling the church land in a large city means escaping from aggressive city evangelism. Ellen G. White says, "I am carrying a burden day and night, because so little is being accomplished to warn the inhabitants of our great centers of population of the judgments that will fall upon the transgressors of God's law."<sup>2</sup> Therefore it is hard to say whether or not the decision of the Union was right. There will be no possibility in the future for the church to buy such a nice piece of property for church activity in Tokyo.

#### Awakening of church elders

##### First church elders' meeting of the Union

On January 21-23, 1977, the first church elders' meeting of the Union was held with the theme "What Shall I Do, Lord" at Narita View Hotel in Chiba-ken, and there were a total of 105 attendants. It had long been a desire of the church leaders in Japan to conduct such a training program for church elders.<sup>3</sup> There were two main

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<sup>1</sup>"Listening to New President," pp. 3-6.

<sup>2</sup>White, Medical Ministry, p. 300.

<sup>3</sup>Tsutomu Sensaki, "Local Church Elders Receive Instruction," Far Eastern Division Outlook, May 1977, p. 9.

presentations. One was a Bible study on the office of elders (1 Tim 3) by Senzo Nagakubo, president of JMC; and the other was on smooth human relationships in the church by Tsuneyoshi Watanabe, director of the Kanto Section.<sup>1</sup>

The large number of church elders who attended was impressive because many of them were well educated and some of them were professional people. After this meaningful meeting, these church elders were aroused and began to be more active in their church activities. I firmly believe that one of the tasks of the Union is to develop a systematic program of training church elders for the missionary work. Because it is said:

The local elder must be one recognized by the church as a strong religious and spiritual leader, and must have a good reputation "with them that are without." In the absence of a pastor, he is the religious leader of the church.<sup>2</sup>

#### Association of All Japan Church Elders

On June 4-6, 1982, the second church elders' meeting of the Union was held at Shalom Hakone, a retreat house donated by a patient of the TSH to the Union.<sup>3</sup> Thirty-two church elders came from six sections of the country. Representatives from the Union were Yonezo Okafuji, president; Takashi Shiraishi, secretary; Tsuneyoshi

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<sup>1</sup>Tsutomu Sensaki, "Report of the First All Japan Church Elders' Meeting," Adventist Life, April 1977, p. 13.

<sup>2</sup>Seventh-day Adventist Church Manual, p. 82.

<sup>3</sup>Regarding the detailed story about the donation of this retreat house, see "Shalom Hakone," Adventist Life, November 1983, p. 36.

Watanabe, lay activities director; and Shinobu Imamura, associate treasurer.

The main topics on the agenda at the meetings were the issue of becoming a conference and the coming general session of the Union. These church elders were able to deepen their understanding of conference status through these meetings. Regarding the general session, they requested the Union to increase the number of lay delegates among the official delegates and the number of laymen on the executive committee of the Union.<sup>1</sup>

Another significant event during the meeting was the organization of church elders. The Association of All Japan Church Elders was formed on June 5 and approved to choose its president from the Kanto Section, which had the largest number of church elders. Since the Kanto, Chubu-Kansai, Nishinippon, and Okinawa Section already had associations for each section, the Hokkaido and Tohoku Sections were encouraged to organize the same.<sup>2</sup>

#### Establishing of Mission Study Committee

In June 1977, the Union executive committee voted to establish Senkyo Kenkyu Iinkai (Mission Study Committee) composed of

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<sup>1</sup>The number of lay delegates of the Thirtieth General Session increased greatly and the number of laymen among the executive committee of the Union was changed from three of twenty-seven to six of twenty-eight after the general session ("Thirtieth General Session of the SDA Japan Union Mission, Independence and Solidarity," Adventist Life, March 1984, pp. 4, 8).

<sup>2</sup>"Birth of Association of All Japan Church Elders," Adventist Life, September 1982, p. 22.

five members.<sup>1</sup> Although the need of a mission institute had been suggested several times previously, it had not come to reality because of insufficient personnel and funds.

The task of this committee was basically to study the situation and to guide the direction concerning the work of the Union. The first meeting of the committee listed themes to be studied: organization and function of the Union, problems of each institution and their solutions, measurement for efficiency of evangelism, factors of church growth, education of pastors and fostering personnel, problems of youth and their solutions, problems of women and their solutions, methods of evangelism, current issues of marriage, Sabbath, and religious liberty, and their solutions, and laymen's participation in the church administration. Among them, the committee chose two themes to study: (1) an updated analysis of church strength; and (2) the problems of youth and their solutions, including an updated research on the graduates of Saniku Gakuin Senior-High School.<sup>2</sup>

Senkyo Senryaku Kaigi (Mission Strategy Council) had already been organized in 1971, but it disappeared after the reorganization of the Union in 1974. It was revived under the new name, Mission Study Committee in 1977. This committee was succeeded by Ninon Dendo

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<sup>1</sup>The five members were: Kenji Soneda, secretary of the Union; Tsuneyoshi Watanabe, director of the Kanto Section; Takashi Shiraishi, youth director of the Union; Toshio Yamagata, radio speaker of the VOP; and Minoru Hirota, editor of the JPH ("Mission Study Committee," Adventist Life, September 1977, p. 2).

<sup>2</sup>"Mission Study Committee," Adventist Life, September 1977, pp. 2, 26.



Senryaku Kaigi (Japan Evangelism Strategy Council) whose first council was held on December 15, 1980.<sup>1</sup> This new council was renamed Senkyo Kenkyu Sho (Mission Study Institute) after another reorganization of the Union during the Thirtieth General Session in 1983.<sup>2</sup> After the Japan Union Conference was born in 1985, the Union executive committee finally established Senkyo Kenkyu Shitsu (Mission Study Office) in 1986 with Tadaomi Shinmyo its first director.<sup>3</sup> Thus, the SDA Church in Japan has felt a constant need of strengthening mission in the country.

Transference and new factory  
of San-iku Foods

In 1977 the executive committee of the Union reported that the Union had purchased 3,000 tsubo of land (106,740 square feet) near Nagaura Station in Chiba-ken for San-iku Foods. Since JMC was going to move from the Naraha campus to the Otaki campus, San-iku Foods had been looking for land. The building plan included a food factory and storage, a research office, and a business office with total floor space of 790 tsubo (28,169 square feet).<sup>4</sup>

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<sup>1</sup>"Report of Executive Committee," Adventist Life, October 1981, p. 2.

<sup>2</sup>"Report of Executive Committee," Adventist Life, March 1984, p. 2.

<sup>3</sup>The Union executive committee appointed me the first director of two newly organized offices: Mission Study Office and Bunsho Kanri Shitsu [Archives Office] (Yukio Yokomizo to Tadaomi Shinmyo, December 23, 1985).

<sup>4</sup>"From Votes of Executive Committee," Adventist Life, December 1977, p. 2.

On November 2, 1977, the ground breaking ceremony of San-iku Foods was held.<sup>1</sup> On September 13, 1978, the new factory of San-iku Foods was officially opened at Sodegaura-machi, Chiba-ken, with between 100 to 200 guests, including community leaders, suppliers, and customers besides Yonezo Okafuji, president of the Union. The humanitarian work of Harry W. Miller<sup>2</sup> was praised by Gill Griffs, American Soya Bean Association representative for the Far East.

This new factory had three sections: a Soyamilk plant; vegetable protein manufacturing section; and a bakery. There were fifty-three workers producing and distributing a variety of thirty-eight products.<sup>3</sup>

Since the expansion of the factory in the new location, the work of San-iku Foods has grown consistently.<sup>4</sup> It has contributed to the church in providing vegetarian products and jobs for its members. From the evangelistic perspective, it also has contributed to wiping

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<sup>1</sup>"Ground Breaking Ceremony of San-iku Foods," Adventist Life, January 1978, p. 28.

<sup>2</sup>Harry W. Miller (1879-1977), nicknamed "China Doctor," was a missionary doctor to the Orient for seventy years, first coming to the East in 1903 as a missionary to China. He is remembered fondly in many roles--nutritionist, scientist, inventor, educator, administrator, fund-raiser, and author ("Harry W. Miller, M.D., 1879-1977," Far Eastern Division Outlook, January-February 1977, p. 2).

<sup>3</sup>Tsutomu Sensaki, "Japan Opens New Factory," Far Eastern Division Outlook, February 1979, p. 10; "Completion of New Factory of San-iku Foods," Adventist Life, March 1979, p. 28.

<sup>4</sup>Regarding the detailed story of San-iku Foods, see "Report '83 San-iku Foods," Adventist Life, June 1983, pp. 3-10.

out prejudice and increasing a better image of the church through the health foods.

Numerical growth and decline of  
San-iku Foods, 1976-1985

Table 27 shows the statistical report of San-iku Foods in 1976-1985, and the graph in figure 21 indicates the trend of some factors concerning the food factory. As a whole, the total number of employees has increased steadily from 1978 to 1985 both in the number of full and part time employees. The total number of products increased, except in 1983, and was rapid in 1982 when eleven of its own new manufactures were added. Sales increased well in 1976-1982 during the health food boom in the country, and it never declined during the ten year period. In fact, sales more than doubled in this decade. The slow growth of 1982-1983 might be due to the stagnation of the health food boom or competition with other health food factories.

Japanese workers in the  
office of the FED

In November 1977, the annual council of the FED appointed Masao Uruma, general manager of San-iku Foods, to also be director of world foods service for the FED, while continuing his job at San-iku Foods and continuing to live in Japan.<sup>1</sup>

At the end of 1980 Shozo Tabuchi, dean of students at JMC, was appointed by the FED to be associate director of education for

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<sup>1</sup>"Annual Council of the FED Was Held," Adventist Life, February 1978, p. 2.

TABLE 27

STATISTICAL REPORT OF SAN-IKU FOODS,  
1976-1985

| Year | No. of Employees |           | No. of<br>Own<br>Manufac-<br>ture | Products<br>Other<br>Manufac-<br>ture | Sales<br>(Yen) |
|------|------------------|-----------|-----------------------------------|---------------------------------------|----------------|
|      | Full Time        | Part Time |                                   |                                       |                |
| 1976 | -                | -         | -                                 | -                                     | 448,447,043    |
| 1977 | -                | -         | -                                 | -                                     | 518,958,033    |
| 1978 | 43               | 12        | -                                 | -                                     | 559,935,257    |
| 1979 | 47               | 15        | 35                                | 9                                     | 635,208,808    |
| 1980 | 51               | 16        | 33                                | 15                                    | 771,198,594    |
| 1981 | 54               | 17        | 41                                | 12                                    | 858,593,318    |
| 1982 | 54               | 18        | 52                                | 16                                    | 973,708,183    |
| 1983 | 56               | 16        | 50                                | 17                                    | 988,778,512    |
| 1984 | 54               | 24        | 53                                | 22                                    | 1,050,813,492  |
| 1985 | 58               | 20        | 52                                | 24                                    | 1,103,925,872* |

SOURCE: Shinji Asano to Tadaomi Shinmyo, April 3, 1987; Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1979-1985).

\*If US\$1.00 is equivalent to 200 yen, 1,103,925,872 yen is US\$5,519,629.36.

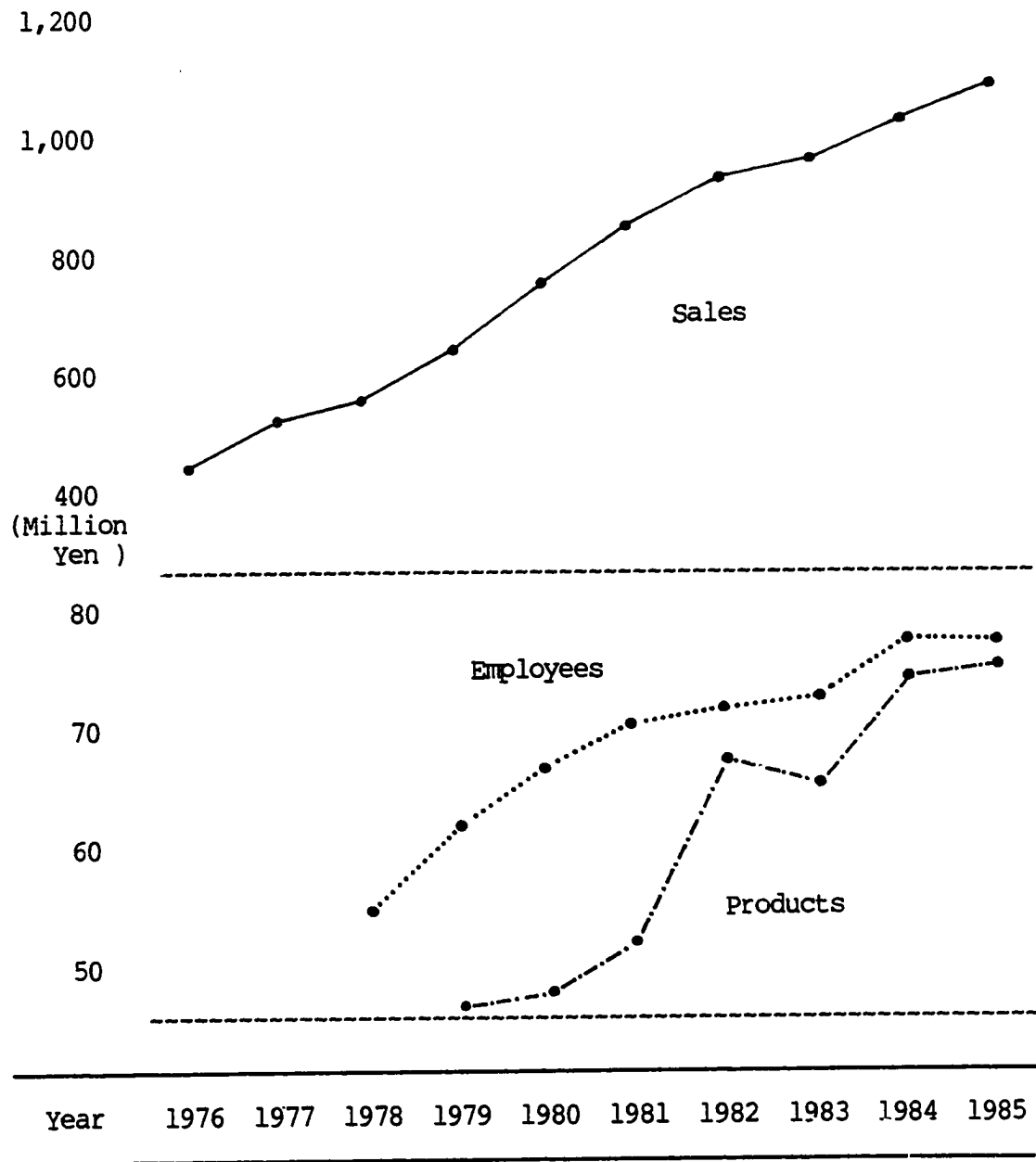


FIGURE 21: Trend of San-iku Foods, 1976-1985.

SOURCE: Shinji Asano to Tadaomi Shinmyo, April 3, 1987; Annual Statistical Report of the Seventh-day Adventists (Washington, D. C.: General Conference of Seventh-day Adventists, 1979-1985).

the division. He and his wife went to Singapore as the first Japanese departmental worker of the FED to stay on the division compound.<sup>1</sup>

In 1985 Minoru Inada, pastor of the Amanuma Church, moved to Singapore as associate director of church ministry of the FED.<sup>2</sup>

Thus the time has come for the Japanese to serve as departmental workers for the FED. On the other hand, a Filipino worker, B. J. Mary, was already appointed to be temperance secretary of the FED in 1970.<sup>3</sup>

#### Twenty-Ninth General Session of the Union

On December 6-10, 1978, the Twenty-Ninth General Session of the Japan Union Mission was held under the theme "Rei ni Moe, Shu ni Tsukae" (Fired by the Spirit and Serving to the Lord) at Hakone Gora Hotel in Kanagawa-ken with 196 delegates from all over Japan. Representatives from the FED were: W. T. Clark, president; R. C. Thompson, assistant treasurer; R. B. Grady, Sabbath School director; and Lorraine Felker, associate education director.

After hearing about the church's activities for the last four years and discussing the agenda presented, the delegates confirmed the following five points. (1) During this general session

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<sup>1</sup>Far Eastern Division Outlook, August 1981, p. 2; Susumu Yamaguchi, "From Executive Committee," Adventist Life, February 1981, p. 2.

<sup>2</sup>"personal Glimpses," Far Eastern Division Outlook, January-February 1986, pp. 5, 6.

<sup>3</sup>D. A. Roth, "Transition . . . New Far Eastern Division Staff," Far Eastern Division Outlook, July 1970, pp. 2-3.

it was often emphasized that the Japanese church needed to grow from "the receiving church to the giving church." Therefore they confirmed that the church needs to become more autonomus and to be more overseas "mission-minded." (2) This general session stressed repeatedly that lay evangelism is the key to success in the evangelization of Japan. All delegates recognized the importance of the role of the church elder and systematic door-to-door visitation in each church, and reaffirmed the need to develop a strong lay evangelism. (3) In the last few years the Union had continuously engaged in big projects, like the transference of Saniku Gakuin (JMC) and the selling of the Harajuku property, and the delegates believed that the providential hand of God had worked during these years. On the other hand, they saw the unexpected large expense for the building projects<sup>1</sup> from the Development Fund of Japan Evangelism. This cost overrun was partially due to the social and economic situation of the country. The delegates accepted the statement from the Union executive committee which said that the large expense was not the will of the committee. In the future the Union would have to overcome expected financial difficulties, but all the delegates confirmed to share the pain and to go forward with prayer. (4) Since various projects were completed, it was confirmed that every officer in all areas of the Union, section director, institution, and department should carry out with his best effort the greatest task,

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<sup>1</sup>See the subhead "Opening of a new academy, Hiroshima Saniku Gakuin" in Educational Work of this chapter.

"soul-winning and evangelism" which was committed to the church by the Lord Jesus. (5) This general session confirmed the goal that Japan would become a Union Conference of the Union Mission by the next general session.

Although the top administrators of all institutions remained in their same positions, new section directors, departmental directors, and executive committee of the Union were appointed. During the session an ordination service was conducted and six pastors were ordained to the gospel ministry.<sup>1</sup>

This general session of the Union was significantly important in the history of the SDA Church in Japan, because the delegates of the session wanted the Union to gain conference status by the next session. Thus, from this session, the Union began again to be involved in the task of organizational structure.

#### Evaluation of the Union's organization

On December 15-16, 1980, the Japan Evangelism Strategy Council was held at the Union office. One of the topics was evaluation of the Union's organization which had been done in 1974. The contents of the discussion included: reflection of section system, revival of mission status, possibility of two missions, departmental work both in section and mission, good and bad points of centralization related to church growth, training of administrative and secretarial workers, personnel replacement throughout the Union,

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<sup>1</sup>"Report of Twenty-Ninth General Session of the Union," Adventist Life, February 1979, pp. 1, 2, 6, 7, 13.



financial possibilities, merit and demerit of reorganization, role and function of section director, good and bad points of Japan's reorganization in relation to the world organization, and effective utilization of personnel.<sup>1</sup>

It was good for the Union to evaluate its organization to see whether or not it had functioned well. The fact that the revival of the mission system and the possibility of two missions were discussed meant that something was wrong in the centralized organization. As a whole, this type of organization were against the modern trend of decentralization.<sup>2</sup>

Senior citizens' home, Shalom

Will of an inpatient of the TSH

In April 1981, Jiro Watanabe, an inpatient of the TSH and president of Maruni Watanabe Kensetsu Gaisha (Maruni Watanabe Building Company), proposed that he would donate to the hospital his 956 tsubo (34,076 square feet) property in Koganei-shi, Tokyo. He had been greatly impressed by the dedicated service of C. D. Johnson and Takaharu Hayashi, director and associate medical director of the hospital, and of the nurses. His proposal was accepted by the Union executive committee on April 14. He died at the age of seventy-four on December 7, 1981. Since his will stated that the property was to be used for the good of society by the TSH, the Union

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<sup>1</sup>Susumu Yamaguchi, "From Japan Evangelism Strategy Council," Adventist Life, March 1981, p. 2.

<sup>2</sup>John Naisbitt, Megatrends (New York: Warner Books, 1982), pp. 97-129.

voted to establish a special care senior citizens' home—a great need in the country at that time. According to law, the Union had to build the home within two years after the death of the donor.<sup>1</sup>

#### Opening of senior citizens' home

In June 1982, the property in Koganei was sold, and in July the Union bought a new piece of property at Hayamizu in Yokosuka-shi, Kanagawa-ken. The price of the new land, 425,000,000 yen (US\$1,700,000.00), was paid for from the sale of the Koganei property. On December 25, 1983, the Union contracted with the Seibu Kensetsu Kabushiki Gaisha (Seibu Building Company) to construct the home at a total cost of 370,000,000 yen (US\$1,480,000.00).

On December 2, 1983, the ground breaking ceremonies of Shalom, a senior citizens' home, were held at the Hayamizu property. The building was completed by the end of June 1984; it had fifty beds and a total floor space of 506 tsubo (18,055 square feet). On August 1, the home began to accept applications. Special guests at the opening ceremonies were Seiichi Tagawa, self-government minister of Japan, and Kazuo Yokoyama, mayor of Yokosuka-shi. The building was paid for by the sale of the Koganei property, and an appropriation from the nation, prefecture, and city. The operating budget is all

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<sup>1</sup>"Process to Completion of Senior Citizens' Home," Adventist Life, April 1984, pp. 6-10; Suzushi Watanabe, "Mr. Jiro Watanabe," Adventist Life, April 1984, p. 11; "At Last Senior Citizens' Home Started," Adventist Life, October 1984, pp. 6-8.

paid for by the local government, so this home is managed differently from other SDA institutions.<sup>1</sup>

Although a group of senior citizen homes, Eriya Kai (Elijah Association), was operated by the SDA laymen and aided by the Union, Shalom was the first denominational senior citizens' home in Japan. The home will contribute to raising the image of our church if it maintains a good reputation. However, we should note the following council:

The light which the Lord has given me has been repeated: It is not best to establish institutions for the care of the aged, that they may be in a company together. Nor should they be sent away from home to receive care. Let the members of every family minister to their own relatives. When this is not possible the work belongs to the church, and it should be accepted both as a duty and as a privilege.<sup>2</sup>

#### Dedication of house church

For more than ten years Genji Hirokawa, an SDA layman and a recognized authority on sound technique who had contributed to the design of Japan's bullet train, had opened his home in Yotsuya for church meetings and gatherings. Yotsuya is a residential area of affluent, influential people in the central part of Tokyo.

After the organization of the Yotsuya Church in 1969, the

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<sup>1</sup>"Start of Senior Citizens' Home," Adventist Life, February 1984, pp. 1, 2; "Report from Executive Committee," Adventist Life, April 1984, p. 2; "Process to Completion of Senior Citizens' Home," pp. 6-10; Watanabe, "Mr. Jiro Watanabe," p. 11; "At Last Senior Citizens' Home Started," pp. 6-8; Yonezo Okafuji, "Address: Challenging Place for Unlimited Love," Adventist Life, October 1984, pp. 9-13.

<sup>2</sup>White, Testimonies for the Church, 6:272.

church group gave serious consideration to constructing a church building, but land was extremely expensive. A plan was conceived whereby a building could be constructed that would accommodate both a church and a home for G. Hirokawa. This was carried out.<sup>1</sup>

On September 26, 1982, the Yotsuya Church building was dedicated in the presence of Yonezo Okafuji, president of the Union. The land and building were shared by both the Union and G. Hirokawa. The Union bought ten tsubo (355.8 square feet), one third of the land, from G. Hirokawa. The first floor of the three story building was for the church while the second and third floors were for the Hirokawa's home.

In the history of the SDA church, this building was the first to accommodate both the house of a private owner and a church owned by the Union. The building is designed to look like a real church, even to a cross on it.<sup>2</sup> When I visited Hong Kong in 1979, I preached in a SDA church which was located in an apartment building of several stories. This type of chapel seems to be one way of establishing church buildings in large cities where the price of land is extraordinarily high.

In fact, in June 1986, Kiyoshi Nemoto, church elder of the

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<sup>1</sup>Susumu Yamaguchi, "A New Church for Tokyo," Far Eastern Division Outlook, April 1983, p. 6; "Completion of Yotsuya Church Building," December 1982, p. 2; Susumu Yamaguchi, "Report of Executive Committee," Adventist Life, February 1982, p. 2.

<sup>2</sup>Regarding the detailed story of the Yotsuya Church, see Genji Hirokawa, "Way of Church Building in Large Cities," Adventist Life, May 1983, pp. 10-13.

Sagamihara Church, built Shalom Sagamihara, an apartment house of twenty-five rooms and dedicated the best room for the church activities.<sup>1</sup> On July 27, 1986, the Adachi Church was organized with thirty-four members. Simultaneously its church building was dedicated on the yard of Hisao Seki, the church elder.<sup>2</sup> These churches are called house churches, and are similar to those found in the primitive church (Acts 5:42; 12:12). I have preached at all these churches and I know how much these laymen have dedicated themselves to God. They prove the statement, "He who loves Christ the most will do the greatest amount of good. There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."<sup>3</sup>

Preparation for union  
conference status

Appointing survey commission

On December 13-16, 1981, the executive committee of the Union voted to officially request the FED to appoint a survey commission so that the Union might become a conference. Yonezo Okafuji, president of the Union, understood that this was the first step in the process

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<sup>1</sup>"Kiyoshi Nemoto," Adventist Life, August 1986, p. 35.

<sup>2</sup>"The 100th Church," Adventist Life, October 1986, p. 2;  
"Hisao and Toshiko Seki," Adventist Life, October 1986, p. 35.

<sup>3</sup>Ellen G. White, The Desire of Ages (Mountain View, California: Pacific Press Pub. Assn., 1952), pp. 250, 251.

of the Union being approved as a conference in the Thirtieth General Session of the Union in November 1982.<sup>1</sup>

#### Postponement of general session

On September 14, 1982, the Union executive committee gave approval to changing the date of the Union general session from November of 1982 to sometime in 1983. The GC asked the Japan Union to postpone the general session because it needed more time to survey the conference issue of Japan.<sup>2</sup>

#### Problems of the Union without local missions

On October 5-12, 1982, the autumn council of the GC was held at the Philippine International Convention Center in Manila, Philippines. During this council the Japanese delegates found a serious obstacle to Japan becoming a union conference. After the reorganization in 1974, Japan was allowed to maintain the status of the Japan Union Mission in spite of having no local mission. Japan would lower from the Japan Union Mission to the Japan Union of Churches in the 1985 GC session in New Orleans, the United States. In other words, the number of official delegates from Japan to the GC session would be decreased and the president of the SDA Church in Japan would no longer be an executive member of the GC. Also Japan would have to pay more tithe to the FED. Thus the officers of the

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<sup>1</sup>"News Snippets," Far Eastern Division Outlook, May 1982, pp. 11, 12; Yonezo Okafuji, "Time of Dependence to Time of Independence," Adventist Life, May 1982, pp. 6-8.

<sup>2</sup>"Report of Executive Committee," Adventist Life, November 1982, p. 2.

Union began to think of returning to the original organization, but to improve it with some of the good points<sup>1</sup> of the reorganization.<sup>2</sup>

Two local conferences and  
one local mission

During the All Japan Worker's Meeting on November 12-16, 1982, held at Amagi Sanso (Hotel) in Shizuoka-ken, the issue of becoming a conference was discussed enthusiastically and the plan of the Union was presented. It had been seven years since the reorganization of the Union, and the weak points of it as well as the strong ones had gradually appeared. The weak points were: (1) Lack of clarity as to the function of the section director; (2) Sections did not have right of autonomy, even though local administration was expected by the churches, and (3) the reorganized system might not train administrative workers. Thus the Union began to think of having three local entities: North Japan Conference, South Japan Conference, and Okinawa Mission. In addition, the Union planned to organize local conferences first, and then to attain a union conference status.<sup>3</sup>

On March 8, 1983, the executive committee of the Union

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<sup>1</sup>Good points were: (1) an adjustment of the financial differences of the local missions, (2) smooth exchange of personnel between the local missions, and (3) strengthening of the departmental work in the Union. Although soul-winning work was emphasized under the reorganization, the outcome was not significant ("Listening to Secretary of the Union: Manila Council and Japan Conference," Adventist Life, February 1983, pp. 8-10).

<sup>2</sup>Ibid.

<sup>3</sup>Takashi Shiraishi, "Attaining Conference," Adventist Life, March 1983, pp. 14, 15. Regarding strong and weak points of the reorganization, see also "Conference," Adventist Life, August 1983, pp. 7-10.

requested the FED to approve the organization of two local conferences and one local mission in the Union; the request was accepted by the division in June. The GC planned to approve the union conference status of Japan in 1985, if the Japan Union Mission operated successfully.<sup>1</sup>

Although the reorganization of the Union had some strong points, as a whole it seemed to suppress the autonomy of the sections. For example, the Kanto Section was composed of strong churches both in membership and in finance, but it was not able to plan nor carry out its own building projects because it did not have administrative authority. The organization might have frustrated church members in strong sections, so the time had come to reorganize the section system.

#### Reorganization of the Union again

On November 27-30, 1983, the Thirtieth General Session of the Union, held under the theme "Independence and Solidarity," met at the Amagi Sanso (Hotel) in Shizuoka-ken. There were 250 attendants including guests: G. R. Thompson, secretary of the GC; R. I. Gainer, treasurer of the FED; and T. C. Kim, assistant secretary of the FED.<sup>2</sup>

In his address, Yonezo Okafuji, president of the Union, emphasized independence of the Union: "The time of dependence is over. We have said farewell to a receiving church and we have become

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<sup>1</sup>"Report of Executive Committee," Adventist Life, June 1983, p. 15; Takashi Shiraishi, "Progressive Report of Conference," Adventist Life, March 1984, pp. 7, 8.

<sup>2</sup>Susumu Yamaguchi, "Local Conferences Organized in Japan," Far Eastern Division Outlook, April 1984, p. 9.



a giving church. The conscious time for independence also passed away. Now, we are going to walk in the way of independence both in name and in reality." In terms of making two local conferences and one local mission, he insisted, "This present structure [section system] should not return to the previous structure [mission system]. We should not commit the foolishness of sectionalism again."<sup>1</sup>

At this session the Japan Union Mission was reorganized into two local conferences and one local mission: East Japan Conference, West Japan Conference, and Okinawa Mission. The first session of the East and West Japan Conference elected Yukio Yokomizo and Shinsei Kondo, respectively, as their presidents. Tsuneyoshi Watanabe was appointed president of the Okinawa Mission.<sup>2</sup>

This general session was significant because it gave birth two local conferences, and the administrative power of the Union would now be shared by three local offices.

#### Conference status of Japan Union

On December 5-7, 1984, the Special General Session of the Japan Union Mission under the theme "Independence and Solidarity" was held at Amagi Sanso (Hotel) in Shizuoka-ken with 170 delegates from the East and West Japan Conferences and the Okinawa Mission. There were representatives from the higher levels of denominational organization: Don Roth and Frank Jones, associate secretary and

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<sup>1</sup>Yonezo Okafuji, "Report of Thirtieth General Session of the Union," Adventist Life, March 1984, pp. 5, 6.

<sup>2</sup>Yamaguchi, "Local Conferences Organized in Japan," p. 9.

assistant treasurer of the GC, respectively; and Winston T. Clark and R. I. Gainer, president and treasurer of the FED.

The main purpose of this special constituency meeting was the formation of the Japan Union Conference and selection of the officers and executive committee. The officers elected for the Japan Union Conference were: Yukio Yokomizo, president; Minoru Hirota, secretary; and Tadashi Oinuma, treasurer.<sup>1</sup> Since Y. Yokomizo had been president of the East Japan Conference, this conference called Takashi Shiraishi, former secretary of the Union, as its president.<sup>2</sup>

On the final day of the session, all the delegates agreed with the following proclamation regarding the establishment of the Japan Union Conference:

1. We appreciate the Lord, the GC, and the FED for their guidance and support of the SDA Church in Japan. After attaining conference status, while we keep our independence we will play a role in world missions and contribute to it as a member of the world-wide SDA family.

2. Evangelism of the Japanese people who have their unique cultural background and religious consciousness should be carried out initially by Japanese who have been born and raised in this country. Therefore each church, conference, mission, and institution must deepen mutual understanding and solidarity so that we may dedicate ourselves to the evangelization of our country.

3. Our church has learned from the model set by our Lord Jesus Christ, who first met people where they were and responded to their needs and then he showed them the way of salvation. We as Adventists believe in salvation of the total man therefore we want to strengthen our role and function as a "servant church" and respond to the needs of our community. Soul-winning is

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<sup>1</sup>Ray James, "Japan Attains Conference Status," Far Eastern Division Outlook, January-February 1985, p. 7; "Special General Session of the Union Was Held," Adventist Life, March 1985, p. 1.

<sup>2</sup>"Executive Committee Report," Adventist Life, March 1985, p. 15.

actually accomplished through front line evangelism--namely every church member using his gifts for soul-winning in the churches and institutions. Therefore, the Union, local conferences, and mission support each church so that its initial evangelism may be practiced effectively.<sup>1</sup>

The awakening of the national workers and laymen was significantly revealed in this proclamation. (1) They mentioned the Japanese culture and religion which are crucial issues for the Christians in the country. (2) They recognized every institution as a soul-winning agency. (3) They noticed that they were able to participate in evangelistic work according to their gifts. (4) They also agreed that each church could have its own evangelistic plan. All these points are signs that the Japanese SDA Church went forward from "evangelism of translation" to its "autonomous evangelism." Thus this Special General Session was truly "a meaningful time in the history of the Japanese SDA Church"<sup>2</sup> and "a memorable session in its history."<sup>3</sup>

According to Y. Yokomizo, the goal of the Union Conference was to vitalize local churches and to make them independent. He said also that the authority of the Union would be transferred to the local conferences or mission as far as it was possible.<sup>4</sup>

The fact that Japan became a union conference meant that both

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<sup>1</sup>"Proclamation of the General Session after the Formation of Japan Union Conference," Adventist Life, March 1985, p. 2.

<sup>2</sup>W. T. Clark, "Congratulations," Adventist Life, March 1985, p. 4.

<sup>3</sup>Yonezo Okafuji, "Greetings," Adventist Life, March 1985, p. 4.

<sup>4</sup>"Listening to President: Goal of the Union," Adventist Life, May 1985, pp. 3-5.

in name and reality the Union entered into the time of independence. Although Japan was the second union conference in the FED,<sup>1</sup> it seemed to be slow in attaining conference status when we consider its long history and the financial strength.<sup>2</sup>

Unique church building  
in Hiroshima

On December 18, 1984, the new seven-story Hiroshima Church was opened in Hiroshima-shi. This new church building provided the following: a kindergarten on the first floor, a worship room and a meeting room on the second floor, a balcony, a fellowship hall with well-equipped kitchen, and a large "tatami" (Japanese style) room on the third floor, faculty housing for the kindergarten and elementary schools, and the parsonage on the fourth to seventh floor. The total floor space was 613.04 tsubo (21,811.96 square feet) and the total cost was 289,700,000 yen (about US\$1,158,800.00). At this time, the Hiroshima Church had 182 students for the six-grade church school and 263 for the kindergarten which were located on the same compound as the church.<sup>3</sup>

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<sup>1</sup>On December 6-10, 1983, Korea became the first union conference in the FED (Ottis Edwards, "First Union Conference Organized," Far Eastern Division Outlook, February 1984, pp. 1, 3).

<sup>2</sup>In 1983 the church membership of the Japan Union was only 2.1% of the same in the FED, but the total tithe from Japan was the highest, 27.3% of the same in the FED. To the contrary, the South Philippine Union Mission had the largest membership in the FED (25.4%), but its total tithe was 7.6% of the same in the FED (R. I. Gainer, "Finances and the Church," Far Eastern Division Outlook, July 1984, pp. 6, 7; Seventh-day Adventist Yearbook [1985], p. 126).

<sup>3</sup>Bonnie J. Becraft, "New Hiroshima Church," Far Eastern Division Outlook, March 1985, p. 6; "New Hiroshima Church," Adventist Life, February 1985, pp. 30, 31; "Report of Executive Committee," Adventist Life, September 1983, p. 18.

The church building was unusual among SDA churches in Japan because there was a four-story apartment on the chapel. It was also unique for the church to construct such a huge building without selling its downtown property and moving to a countryside. The expansion program of the church was partially due to the successful operation of its church school and kindergarten which contributed 123,700,000 yen (about US\$494,800.00) toward the building cost.<sup>1</sup> The Hiroshima Church is really a lighthouse in the city; as Jesus said, "You are the light of the world" (Matt 5:14). I believe that the SDA Church should not often sell its church property in a city to get enough money both for buying land and constructing buildings in country, because in Japan as well as in America there are millions of people in large cities whom we have to reach. "The Lord desires a center for the truth to be established in the great, wicked city of New York."<sup>2</sup>

Newly organized churches,  
1976-1985

Eighteen churches were organized during 1976-1985 period (see table 28). Since fifteen churches had been organized during 1966-1975 period (see table 18), this decade produced three more organized churches than the previous decade. But, the average number of organized churches per year was less than two and that seems quite small.

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<sup>1</sup>"New Hiroshima Church," pp. 30, 31.

<sup>2</sup>White, Evangelism, p. 388.

TABLE 28

NEWLY ORGANIZED CHURCHES,  
1976-1985

| Year | Name of Organized Church         |                       |
|------|----------------------------------|-----------------------|
| 1976 | Okinawa Saniku (Feb. 28)         | Niiza (April 13)      |
| 1977 | Hiroshima Saniku Gakuin (May 21) | Tokushima (June 18)   |
| 1978 | Koenji (April 8)                 | Sodegaura (August 19) |
|      | Osumi Fukuyama (Sep. 2)          | Kasugabaru (Oct. 28)  |
|      | Kariya (Dec. 23)                 |                       |
| 1979 | Funabashi (Jan. 27)              | Akagi (June 30)       |
| 1980 |                                  |                       |
| 1981 | Kashiwa (Jan. 24)                | Tachikawa (Sep. 19)   |
|      | Oroku (Oct. 17)                  |                       |
| 1982 | Himeji (Sep. 11)                 | Chigasaki (Sep. 25)   |
| 1983 | Tokuyama (March 19)              | Urazoe (Nov. 12)      |
| 1984 |                                  |                       |
| 1985 |                                  |                       |

SOURCE: Adventist Life, the official paper of the Japan Union Mission, published monthly from 1976 to 1986.

All eighteen churches were organized before the reorganization of the Union at the end of 1983, so the distribution of the organized churches were: zero in Hokkaido Section; zero, Tohoku; eight, Kanto; two, Chubu-Kansai; five, Nishinippon; and three, Okinawa. Kanto Section had the largest church membership among the six sections, so it was no wonder that this section was able to organize the largest number of churches. The fact that there was no church organized during the 1984-1985 period seems to mean a lack of church planting strategy.

#### Summary

During 1976-1985, all top administrators of the Union and the institutions were replaced by national workers. In 1976 the Union sold 73.89 percent of Harajuku property in Tokyo and received a large amount of money. In 1977 the first church elders' meeting was held and in 1982 the association of All Japan Church Elders was organized. In 1977 the Union established the Mission Study Committee which was renamed several times in this ten-year period. In 1978 the new factory of San-iku Foods was constructed at the new location separate from the campus of JMC. In 1977 Masao Uruma was appointed as part-time director of world foods service of the FED. Shozo Tabuchi became full time associate education director of the division in 1980. The Twenty-Ninth General Session of the Union held in 1978 decided to aim for union conference status by the next session. In 1980 the Japan Evangelism Strategy Council evaluated the organization of the Union carefully and it continued to study the plan for the efficient work of the church in the country. Through a valuable

piece of property donated by one patient of the TSH in 1981, the first senior citizens' home of the Union, Shalom, was opened in 1984. In 1982 a house church was built in Tokyo and similar ones appeared later on. After a few years of earnest and careful preparation for the union conference status, the Japan Union Mission organized two local conferences and one local mission during its Thirtieth General Session (1983), and finally, in 1984, attained the union conference status during the Special General Session. In 1984 a unique, seven-story church building was completed in Hiroshima.

Thus this decade, 1976-1985, was busy in both construction of buildings and reorganization of the Union. However, Yonezo Okafuji, president of the Union, wrote as follows:

We have constructed many buildings and we may be able to delight in them. But we cannot substitute buildings for spiritual revival. . . . God expects spiritual revival in all institutions of the church.<sup>1</sup>

#### Evangelistic Work

In order to increase the efficiency of soul-winning, the new organization of the Union began to function from 1975. What programs were carried out for the six new sections and what was the outcome of the evangelistic work during the 1976-1985 period?

#### Literature evangelism and an English School

At the end of 1976, a company of twenty-nine baptized people met for church every week at the rented building of the SDA English

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<sup>1</sup>Yonezo Okafuji, "Greatest Project of the Church," Adventist Life, May 1978, p. 2.



School in Himeji-shi, a city of nearly one half million people in Hyogo-ken. This Himeji Company was a result of the combined effort of literature evangelism and the English School.

Usually when a new English School is started, an already established church has requested it, but in Himeji the school was started before the church. Although there was no SDAs in Himeji, the SDA English Schools of Japan offered to pay the rent for two literature evangelists to live and work there. In August 1973, Mrs. Araki and Miss Maeda began canvassing in Himeji and gave Bible studies to the people who showed interest. Later on, the English School was opened at a building which had been used as a sewing school and located only five minutes from the train station, an ideal place. The first two SMS, David Miller and Louis Reval, distributed 3,500 handbills for the first quarter and they found forty students. In a few years, the school grew from forty students to 126, from two SMS to three, and from five people attending church services to between twenty and forty. Thus the workers of the English School were working well with the church members. The director of the English Schools in Japan was Bruce Bauer.<sup>1</sup>

I have heard of the good work through the cooperation of the SDA English School and literature evangelism in Himeji, and I have actually been there to preach. The company was composed more or less of the young people and young adults who were connected with the English School.

In spite of the good beginning in Himeji it took nine years

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<sup>1</sup>Aletha Gruzensky, "English School Helps Begin Himeji Group," Far Eastern Division Outlook, January-February 1977, p. 7.

to organize the Himeji Church on September 11, 1982. This slow growth was probably due to the lack of mission strategy and leadership from the responsible office. The English School in Himeji itself declined both in the enrollment and baptisms: 596 students and one baptism in 1980; 461 students and one baptism in 1981; 355 students and no baptism in 1982; and 207 students and no baptism in 1983.<sup>1</sup>

This decline was evident in the other seven SDA English Schools as well. Bruce Bauer wrote:

In the past few years, the SDA English Schools seriously declined in terms of finance and there is no assurance whether or not we can continue to run the schools. There are a few reasons for the decline. English became generalized and it was not as unique as before. Many English schools with good equipment appeared, so there was severe competition between the schools.<sup>2</sup>

According to my connection with the Sapporo SDA English School in 1976-1978, it seems apparent that all of the SDA English Schools of Japan cannot survive without the support of local pastors and church members.

Numerical growth and decline of  
SDA English Schools, 1976-1985

Table 29 and figure 22 show the numerical growth and decline of the SDA English School from 1976 to 1985. The total number of schools was eight or nine during this ten year period.<sup>3</sup> The total

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<sup>1</sup>"A Report of the Thirtieth Japan Union Mission Session," p. 37.

<sup>2</sup>Ibid.

<sup>3</sup>In 1976 there were eight SDA English Schools at Sapporo, Chiba, Ogikubo, Osaka, Kobe, Himeji, Hiroshima, and Kagoshima. In 1978 another school was opened at Harajuku, but in 1980 the one in Sapporo was closed (SDA English School to Tadaomi Shinmyo, April 28, 1987).

TABLE 29

STATISTICAL REPORT OF SDA ENGLISH  
SCHOOL, 1976-1985

| Year | Student<br>Missionaries | Average<br>Enrollment | Bible Students<br>per week | Students<br>Baptized |
|------|-------------------------|-----------------------|----------------------------|----------------------|
| 1976 | 30                      | 1,214                 | 271                        | 2                    |
| 1977 | 33                      | 1,305                 | 333                        | 11                   |
| 1978 | 34                      | 1,423                 | 479                        | 22                   |
| 1979 | 38                      | 1,584                 | 461                        | 22                   |
| 1980 | 39                      | 1,452                 | 352                        | 14                   |
| 1981 | 36                      | 1,283                 | 267                        | 16                   |
| 1982 | 35                      | 1,183                 | 258                        | 12                   |
| 1983 | 34                      | 1,187                 | 265                        | 8                    |
| 1984 | 39                      | 1,221                 | 376                        | 27                   |
| 1985 | 35                      | 1,196                 | 337                        | 7                    |

SOURCE: SDA English School to Tadaomi Shinmyo, April 28, 1987.

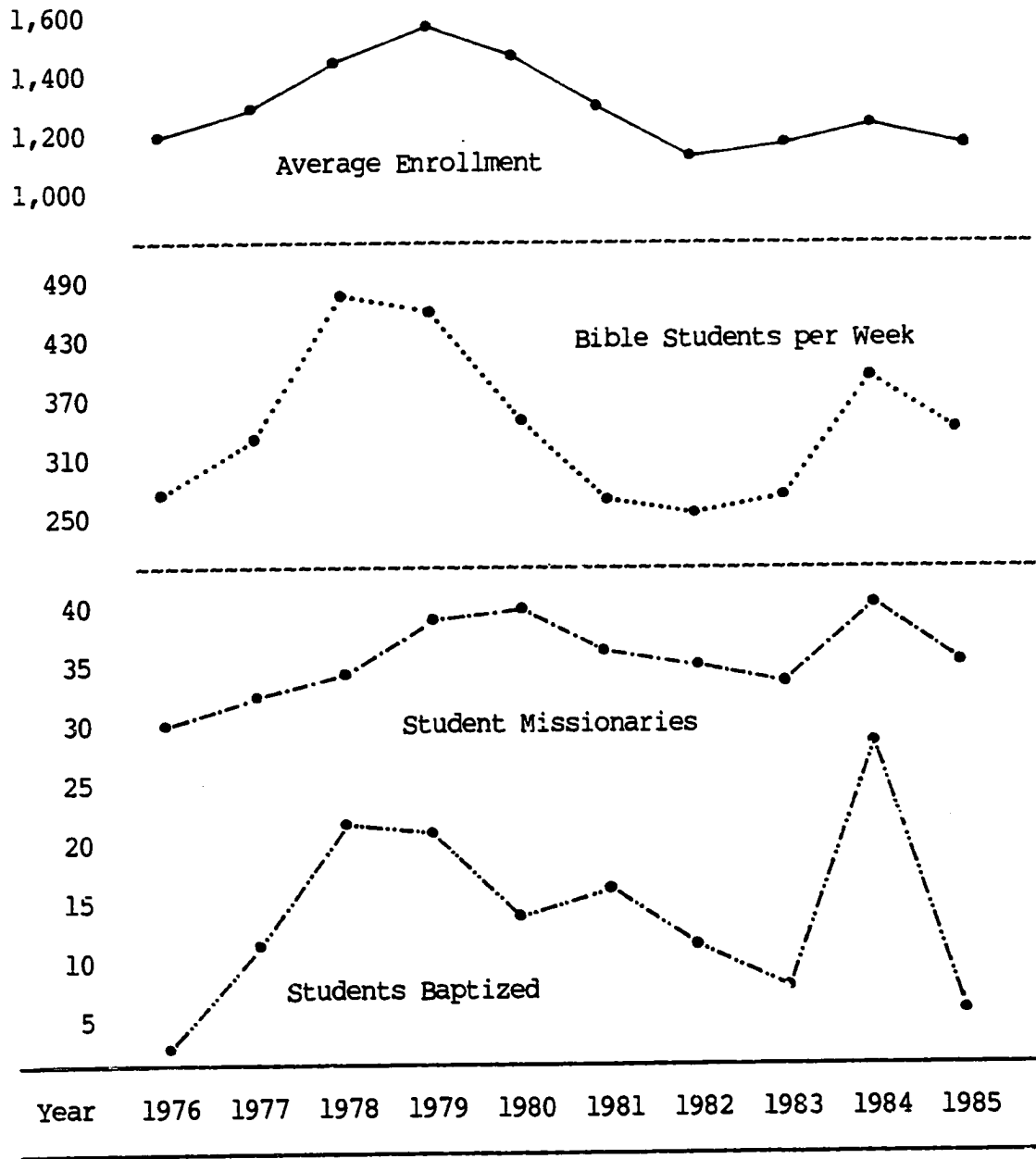


FIGURE 22: Trend of SDA English School, 1976-1985.

SOURCE: SDA English School to Tadaomi Shinmyo, April 28, 1987.

number of SMS increased slightly from 1976 to 1980 but decreased gradually from 1981-1985 except for 1984. Of course, the number of SMS was affected by the average enrollment which grew consistently from 1976 to 1979, but declined year after year in 1980-1982 and stagnated during 1983-1985.

The SMS held Bible classes for the English students. The total number of Bible students per week increased rapidly from 1976 to 1978, decreased rapidly in 1979-1981, and stagnated during 1982-1983. Although it grew well in 1984, it declined again in 1985. Its growth and decline was undoubtedly influenced by the average enrollment. The total number of students baptized through the English Schools grew quickly from 1976 to 1978, and fluctuated in 1980-1985. The large number of baptisms in 1984 was due to the large number of Bible students that year. It is reasonable that the graph in figure 22 shows a similar curve between the Bible students and the students baptized because baptisms come from Bible students.

#### Anti-smoking movement

First non-smoking car in the  
National Railroad Service

In September 1976, the National Railroad Service provided the first non-smoking cars on long distance trains. This was the first action taken by a public organization to prepare a non-smoking area for the sake of non-smokers. This great change was mainly due to the efforts of the SDA Church. The church members were encouraged to write letters requesting a non-smoking car, particularly on the Shinkansen (bullet trains). Hundreds of cards and letters were sent

to the main office of the National Railroad Service in Tokyo, consequently the first non-smoking car appeared in the country.

Since then the climate in regard to smoking has greatly changed. In June of 1978, domestic airlines started to prepare a non-smoking section on every flight. Also the Ministry of Health recommended that all public hospitals provide a smoking room, and that smoking should not be allowed any where in the hospitals except in the smoking rooms.<sup>1</sup>

#### Nation-wide anti-smoking campaign

On April 9, 1978, leaders of eleven anti-smoking groups in Japan came together at the TSH and formed the "Japan Council on Anti-Smoking." Takashi Shiraishi of the Japan Temperance Society was chosen as the chairman of this council which decided to hold a nation-wide anti-smoking campaign on June 4, the first day of the Kankyo Shukan (Environmental Week), a week to emphasize the improvement of the environment. In seventeen places all over the country on this day different groups had various programs. The Japan Temperance Society held demonstrations on the streets in thirteen cities from Hokkaido to Okinawa and distributed 20,000 handbills. There were PFCs which also joined in the demonstration. Consequently, these demonstrations were reported in many newspapers and were broadcast on national television. Additionally, Five-Day Plans were conducted in four cities in June of that year.<sup>2</sup>

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<sup>1</sup>Takashi Shiraishi, "First No-Smoking Car in Japan," Far Eastern Division Outlook, November 1978, p. 7.

<sup>2</sup>Takashi Shiraishi, "Nation-Wide Anti-Smoking Campaign in Japan," Far Eastern Division Outlook, October 1978, p. 3.

The SDA Church has taken the initiative in the anti-smoking movement in Japan, and this fact has made a good impression on conscientious people whom the church might not reach through ordinary evangelistic meetings.

We should unite with other people just as far as we can and not sacrifice principle. This does not mean that we should join their lodges and societies, but that we should let them know that we are most heartily in sympathy with the temperance question.

We should not work solely for our own people, but should bestow labor also upon noble minds outside of our ranks. We should be at the head in the temperance reform.<sup>1</sup>

Although the anti-smoking movement in Japan is still behind in comparison to America, the movement truly has influence in the nation.

#### Evangelistic approach to Christmas meeting

During the Christmas season of 1976, the Nago Church held a "Citizens' Christmas meeting" one evening at Kyoiku Kaikan (Education Hall) in the center of Nago-shi, Okinawa. Although there was a charge for the meal ( 500 yen [US\$1.75] for a vegetarian supper), 151 people including the mayor, the chairman of municipal assembly, two members of the prefectural assembly, the president of the Lions Club, the head teacher of a public senior-high school, and a manager of a company attended. These leading men of the city were purposely invited by the church pastor, Saburo Arakaki. The special guest speaker was Toshio Yamagata, radio pastor of the VOP.

After the mayor's address to the audience, the church presented him with 50,000 yen (US\$174.83) for the welfare work of the city. Christmas songs were provided by a quartet from the senior-

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<sup>1</sup>White, Temperance, p. 220.

high school in JMC, and T. Yamagata gave an impressive Christmas message during a candle light service. A VOP Bible Correspondence Course graduation ceremony for twenty individuals was also held. They received certificates from T. Yamagata. This Christmas event was widely publicized by Ryukyu Shinpo, one of the two major newspapers in Okinawa. The Nago Church planned to conduct an evangelistic meeting with T. Yamagata in March of 1977.<sup>1</sup>

T. Yamagata's motives for starting a Citizens' Christmas celebration were very reasonable: (1) Christmas had been indigenized in the Japanese society. (2) The Christmas season was one in which people of the higher classes might accept an invitation of the church without hesitation. T. Yamagata expressed his burden to reach them by quoting from Ellen G. White's writings:

Let the Lord's messengers bear this in mind. To the shepherds of the flock, the teachers divinely appointed, it should come as a word to be heeded. Those who belong to the higher ranks of society are to be sought out with tender affection and brotherly regard. Men in business life, in high positions of trust, men with large inventive faculties and scientific insight, men of genius, teachers of the gospel whose minds have not been called to the special truths for this time-- these should be the first to hear the call. To them the invitation must be given.<sup>2</sup>

(3) The Citizens' Christmas established good public relations for the church and thus its members were encouraged to share their faith when they saw a good response from the general public.

Since 1976 T. Yamagata has conducted the Citizens' Christmas meeting every year in various places, following a program similar to

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<sup>1</sup>Saburo Arakaki, "Citizens' Christmas Sponsored by Nago Church," Adventist Life, March 1977, p. 27.

<sup>2</sup>White, Christ's Object Lessons, p. 230.



that in Nago. One thing that changed was the admittance charge which increased to 2,000-3,000 yen (US\$8.00-12.00) over the eight years. In 1983 T. Yamagata held fifteen Citizens' Christmas meetings during the Christmas season with 3,000 people attending, 2,000 of them being non-believers including three mayors and other members of the higher classes. Thus the Citizens' Christmas meeting has become popular in our churches and has been conducted by speakers other than Yamagata. It has also given an opportunity for young SDA musicians to perform their music before a large quality audience.<sup>1</sup>

Vegetarian restaurant  
operated by laymen

Manna in Tokyo

In 1977 Yasuke Nagaoka said, "Organic food and vegetarianism are just as popular in Japan at this time any place else in the world." He was an SDA layman and had been in the vegetarian restaurant business in Tokyo for thirteen years (he owned the restaurant "Manna," which received its name from the Bible).

An indication of the interest in healthful eating was the free publicity which this restaurant received in some of the country's popular magazines: for example, Shukan Asahi, weekly news magazine; Hoseki, a monthly magazine of economics; and Shukan Yomiuri, a weekly magazine. In this restaurant, people were able to listen to the King's Heralds quartet and look at the SDA magazines in both English and Japanese.<sup>2</sup>

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<sup>1</sup>"Listening to Dr. Toshio Yamagata: Make Christmas Evangelistic," Adventist Life, September 1984, pp. 13, 14.

<sup>2</sup>"Vegetarian Restaurant Is Popular in Tokyo," Far Eastern Division Outlook, May 1977, p. 8.

## Vegetarian in Osaka

On February 20, 1983, "Vegetarian," the first vegetarian restaurant in Osaka, was opened by a group of SDA lay people. The restaurant was a former gambling den in the basement of a large office building in downtown Osaka, just a five-minute walk from the SDA Osaka Center. Although "Vegetarian" was supported by members of the four Osaka and Kobe churches, it was largely the product of Takehiro Nabekura's faith and vision. While he was the chief of over sixty stockholders and president of "Vegetarian," he was also head of his own cable manufacturing company and an elder of the Osaka Center Church. During the opening ceremony, Kensaku Yasui, retired pastor, gave congratulations, and T. Nabekura spoke on the purpose of the restaurant.

This fifty-seat restaurant had an attractive sales display of SDA books and periodicals. Some unique programs it sponsored were a Tea Time, a song-fest and Bible study held each Friday evening conducted by members of the Osaka Center Church, and free health drinks were provided; and an English Hour from 3:00 to 4:00 p. m., Monday to Thursday, which was a relaxed and informal friendship-making session with dinners conducted by SMS and the young Japanese staff from Osaka SDA English School. "Vegetarian" employed ten SDA young people as workers of the restaurant.<sup>1</sup>

Since the Japanese are interested in health food, there

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<sup>1</sup>Tom Becraft, "Vegetarian Restaurant Opens in Gamblers' Den," Far Eastern Division Outlook, June 1983, pp. 4, 5; "Idea of City Evangelism, Gospel Vegetarian Restaurant," Adventist Life, June 1983, p. 13.

should be vegetarian restaurants in various places in the country.

This idea was encouraged by Ellen G. White.

God has declared that sanitariums and hygienic restaurants should be established for the purpose of making known to the world His law. The closing of our restaurants on the Sabbath is to be a witness that there is a people who will not for worldly gain, or to please people, disregard God's holy rest day. These restaurants are to be established in our cities to bring the truth before many who are engrossed in the business and pleasure of this world.<sup>1</sup>

I admire the two SDA laymen who started the vegetarian restaurants, one in the center of Tokyo and another in downtown Osaka. Since I visited both restaurants, I know how well accepted they are by the people. Later, the restaurant in Osaka was purchased by a self-supporting institution, Akagiyama Gakuen in Gunma-ken.

#### Sabbath School evangelism

##### Child Evangelism Seminar

On May 8-10, 1977, the Child Evangelism Seminar of the Union was held at JMC in Naraha with over 100 delegates from all over the country. The guest speakers were T. M. Ashlock, associate Sabbath School director of the GC, and Paulene Barnett, representative of child evangelism of the FED. The contents of the seminar were psychology of children, counsel of Ellen G. White, and practical techniques related to child evangelism. Shigeru Tsukayama, Sabbath School director of the Union, was responsible for the seminar.<sup>2</sup>

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<sup>1</sup>White, Medical Ministry, p. 306.

<sup>2</sup>Shigeru Tsukayama, "Blessed Child Evangelism Seminar," Adventist Life, July 1977, p. 27.

All Japan Sabbath School  
Superintendents Meeting

The year 1983 was designated by the FED as the Year of Sabbath School, so on February 4-6, an All Japan Sabbath School Superintendents Meeting was held at Amagi Sanso (Hotel) in Shizuoka-ken. The guest speakers were Robert B. Grady and Paulene Barnett, FED director and associate director of Sabbath School. Masukazu Kamoda, Sabbath School director of the Union, prepared the meeting. Under the themes "School of Studying Joyfully" and "School of Communicating Joyfully," about ninety superintendents discussed the following topics in five groups: school of studying joyfully, school of communicating joyfully, deep interest in the students, and cooperation with pastors.<sup>1</sup>

It is becoming more difficult for the church to reach modern children with the Bible in Japan. They are so busy studying for school and are surrounded by a very secular environment. In the church, there is another problem of adult church members who tend not to attend the Sabbath School regularly, even though they may come to the church service. Thus the success of evangelism through the Sabbath School seems to depend on making the Bible attractive to non-SDA children and improving the Sabbath School for adults within the church.

Evangelistic campaign in Tokyo  
by a black preacher

From October 9-14, 1978, a "Seisho wa Kataru" (Your Bible

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<sup>1</sup>"All Japan Sabbath School Superintendents Meeting Was Held," Adventist Life, May 1983, p. 28.

Speaks) campaign was held at Yamano Hall (with a seating capacity of 900) in Yoyogi, Tokyo. George Rainey, a Black evangelist from the Southern California Conference in America, was the guest speaker. His meetings were translated by Akira Yamaji, pastor of the Amanuma Church. There were 820 attendants including 290 non-SDAs on the opening night.

This campaign continued at the Amanuma Church from October 15-29. Simultaneously, from October 9-29, a similar campaign was being conducted at 10:00 a. m. at the SDA Harajuku Center by the same preacher and interpreter. From October 31-November 4, G. E. Knowles, lay activities director of the GC continued the campaign with the same interpreter at the Amanuma Church during the All Japan Laymen's Congress. The average attendance was 473 including 163 non-SDAs, and 1,360 names of non-SDAs were listed.

The total budget for the campaign was 9,600,000 yen (US\$33,566.43) and three-fourths of that came from the FED. The campaign prepared 200,000 handbills, 10,000 posters, and 1,200,000 letters of invitation. The three most effective instruments for getting people to the campaign were: invitation by relatives and friends, 656 persons; invitation letters mailed, 174; and posters, 161.<sup>1</sup>

As far as I can learn, this was the first campaign conducted by a Black preacher in the Union. He was well received by the

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<sup>1</sup>"Japan's Forward Look," Far Eastern Division Outlook, April 1979, p. 7; "Tokyo Crusade," Adventist Life, August 1978, p. 2; "Tokyo Crusade," Adventist Life, September 1978, p. 2; "Tokyo Crusade Is Drawing Near," Adventist Life, October 1978, p. 28; Sekiman Kim, "Tokyo Crusade Report," Adventist Life, January 1979, p. 16.

Japanese. The fact that there were no baptisms immediately after the campaign was due to the Japanese church custom. In Japan every evangelistic campaign has been considered as only a step for getting people into the baptismal class.

All Japan Laymen's  
Congress in 1978

On October 31-November 4, 1979, an All Japan Laymen's Congress was held at the Amanuma Church in Tokyo under the theme "Becoming Witnesses of Jesus." There were 114 representative laymen and about forty pastors from all the SDA churches. During the congress the delegates stayed in twenty-five different places, namely homes of pastors and laymen in the Kanto Section or dormitories at the TSH. The guest speakers were G. E. Knowles and M. T. Bascom, lay activities directors of the GC and the FED, respectively.

In the morning the delegates learned the methods of territorial assignment and visitation, and in the afternoon they practiced what they had learned through visiting the community people. In the evening, evangelistic meetings were conducted at the Amanuma Church by G. E. Knowles. On Sabbath, the final day of the congress, there were approximately 1,200 people present including the believers of the Kanto Section at the Shinagawa Bunka Kaikan (Shinagawa Cultural Hall) for the worship service. Among them 315 pledged on the decision cards to spend a few hours every week in door-to-door evangelism after the congress.<sup>1</sup>

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<sup>1</sup>Yukio Yokomizo, "All Japan Laymen's Congress Was Held," Adventist Life, January 1979, p. 16; Tsutomu Sensaki, "Japan Lay Congress," Far Eastern Division Outlook, March 1979, p. 14.

A new insight for me was the detailed plan of the territorial assignment for each divided group of the church. In fact, this method became popular among the churches and the door-to-door evangelism was strongly promoted by the lay activities department of the Union for several years. Since this laymen's congress such a large gathering of laymen for a congress or training school with missionary speakers has not again been held until 1987.

#### Television evangelism

On Saturday afternoon of October 6, 1979, the SDA Church in Japan began airing the American Faith for Today "Westbrook Hospital" television series in Japanese at a station on Okinawa. At the end of each program Akira Yamaji, TV speaker, and Mrs. Junko Hirai, camera assistant, had a brief dialogue about the film presented and offered subscriptions to the Japanese Signs of the Times magazines, Bible correspondence courses, and other books and pamphlets. The television series in Okinawa finished in December, and the result was sixty-four who sent in cards requesting additional material.<sup>1</sup>

This project was possible because the GC and FED made available to the Union a sum of US\$100,000.00 to be used in 1979 for TV evangelism. Since time and personnel were limited in the Union and the Japanese liked to watch American dramas, it was decided to use the thirteen "Westbrook Hospital" films. The VOP asked the "3-A Kobo" dubbing studio with professional actors to produce a Japanese sound track for the series. On the other hand, the host segment of

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<sup>1</sup>Akira Yamaji, "Japan Radio-TV," Far Eastern Division Outlook, May 1980, p. 12.

the series was video-taped in the VOP studio.<sup>1</sup> Besides in Okinawa, the "Westbrook Hospital" films were aired from nine different stations: HBC (Hokkaido), January-March of 1980, 141 responses; Channel 12 and Sun channel (Tokyo), April-June of 1980, 93 and 147 responses; Ishigaki Cable Vision (Ishigaki), April-May of 1980; Rakusei Cable Vision (Kyoto), June-August of 1980; Kinki (Kansai), November-December of 1981, 61 responses; CBC (Nagoya), April-June of 1981, 50 responses; RCC (Hiroshima), October-December of 1982, 27 responses; Minaminippon TV (Kagoshima), January-March of 1983, 63 responses.<sup>2</sup>

This was the second time the church had broadcast on television since 1967 when they had the health programs. In spite of the large amount of money to produce and broadcast the films in Japanese, the responses seems to be very small. It is indispensable to study how to increase the response for a future TV program. At the same time, video tape recorders have become quite popular in Japan, so the SDA Church needs to utilize this modern equipment more often instead of buying expensive TV commercial hours.

#### New projects of VOP work

##### VOP schooling

On April 4, 1976, the VOP Bible Correspondence Course held its first schooling at the Tokyo Central Church for the VOP students in the Tokyo area. At that time there were more than 2,000 VOP

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<sup>1</sup>Steve Mosley, "Japan Television," Far Eastern Division Outlook, January 1980, p. 6.

<sup>2</sup>"A Report of the Thirtieth Japan Union Mission Session," p. 23.



students in Japan, and eighty-four of them came to the schooling with the lunch fee of 700 yen (US\$2.45). The main programs were the Bible lectures "Nature in the Bible" by Toshio Yamagata, radio pastor; and "Biblical Archaeology" by Tsuneyoshi Watanabe, director of the Kanto Section.<sup>1</sup>

#### VOP Bible Camp

On July 24-28, 1980, the VOP Bible Camp was held at Keisenjuku, a retreat house, in Gunma-ken with thirty-six attendants. Special speakers were: Akira Yamaji, radio pastor; and Tetsuya Yamamoto, head teacher of Hiroshima Saniku Gakuin Senior-High school. The aim of this camp was to give an opportunity to the students of VOP Bible Correspondence Course to meet the VOP radio pastor and other staff members and to study the Bible with them.<sup>2</sup>

#### Thirtieth Anniversary of VOP Radio Broadcasting

On August 1, 1982, the Thirtieth Anniversary of the VOP Radio Broadcast was celebrated at the SDA Harajuku Center in Tokyo. Representatives of Japan's radio and television industry joined in the celebration together with past radio speakers and church representatives. M. G. Townend, communication director of the FED, was the special guest speaker for this occasion.

One of the guests was Kiyoshi Ogawa, director of the Christian Audio Visual Center in Japan. He commended the VOP for

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<sup>1</sup>Toshio Yamagata, "VOP Correspondence Course Schooling," Adventist Life, October 1976, p. 15.

<sup>2</sup>Susumu Yamaguchi, "VOP Bible Camp," Adventist Life, October 1980, p. 28.

thirty years of the radio broadcasting. He was proud of the VOP on behalf of not only the Adventist Church but also all Christian churches in Japan. During this anniversary meeting Hisao Seki, a layman, announced that some lay volunteers had organized the Association of Supporting the Voice of Prophecy Radio Broadcasting so that the VOP might continue its radio program.

A. Yamaji was the speaker-director of the VOP and was ably assisted by Mrs. Junko Hirai. Masukazu Kamoda was a regularly featured speaker on a VOP's program for children, and Kyoichi Miyazaki gave practical advice on healthful living.<sup>1</sup>

#### Video Seminar for pastors and laymen

On January 21-24, 1985, an educational Video Seminar was held by the VOP at its studio on the Union compound. The teachers of this seminar were Toshio Omine, a veteran producer and camera-man, and two of his staff members. Omine's documentary, "The Korean," won the grand prize award at the Berlin Film Festival. Twenty attendants, pastors and laymen, came to learn how to develop appealing and professional videos for wide usage. Because most churches had video decks and many church members had players in their homes, they could invite friends and neighbors in for video Bible studies. Thus there was great possibilities for evangelism and public relations through video.

During the seminar the participants were divided into groups of three and sent out with cameras to film "Yokohama, the Port."

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<sup>1</sup>M. G. Townend, "30 Years of Japanese Broadcasting," Far Eastern Division Outlook, October 1982, p. 2; "Thirtieth Anniversary of VOP Radio Broadcasting," Adventist Life, October 1982, p. 2.

Each group spent hours editing their two-to-four hour film tape into a 7-10-minute concise documentary with narration and sound effects. On the last day, the final product of each group was shown to the entire group and critiqued by them and the three teachers.<sup>1</sup>

#### Telephone evangelism of the VOP

On June 1, 1985, a new telephone evangelism service of the VOP started in five major cities of Japan: Sapporo, Tokyo, Nagoya, Osaka, and Naha. If "Dial Hikari to Tomo ni" was called, a short speech similar to the daily VOP broadcast, "Hikari to Tomo ni" (Together with the Light), was available and could be heard twenty-four hours a day. A. Yamaji, VOP radio pastor, was the speaker for this new mini-talk every day.

This special telephone evangelism was advertized through pastors and pamphlets distributed by local churches. The results of the first month of the service in each city were: Sapporo, 325 calls; Tokyo, 1,009; Nagoya, 246; Osaka, 297; and Naha, 897.<sup>2</sup>

During the ten years, 1976-1985, the work of the VOP progressed well and extended its work to new areas. This advancement was due to the experienced and gifted staff of the VOP. Regarding the video evangelism, our church in Japan needs to produce films of evangelistic series or Bible study series systematically and rent

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<sup>1</sup>"Video Seminar," Far Eastern Division Outlook, April-May 1985, p. 11; "First VOP Video Producing Seminar," Adventist Life, May 1985, p. 17.

<sup>2</sup>"Dial-The-Light Phone Service Begun in Japan," Far Eastern Division Outlook, September-October 1985, p. 13.

them to local churches or laymen so that they can use the video films for winning souls.

### Music evangelism

#### Pitch Pipe concert tour

The "Pitch Pipe" quartet was born at JMC in 1970 when the members were the college students: Hiroshi Fujimoto, Motomu Sasaki, Hideo Kometani, and Shoichi Somekawa. After their graduation three became SDA school teachers and one a KAH worker.

In 1977 this quartet and Tsutomu Sensaki, associate youth director, made a successful concert tour throughout South Japan and held more than twenty concerts with evangelistic messages. On August 17-30, 1978, they made a tour to North Japan and Hokkaido. Those who attended were impressed by the beautiful harmony of "Pitch Pipe" and the message of T. Sensaki. For twelve concerts they drove 5,000 kilometers (3,125 miles) from Tokyo to the northernmost church, Kushiro.<sup>1</sup>

#### American VOP team visits Japan

On the evening of November 4, 1979, an overflow crowd of 900 came to hear H. M. S. Richards, Jr., and the King's Heralds quartet at Yamano Hall in downtown Tokyo. The quartet sang a number of gospel songs and spirituals and H. M. S. Richards, Jr., gave a short gospel presentation.

Graduation certificates were presented to 133 adults and 21 children who had finished various VOP correspondence course.

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<sup>1</sup>Tsutomu Sensaki, "Pitch Pipe Concert Tour," Far Eastern Division Outlook, January 1979, p. 3; idem, "Possibility of Music Evangelism," Adventist Life, January 1978, p. 15.

After the program the King's Heralds were surrounded by many young people eager for autographs of the quartet whom they had enjoyed so often on the radio.<sup>1</sup>

As far as I know, the Pitch Pipe quartet was started by imitating the King's Heralds quartet. During the first FED Festival of Faith in Baguio city, Philippines, in December of 1979, the two quartets sang together before the large audience. When I commented to Richards what a privilege this was for Pitch Pipe, he replied that we need to encourage our young people.

PFC, effective instrument  
of youth evangelism

All Japan Pathfinder Camporee

On August 4-8, 1978, the All Japan Pathfinder Camporee was held at Uwano Highland Camp Site in Hyogo-ken. Winston De Haven, youth director of the FED, and Yonezo Okafuji, president of the Union, were the special guests with about 740 members from 33 clubs from all over the country.

During the five days Pathfinders enjoyed outdoor exercises, study of nature, preparation of meals, swimming, campfires, and other activities. Each club presented a model exercise before the total group. There were 134 members who received new pins and badges. The Pathfinder program in Japan played a very important role in the evangelistic work, because about seventy or eighty percent of the members were from non-Adventist homes and some were

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<sup>1</sup>Steve Mosley, "VOP Team Visits Japan," Far Eastern Division Outlook, April 1980, p. 4.

actually baptized through the influence of the Pathfinder activities.<sup>1</sup>

#### All Japan Pathfinder Staff Training Courses

On February 9-11, 1980, more than sixty staff members participated in the All Japan Pathfinder Staff Training Course at the Union office and headquarters' (Kamenokoyama) church. Participants came from as far north as Hokkaido and as far south as Okinawa; among them were pastors and ministerial students who expected to intern that year.

The daily programs were mainly divided into two sessions: lectures by Tadaomi Shinmyo, youth director of the Union, based on Pathfinder Staff Training Course (Japanese edition), and practical demonstrations of drill, knot-tying, signals, and tent-pitching.

At that time there were forty PFCs among ninety-two churches and about 1,100 Pathfinders in the Union. The number of the clubs was increasing year after year.<sup>2</sup>

#### Overseas camp of Japanese PFC

On July 23-27, 1981, the Japan and Guam Friendship Camp was held at Guam Adventist Academy on the island of Guam. This was the first overseas camp for the Japanese PFC. Seventy-four Japanese Pathfinders flew to join about forty-five Guam Pathfinders. The

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<sup>1</sup>Tsutomu Sensaki, "Japan Pathfinder Camporee," Far Eastern Division Outlook, January 1979, p. 11; idem, "Pathfinder," Adventist Life, December 1978, pp. 14, 15.

<sup>2</sup>Tadaomi Shinmyo, "Japan Pathfinder Staff Training," Far Eastern Division Outlook, May 1980, p. 15; idem, "Let Us Organize PFC at Every Church," Adventist Life, May 1980, p. 28.

responsible representative for each group was G. Ray James, president and youth director of the Guam-Micronesia Mission, and T. Shinmyo.

The main program started with a Friday evening vesper and campfire at the SDA beach. On Sabbath morning Sabbath School and church service were held in the academy gymnasium; jungle hiking was scheduled in the afternoon, and sunset worship and a cultural program were in the evening. A Pathfinder Fair was held on Sunday morning. Besides these programs, the Japanese group enjoyed a sightseeing tour, swimming, and shopping.<sup>1</sup>

On December 20-27, 1984, fifteen members of the Hakodate PFC in Hokkaido had an International Friendship Hakodate-Palau PFC Camp at Palau Island in the Pacific Ocean.<sup>2</sup>

#### All Japan Pathfinder Camporee with 931 campers

On July 29-August 2, 1982, the Third All Japan Pathfinder Camporee was held at Tomoyama Campsite in Mie-ken under the motto of "Get Young Power to Our Church!" There were 931 campers from forty Japanese clubs and one Guam club. This was the largest participation in the history of the PFCs in Japan. At the opening ceremony, special guests included H. Nishimura and Y. Hirakawa, mayor and educational director of the town, respectively; B. U. Donato, youth director of the FED; Yonezo Okafuji and Takashi Shiraishi, president and secretary of the Union, respectively. This historical camporee had been prepared by T. Shinmyo since April 6, 1980.

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<sup>1</sup>Tadaomi Shinmyo, "Japan-Guam Pathfinder Friendship Camp," Adventist Life, December 1981, p. 25.

<sup>2</sup>Yoshikazu Watanabe, "International Friendship Hakodate-Palau PFC Camp," Adventist Life, June 1985, pp. 11, 12.

The campers stayed in their own tents and cooked meals three times a day. They enjoyed a variety of programs: flag-raising, exercise, morning and evening worship, swimming, drilling, flag signalling, first-aid, weather study, plant study, art, rock study, Bible study, and campfire. During the camporee, typhoon number ten attacked the campsite, so all campers, with the cooperation of the town officials, had to escape to a nearby public elementary school building. From the evening after the Sabbath on July 31, until midnight of the following day, it rained the proverbial "cats and dogs" with strong winds. But the camporee programs were continued at the school gymnasium and the Pathfinders went back to their homes on August 2 with the sun shining brightly in a blue sky.<sup>1</sup>

During this time the PFC in Japan became really active and also began to have relationships with foreign clubs. In terms of evangelism by gifts, PFC gives a place for the SDA young people to be involved in church activities. Furthermore, the program of the PFC is a very successful method of witnessing to non-Christian children and their parents in Japan.

#### First Festival of Faith in the FED

On December 4-8, 1979, the first Festival of Faith in the FED was held at the new Baguio Convention Center, Baguio city in the Philippines with 1,118 delegates and twenty-five guests in attendance. This great program was planned and executed by Winston

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<sup>1</sup>Tadaomi Shinmyo, "Japan Camporee," Far Eastern Division Outlook, December 1982, p. 10; "The Third All Japan Pathfinder Jamboree," Adventist Life, October 1982, p. 28.



De Haven, youth director of the FED, and his team of union and local mission youth directors.

There were featured speakers: H. M. S. Richards, Jr., supported by the VOP King's Heralds quartet; David Taylor, lecturer in Religion at Pacific Union College; and Leo Ranzolin, associate youth director of the GC. Ronald C. Hoover, associate pastor of Azure Hills Church, California, was the guest organist.

During the Festival of Faith, sixteen workshop instructors, each a specialist in his field, lectured on various aspects of evangelism: public and personal evangelism, music, campus ministry, youth camping, health and temperance ministry, and using the mass media. Each afternoon was set aside for personal witnessing in the streets of the city and home visitation. Through this witnessing approach hundreds of non-SDA youth came to the evening programs. D. Taylor started a major full scale city-wide evangelistic crusade as follow-up to the personal witnessing of delegates at the conclusion of the Festival of Faith.

It was encouraged to hold a union-wide Festival of Faith in each union of the FED during 1980.<sup>1</sup>

It was really an unforgettable experience for me to attend this great gathering with forty-four young people from Japan, because we were richly blessed by every program. Especially I felt satisfaction after long-term preparation for the Festival of Faith, as I saw the active involvement of Japanese delegates in singing and

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<sup>1</sup>M. C. Townend, "F.E.D. Festival of Faith," Far Eastern Division Outlook, March 1980, p. 2; Shinmyo, Seinenkai Yakuin Mini Sankosho, pp. 70-72. Regarding the stories of Japanese participants, see "Voice of Youth Who Participated in the Festival of Faith," Adventist Life, April 1980, pp. 3-9.

sharing their faith before the large congregation. I learned that confrontation with a different oversea culture or society gives a great impact to youth in their thinking.

#### First Festival of Faith in Japan

On August 3-10, 1980, Japan's first Festival of Faith, sponsored by the youth department of the Union, was held on the Hiroshima Church compound with more than eighty young people from all parts of the country. Twenty other participants included the Union departmental directors, guest speakers, and staff members. There were seven goals for the Festival of Faith in Hiroshima: (1) to emphasize the responsibility of youth in our churches; (2) to present training for evangelism; (3) to engage in evangelism; (4) to encourage faith in the power of God; (5) to pray together; (6) to rededicate ourselves to the Lord; and (7) to gain a vision for youth activity in his or her own church.

The program in Japan followed the pattern of the FED Festival of Faith in the Philippines and included: Morning worship, workshops, practical evangelism such as singing downtown, visitation, colporteuring, street witnessing, music, evening worships, witnessing meetings, and physical exercise. Evangelistic meetings were conducted on each of the last three nights, sponsored by the JPH and featuring three special guest speakers, including a former Japanese Olympic marathon runner. One hundred seventy-two attended the first evangelistic meeting, and only a few less each of the succeeding meetings. In conclusion the Festival of Faith in Hiroshima made a strong impact on those participating. They were able to catch the

spirit of evangelism.<sup>1</sup> After the first Festival of Faith in Hiroshima, I conducted it for three years in different large cities: August 5-13, 1981, in the Sendai Church with 80 participants including B. U. Donato, youth director of the FED;<sup>2</sup> April 30-May 5, 1982, the Osaka Center Church (Osaka Evangelistic Center), 138 including Mike Stevenson, associate youth director of the GC, and B. U. Donato;<sup>3</sup> and August 1-8, 1983, the Naha Church, 194.<sup>4</sup> On August 2-6, 1984, instead of Festival of Faith, an All Japan Youth Congress was held at JMC under the direction of Akinori Kaibe, new youth director of the Union. About 130 attended including B. U. Donato.<sup>5</sup> I believe that young people can truly be a mighty army for God to finish His work.

#### Evangelism through welfare work

Raising funds and collecting clothes for the needy

By the end of April 1980, a total of 2,530,000 yen

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<sup>1</sup>Tadaomi Shinmyo, "Japan's Festival of Faith," Far Eastern Division Outlook, December 1980, pp. 11, 12; idem, "All Japan Festival of Faith," Adventist Life, November 1980, p. 28.

<sup>2</sup>Tadaomi Shinmyo, "Japan Festival of Faith," Far Eastern Division Outlook, December 1981, pp. 1, 2; idem, "All Japan Festival of Faith in Sendai," Adventist Life, November 1981, p. 26.

<sup>3</sup>Tadaomi Shinmyo, "Japan's Festival of Faith," Far Eastern Division Outlook, October 1982, pp. 11, 12; idem, "All Japan Festival of Faith in Osaka," Adventist Life, August 1982, p. 13.

<sup>4</sup>Tadaomi Shinmyo, "Japan Holds Festival of Faith," Far Eastern Division Outlook, November 1983, p. 7; idem, "All Japan Festival of Faith in Naha," Adventist Life, October 1983, pp. 14-17.

<sup>5</sup>Akinori Kaibe, "Reflection of All Japan Youth Congress," Adventist Life, November 1984, pp. 6-7.

(US\$10,540.00) was collected from all over Japan to aid Cambodian and Thai refugees. This money was sent to SAWS<sup>1</sup> in Thailand through the FED. Hearing about the suffering of Southeast Asia's refugees from television and newspapers, many people around Japan were moved with sympathy. The members of the SDA Church began visiting their neighbors to collect money for refugee aid.

One day the Union office received a check for 500,000 yen (US\$2,080.00) from an old gentleman. This man had been watching television with his small grandson when news of the Cambodian refugees and their suffering came on the air. The grandson watched the faces of starving children flashed on the screen just as he ate some candy. After a few moments the little boy got up, went to the TV, and offered his candy to the refugee children. The child's action moved the grandfather deeply, and he felt compelled to send the money as his gift to the refugee.

Besides money, two-thousand packages filled with used clothing were also collected by the end of April 1980 under the direction of Tsuneyoshi Watanabe, lay activities director of the Union. On May 17 a ship loaded with 500 of the packages left Yokohama Port for Jakarta and the refugees. Another shipment to the

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<sup>1</sup>SAWS is the abbreviation of SDA World Service which is an international relief organization established in 1956. SAWS is registered with U. S. AID of the United States Government and is eligible to accept surplus foods for distribution to needy people in developing countries. It also accepts reimbursement for ocean freight for shipment of such foods and of normal supplies such as clothing, bedding, medicines, and hospital and vocational equipment ("SDA World Service, Incorporated," SDA Encyclopedia, 1976 ed., 10:1335, 1336). SAWS was replaced by Adventist Development and Relief Agency (ADRA), International in 1983 (Seventh-day Adventist Yearbook [1984], p. 21).

Philippines was made in early June.<sup>1</sup> T. Watanabe wrote about the motivation for this welfare work as follows:

It is our hope and prayer that these gifts will be of some consolation to the desperate people in Southeast Asia. We also believe that practicing Christ's love, instead of just talking about it, can become an important element in evangelizing Buddhist Japan.<sup>2</sup>

1,300 tons of clothes for the  
Indochinese refugees

During a nationwide media blitz October 20-30, 1983, garments, blankets, and machines were donated by the Japanese populace for the Vietnamese, Cambodian, and Laotian refugees of Indochina. In these ten days both Yomiuri, Japan's number one vernacular daily newspaper with a nationwide distribution, and the National Broadcasting Corporation of Japan provided free, daily promotion and all media stories gave the JPH address as the official reception center for all contributions. Although the headlines proclaimed a ten-day goal of 1,000 tons, response exceeded expectations by many tons requiring an additional storage shed a city block long and a third as wide.

From start to finish this drive was a cooperative venture of several organizations: SAWS in Japan; Projects Asia, a non-profit organization; Association to Aid Indochinese Refugees (AAIR); and others. Mrs. Yukika Soma, president of AAIR, contacted the media and

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<sup>1</sup>Tsuneyoshi Watanabe, "Gift of Love for Refugees," Far Eastern Division Outlook, September 1980, pp. 1, 2; idem, "Interim Report of Helping Activity for Southeast Asia," Adventist Life, July 1980, p. 2.

<sup>2</sup>Ibid.

arranged for some volunteers to assist with the reception of the shipments at the compound of JPH.

The first shipment of 1,300 tons of this massive, record-breaking ten-day drive in Japan arrived in Indochinese refugee camps on the Thai-Cambodian border just in time for Christmas. Actual freight costs were paid by relief agencies in Indochina and Japanese donors. The office of AAIR received more than 20,000,000 yen (US\$80,000.00) during the ten-day campaign and the clothing reception center on the JPH also received funds. To help this project James J. Aitken, retired radio-television department director of the GC, was sent by the GC to join the Japan Union staff as assistant director of SAWS.<sup>1</sup>

#### Japanese response to African relief project

On July 7, 1985, during the opening banquet of the workshop of ADRA International at the Hilton Hotel, New Orleans, Louisiana, Robert Drachenberg, executive director of ADRA International, expressed appreciation for the US\$14,000.00 check presented by Kiyoshi Fujita, assistant director of ADRA/FED, raised by the Japanese church members for African relief.

Constant news and special reports of the African crisis through the mass media in Japan had a strong impact on the general public for many months. While the general public was enthusiastically taking part to help Africa's great needs, Masukazu Kamoda, department director of the East Japan Conference, wrote a

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<sup>1</sup>Tom Becraft, "People Helping People," Far Eastern Division Outlook, March 1984, pp. 1, 3, 4.

letter of appeal to the churches within the conference in December 1984. As the result, within a month or two, over 3,000,000 yen (US\$14,000.00) was collected through all possible means such as garage sales, street solicitation, and personal donations. The Okinawa Mission also contributed to this funds.<sup>1</sup>

These giving actions of the Union were one of the proofs that the Union was changing from a receiving church into a giving church. Since I helped in the first two projects in 1980 and 1983, I know the strong response both inside and outside of the church. This active welfare work in Japan for the oversea people was apparently due to the economic development of the country. K. Fujita said, "The Japanese people will respond to needs in other parts of the world when rightly motivated."<sup>2</sup> Welfare work can be one of the ways to show to the general public in Japan what Christianity is.

Talk this over, and do all in your power to secure gifts. We are not to feel that it would not be the thing to ask men of the world for means, for it is just the thing to do. This plan was opened before me as a way of coming in touch with wealthy men of the world. Through this means not a few will become interested, and many hear and believe the truth for this time.<sup>3</sup>

#### Promotion of Target 85 program

In 1981 the FED launched the Target 85<sup>4</sup> program throughout

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<sup>1</sup>Kiyoshi Fujita, "Japan Responds to African Relief Project," Far Eastern Division Outlook, September-October 1985, pp. 13, 14.

<sup>2</sup>Ibid.

<sup>3</sup>White, Welfare Ministry, pp. 281, 282.

<sup>4</sup>Target 85 is an earnest prayerful attempt: (1) to encourage each member to come to the Lord Jesus Christ personally for a finished work of grace upon his heart, (2) to train those who love the Lord for His service in seeking people for Christ, (3) to prepare

the division territories. According to the material prepared by the FED, there were three aims in Target 85: (1) to make every church a training school for door-to-door visitation and Bible study conducted by laymen, (2) to make each church start missionary work in a new field, and (3) to establish a new church. The FED aimed to increase the division membership from about 400,000 to 600,000 through Target 85 by 1985.

In Japan the emphasis was put on increasing the number of "truth seekers," because it was not rare for pastors to not have enough truth seekers even to give Bible studies. Without increasing the number of truth seekers there was no possibility of growth in the number of baptism. In Japan, generally, truth seekers come from our families, relatives, friends, colleagues, neighbours, and others with whom we have daily contact. Therefore our church members were encouraged to expand this circle of communication through use of their gifts which might be points of contact to the people.<sup>1</sup>

The goal of Target 85 in Japan was to double the total number of truth seekers in five years and to double the total number of annual baptism in five years. In order to achieve the goal in Japan, each year was designated to emphasize on each step of soul-winning: Sniriai Dendo (friendship evangelism), 1981; Bible Study, 1982;

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materials and plans that may be used throughout our territories in an explosion of evangelism, and (4) to encourage local planning, financing and implementation of evangelism in every one of the over 5,000 churches and companies of the FED (J. H. Zachary, "Target 85, Evangelism Explosion! Get Involved Today!" Far Eastern Division Outlook, January 1981, p. 1).

<sup>1</sup>Takashi Shiraishi, "What Is Target 85?" Adventist Life, March 1981, pp. 3, 4.



Decision, 1983; Training, 1984. Namely, if we want to lead people to baptisms, first, we have to be acquainted with them, second we need to give them Bible studies, third, we must help them decide to be baptized, and fourth, we train them to be soul-winners to continue the same step.<sup>1</sup> Each year from 1982 to 1985 was set aside by the FED for a different department: 1982 the Year of the Layman;<sup>2</sup> 1983 the Year of Sabbath School;<sup>3</sup> 1984 the Year of Youth;<sup>4</sup> and 1985 the Year of Church Growth.<sup>5</sup>

In the past, it had seemed that the FED had expected each union to practice the same thing produced by the division. This Target 85 was significantly meaningful because it encouraged local unions to apply the program and to make new plans according to the different situations of each countries. This program emphasized the effectiveness of small groups in churches and the use of gifts among members for church growth. These two ideas had already been carried out in other denominations.

#### Amazing Discoveries Crusade in Osaka

On September 18-20, 1985, an Osaka Crusade "Amazing Discoveries" was held three times a day at Sankei Hall in Osaka. The

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<sup>1</sup>"Target 85, Year of Sabbath School," Adventist Life, January 1983, pp. 3-5.

<sup>2</sup>"Seceond Year of Target 85, Year of Layman," Adventist Life, January 1982, pp. 3-6.

<sup>3</sup>"Target 85, Year of Sabbath School," pp. 3-5.

<sup>4</sup>Tadaomi Shinmyo, "Youth, Present Power and Future Leader," Adventist Life, January 1984, pp. 6-8.

<sup>5</sup>Shigeo Sugi, "Growth: Year of Summary and Plan," Adventist Life, January 1985, pp. 6-9.

speaker was Peter Jack, evangelist and former lay activities director of the FED, with his interpreter Kiyoshi Fujita, assistant director of ADRA in the FED. The evangelist utilized color slides and films in his presentation which was an attraction to the people. The total number of attendants each day was about 1,000 on the first day, 886 on the second day, and 698 on the third day. In three days nearly two hundred people applied for the VOP course.

From September 23-October 23, this crusade continued at the Osaka Center Church with the same speaker and other interpreters: Tokuo Hatanaka, pastor of the church, and Yasuki Miyamoto, ministerial intern. Twenty meetings were held at the church during this period, and the number of attendants was around 100-200. Around 120 people applied for the VOP course and 15 decided to become SDAs, according to their decision cards.<sup>1</sup> The total budget of the crusade was 24,000,000 yen (US\$120,000.00), three-fourths of it provided by the FED and one-fourth by the Japan Union.<sup>2</sup>

This crusade was the first major evangelistic campaign in Japan since 1978 when the Tokyo Crusade was conducted by a Black preacher. In other words, a major or long-term evangelistic effort had not been popular during 1978-1985, because, in spite of spending a large amount of money, it had not been able to get a large

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<sup>1</sup>"Osaka Crusade Attracted Many People," Adventist Life, December 1985, p. 2; Tsuneyoshi Watanabe, "Follow-Up Report of Osaka Crusade," Adventist Life, February 1986, pp. 12-14; Shinsei Kondo, "Summary," Adventist Life, February 1986, p. 14.

<sup>2</sup>Katsuhiko Inoue, "Financial Report," Bokuyo [Shepherd], Spring 1986, p. 30.

attendance or harvest. This crusade, however, proved that there is a possibility for a major campaign to get people in a large city even in Japan, if a suitable approach to the public is used in the presentation of the SDA message. In fact, P. Jack conducted a short campaign without color slides and films in Chiba-shi in 1981, he was not able to get many people. It seems crusade evangelism will have a place in Japan if the right method to reach people is found.

Do not let the teaching be done in a dry, abstract way, which has been the manner of teaching in too many cases, but present the truths of God's Word in a fresh, impressive way.<sup>1</sup>

Numerical growth and decline  
of the Union, 1976-1985

Table 30 and figure 23 show the numerical growth and/or decline of a number of churches, Sabbath Schools, baptisms including professions of faith, total church membership, and total Sabbath School membership from 1976 to 1985. As can be noted from the table and figure, the number of churches grew consistently except for 1977. Growth in the number of Sabbath Schools, on the other hand, was not as consistent, though it increased well over the ten years.

The number of baptisms declined and stagnated seriously during 1976-1982 except for 1978. As mentioned above the Union had been centralized structurally to increase the efficiency of soul-winning since the end of 1974, but the result was apparently negative. The large number of baptisms in 1978 seems to be due to the fact that the Twenty-Ninth General Session of the Union was held at the end of that year, and the evangelistic workers and laymen

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<sup>1</sup>White, Evangelism, p. 195.

TABLE 30

STATISTICAL REPORT OF THE EVANGELISTIC  
WORK, 1976-1985

| Year | Churches | Sabbath<br>Schools | Baptisms* | Church<br>Membership | Sabbath School<br>Membership |
|------|----------|--------------------|-----------|----------------------|------------------------------|
| 1976 | 86       | 140                | 439       | 8,651                | 7,588                        |
| 1977 | 85       | 152                | 428       | 8,996                | 8,358                        |
| 1978 | 90       | 155                | 455       | 9,372                | 8,507                        |
| 1979 | 92       | 161                | 428       | 9,700                | 8,640                        |
| 1980 | 92       | 161                | 384       | 9,973                | 8,840                        |
| 1981 | 95       | 165                | 391       | 10,257               | 8,776                        |
| 1982 | 97       | 163                | 409       | 10,514               | 8,699                        |
| 1983 | 99       | 172                | 456       | 10,885               | 9,104                        |
| 1984 | 101      | 171                | 463       | 11,220               | 9,394                        |
| 1985 | 102      | 175                | 483       | 11,568               | 9,913                        |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1976-1985); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1975-1985).

\*Baptisms include those accepted by profession of faith.

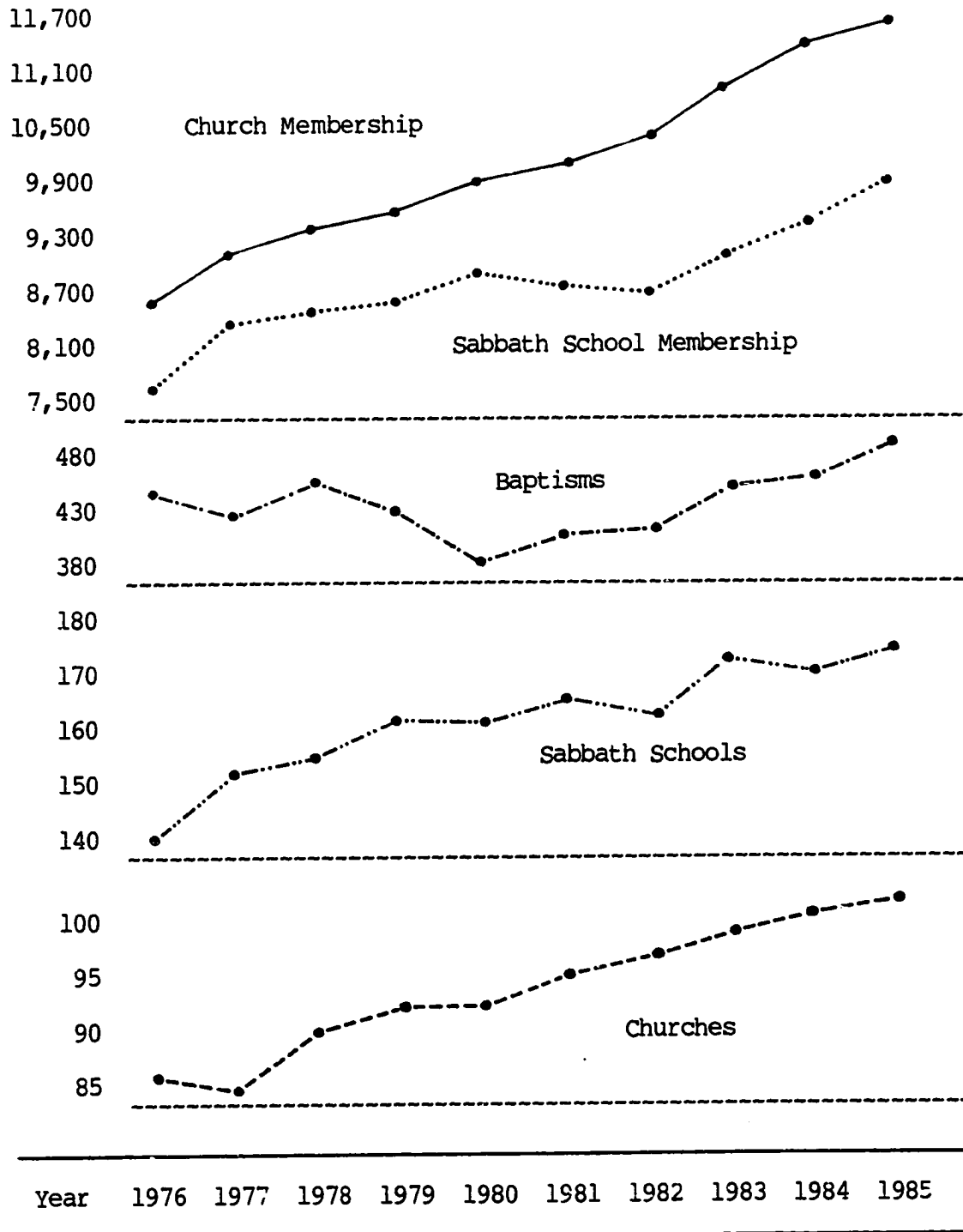


FIGURE 23: Trend of the evangelistic work, 1976-1985.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D. C.: General Conference of Seventh-day Adventists, 1976-1985); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1976-1985).

usually do their best to bring a good harvest of baptisms with them for the session. The baptismal growth in 1983 may also have been due to the fact that the Thirtieth General Session again changed the structure of the Union. After the reorganization of the Union in 1983, the number of baptisms increased continuously for two years.

Church membership grew consistently during the ten-year period and DGR was 33.7 percent, a little bit better than the last DGR (29.6%). Although the Sabbath School membership declined both in 1981 and 1982, it grew in the long run, especially from 1983 to 1985 in relation to the baptismal growth.

Numerical growth and decline of  
evangelistic workers related to  
other factors, 1976-1985

Table 31 shows a statistical report of the number of evangelistic workers and other workers from 1976 to 1985. The graph in figure 24 indicates the ratio of evangelistic workers to baptisms, total workers, and church members. According to the table, the number of evangelistic workers grew slightly from 1976 to 1980, declined in 1981-1982 because of the decrease of the literature evangelists, and grew again from 1983 to 1985. The number of all other regular workers increased year after year except for 1978; and 202 were added in the ten years.

The ratio of evangelistic workers to baptisms, according to the graph in figure 24, shows a plateau from 1976-1978, a decline in 1979-1980, growth from 1981-1983, and a plateau during 1983-1985. The trend of this ratio is clearly affected by the number of

TABLE 31

STATISTICAL REPORT OF EVANGELISTIC AND  
OTHER WORKERS, 1976-1985

| Year | Evangelistic Workers  |                       |                           | All Other<br>Regular<br>Workers | Total<br>Workers |
|------|-----------------------|-----------------------|---------------------------|---------------------------------|------------------|
|      | Ordained<br>Ministers | Licensed<br>Ministers | Literature<br>Evangelists |                                 |                  |
| 1976 | 76                    | 24                    | 61                        | 662                             | 823              |
| 1977 | 82                    | 25                    | 60                        | 716                             | 883              |
| 1978 | 85                    | 26                    | 56                        | 711                             | 878              |
| 1979 | 78                    | 25                    | 66                        | 734                             | 902              |
| 1980 | 76                    | 32                    | 60                        | 752                             | 920              |
| 1981 | 74                    | 30                    | 50                        | 775                             | 929              |
| 1982 | 70                    | 33                    | 39                        | 805                             | 947              |
| 1983 | 76                    | 31                    | 45                        | 811                             | 963              |
| 1984 | 77                    | 35                    | 41                        | 855                             | 1,008            |
| 1985 | 74                    | 41                    | 47                        | 864                             | 1,026            |

SOURCE: "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1976-1985).

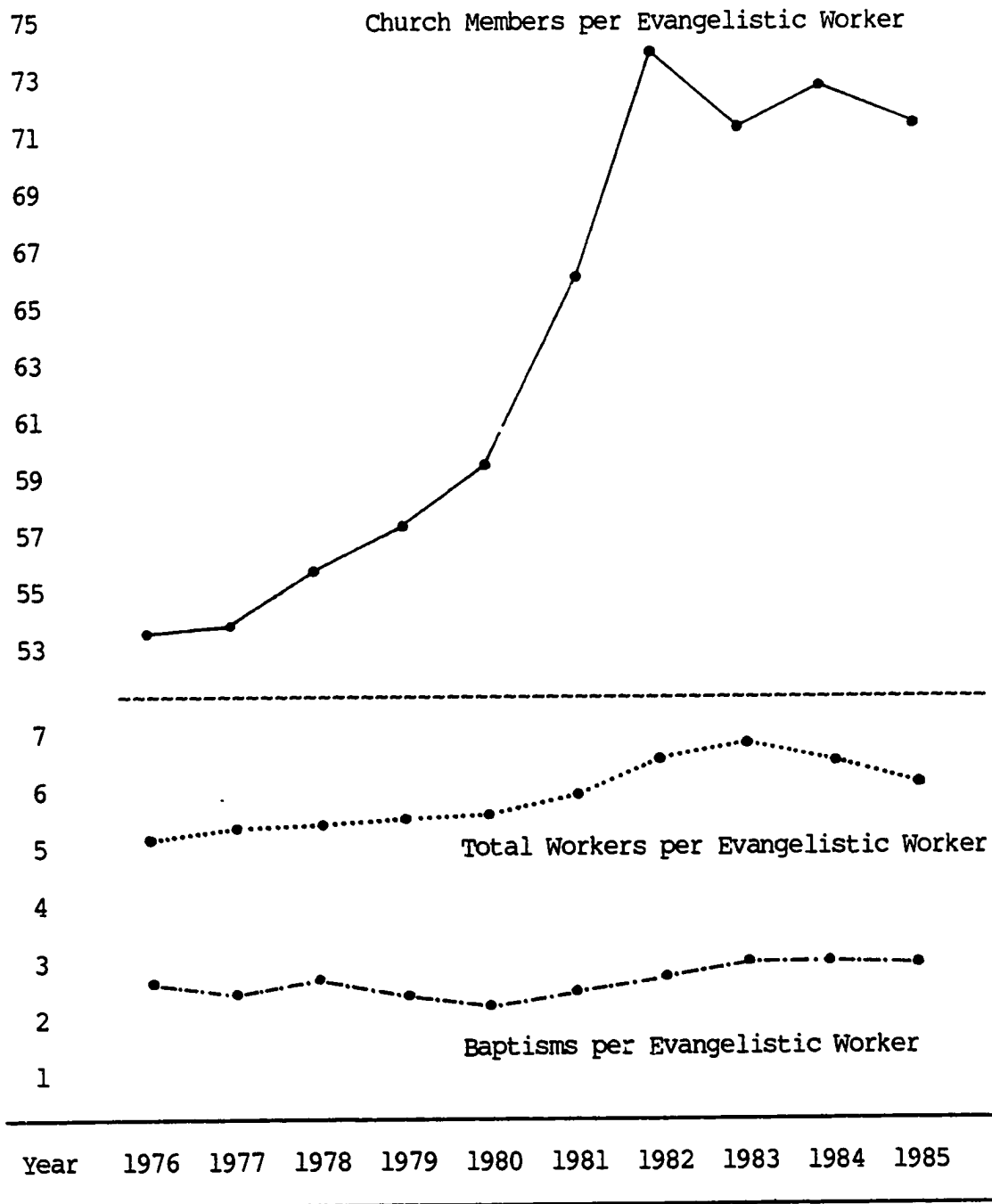


FIGURE 24: Ratio of evangelistic workers to baptisms, total workers, and church members, 1976-1985.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D. C.: General Conference of Seventh-day Adventists, 1976-1985); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1976-1985).



evangelistic workers (see table 31) and baptisms (see table 30). While Japanese baptisms per evangelistic worker in 1985 was 3.0, the world ratio was about 12.1.<sup>1</sup> The total number of workers per evangelistic worker grew slightly at first and better from 1981 to 1983, but declined in 1984-1985. This means that the ratio of evangelistic workers to total workers did not show a significant change during these ten years. Although the ratio of Japanese evangelistic workers to total workers in 1985 was 6.3, the world ratio was about 3.1.<sup>2</sup> It seems that the number of baptisms in Japan is related to how involved all the workers, especially the regular workers, are in soul-winning activities. In relation to the ratio of evangelistic workers to church members, the graph in the figure indicates a consistent growth from 1976 to 1980, a steep increase in 1981 and 1982, and ups and downs during 1983-1985. The Japanese ratio of evangelistic workers to church members in 1985 was 71.4, the world ratio was about 142.<sup>3</sup>

Tithe and Sabbath School mission offerings, 1976-1985

Table 32 and the graph in figure 25 indicate the growth and decline of tithe and Sabbath School mission offerings from 1976 to 1985. The total tithe grew as a whole for these ten years, but the graph shows ups and downs. The steep growth both in 1978 and 1983 must have been related to the large number of baptisms in those years, and the decline in 1982 to the small number of baptisms in the

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<sup>1</sup>"World Ratio of Evangelistic Workers to Baptisms," p. 16.

<sup>2</sup>"World Workers 1935-1985," p. 14.

<sup>3</sup>"World Ratio of Evangelistic Workers to Membership," p. 17.

TABLE 32

STATISTICAL REPORT OF TITHE AND SABBATH SCHOOL  
MISSION OFFERINGS, 1976-1985

| Year | Total Tithe  | Tithe per Capita | Total Sabbath School Offerings for World Missions | Sabbath School Offerings for World Missions per Capita |
|------|--------------|------------------|---|--|
| 1976 | \$ 1,639,707 | \$ 201.02        | \$ 129,174  | \$ 17.02   |
| 1977 | 2,003,891    | 237.32           | 155,304   | 18.58  |
| 1978 | 3,124,835    | 356.59           | 231,388   | 27.20  |
| 1979 | 3,014,735    | 331.11           | 237,633   | 27.50  |
| 1980 | 3,533,667    | 372.83           | 254,709   | 28.81  |
| 1981 | 3,524,372    | 359.92           | 281,853   | 32.12  |
| 1982 | 2,995,896    | 297.98           | 246,996   | 28.39  |
| 1983 | 3,859,048    | 354.53           | 293,924   | 32.29  |
| 1984 | 3,616,233    | 340.00           | 257,699   | 27.43  |
| 1985 | 4,003,362    | 363.84           | 277,863   | 28.03  |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1976-1985); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1976-1985).

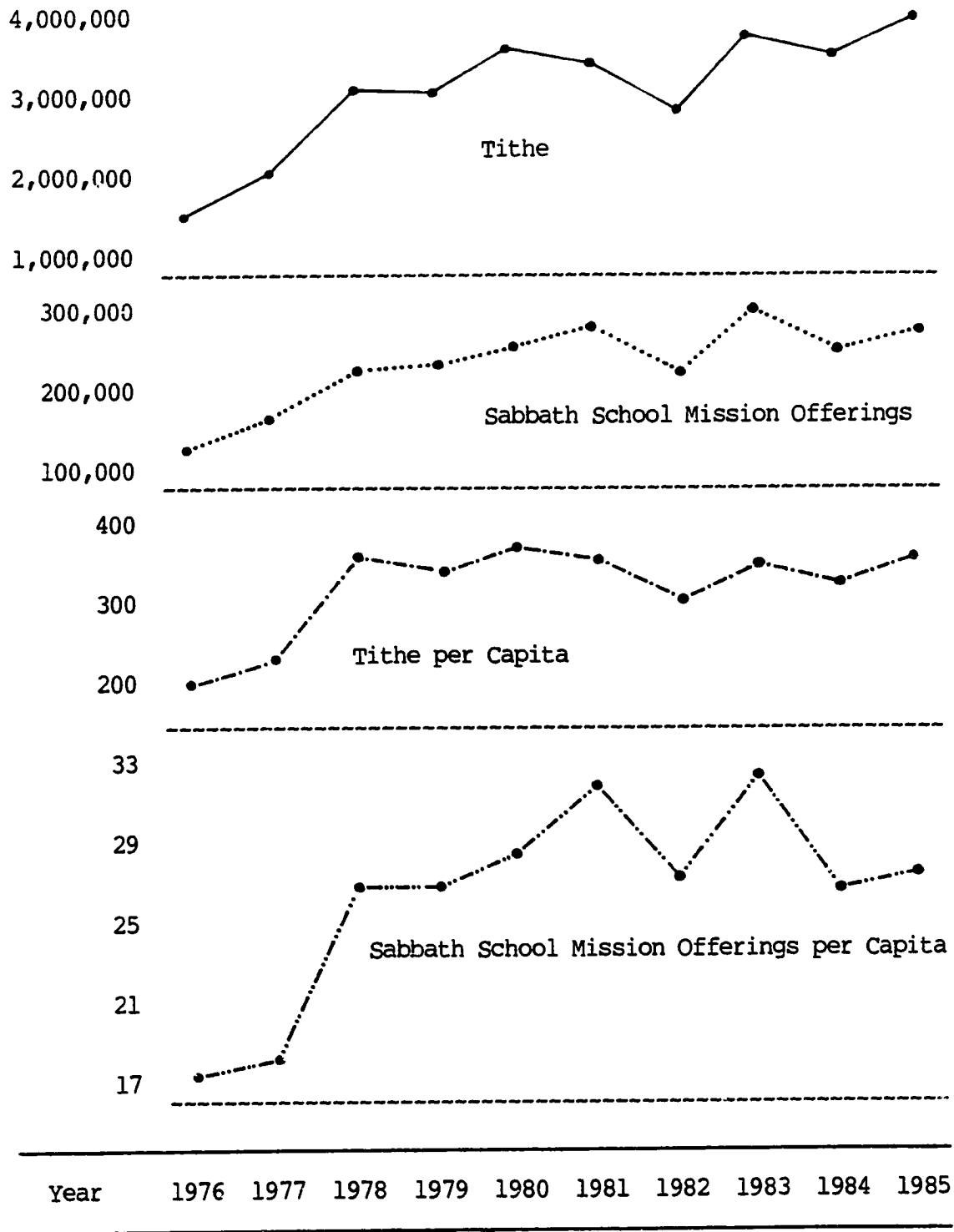


FIGURE 25: Trend of tithe and Sabbath School mission offerings, 1976-1985.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D. C.: General Conference of Seventh-day Adventists, 1976-1985); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1976-1985).

same year (see table 30). In terms of tithe per capita, the graph indicates almost the same pattern as the total tithe. Tithe per capita increased from 1976 to 1978, but it stagnated from 1979 to 1985. The average tithe per capita per year for the 1966-1975 decade was US\$94.15; for 1976-1985, US\$321.51 (341.5% of the previous decade). This is evidence of the economic expansion of the country.

The total Sabbath School mission offerings show almost the same pattern as the total tithe except for 1979 and 1981 (see figure 25). It grew consistently from 1976 to 1981, but went up and down in 1982-1985. The decline in 1982 is in harmony with the decline of the Sabbath School membership in the same year (see table 30). The curve of the Sabbath School mission offerings per capita indicates completely the same pattern as the Sabbath School mission offerings.

### Summary

Regarding the evangelistic work during 1976-1985, there were some differences from the previous decade. In 1973 two female colporteurs began their work in Himeji and later on an English School joined them in raising a church, which was organized in 1982. In 1976, one day Citizens' Christmas meeting was started by Toshio Yamagata in Okinawa, and it became popular throughout the country. On the other hand, only two major evangelistic campaigns were conducted, one at Tokyo in 1976 and one at Osaka in 1985.

Second, one vegetarian restaurant had already been operating in Tokyo, and in 1983 another was opened by a layman with a more intentional purpose of evangelism in Osaka.

Third, each department of the Union strengthened and widened its work. The temperance department initiated the anti-smoking

movement of the country and organized the Japan Council on Anti-Smoking in 1978. The Sabbath School department held a Child Evangelism seminar in 1977 and an All Japan Sabbath School Superintendents Meeting in 1983. The lay activities department held an All Japan Laymen's Congress in 1979 and began to be actively involved in 1980 in welfare ministry for people overseas. The VOP began TV evangelism again for the second time in 1979. It developed various new programs for evangelism. The youth department was busy in both promoting the PFC movement through holding various camps and encouraging senior youth through conducting Festival of Faith meetings including music evangelism.

Finally, Target 85, planned by the FED in 1981, opened a new concept for involving laymen in evangelism. This program was encouraged to be applied in each country according to its situation.

#### Publishing Work

Although the total sales were increasing, the number of colporteurs decreased during the previous decade. What happened to this trend in the next decade, 1976-1985?

#### Signs Lecture Meeting

In 1977 the JPH held the first Signs Koenkai (Signs Lecture Meeting) at three cities in the Tohoku Section. It used two speakers, Senzo Nagakubo, president of JMC; and Minoru Hirota, editor of the JPH. The results were forty-eight attendants at Aizuwakamatsu on April 22, forty-nine at Fukushima on April 23, and twenty-four at Ichinoseki.

These Signs Lecture Meetings were a gift from the JPH to the readers of Signs of the Times and an opportunity for the JPH to confirm the message of the magazine with the readers. At the same time, the meetings were able to: (1) connect the readers of the magazine to the church, (2) encourage the colporteurs, (3) get the response from the readers, (4) have the interview with the readers, and (5) deepen the communication between the JPH and the local church pastors and members.<sup>1</sup>

These Signs Lecture Meetings can be considered a new type of evangelistic meeting. Although the number of attendants for the first meetings was not so large, the JPH has continued to hold this kind of meeting with different speakers under the name of Signs Bunka Koenkai (Signs Cultural Lecture Meeting).<sup>2</sup>

New building for Adventist  
Book Center

On December 21-22, 1977, the head office of the Adventist Book Center (ABC) was opened on the compound of JPH. The relocation of the ABC from Tokyo to Yokohama was due to the reduction of the Harajuku property. Kazuo Morinaka was director of the head office of the ABC.<sup>3</sup>

One difference between Japan and America regarding the

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<sup>1</sup>"Thinking of Lecture Meeting," Adventist Life, July 1977, p. 28.

<sup>2</sup>Signs Cultural Lecture Meeting was held at three cities in 1979, six in 1980, three in 1981, five in 1982, and four in 1983 ("A Report of the Thirtieth Japan Union Mission Session," p. 44).

<sup>3</sup>Kazuo Morinaka, "Opening of ABC Head Office," Adventist Life, March 1978, p. 28.

location of the ABCs is that Japanese ABCs have usually been located in the mission office and considered as an agency mainly to serve colporteurs. In America, however, ABCs are located at visible places where the public may also come in. In other words, generally, the ABC in Japan is a wholesaler and in America it is a retail dealer.

#### Organizing Signs Club

On January 13, 1979, the Kanamachi Church in Tokyo was visited by Yonezo Okafuji, president of the Union; Yoshiyuki Mukai, publishing director of the Union; and Hisashi Yasukochi, manager of the JPH. The purpose of this visit was to strengthen literature evangelism and visitation evangelism. This program of visiting local churches by a team was sponsored by the Union publishing department, the JPH, and the Adventist Book Center.

Consequently, many church members responded to become full-time or part-time colporteurs. Many churches organized Signs Clubs which were composed of part-time colporteurs who would engage in door-to-door visitation with Signs of the Times.<sup>1</sup>

Since the number of colporteurs was decreasing (see table 33), organizing Signs Clubs was one of the serious efforts planned by the publishing leaders to stop the decline. It was significant that the president of the Union himself recruited colporteurs, and a good result was seen in 1979. This new project, however, was not able to change the declining trend as a whole.

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<sup>1</sup>Yonezo Okafuji, "Let Us Strengthen Visitation Evangelism," Adventist Life, September 1979, p. 2.

Colporteurs' congress  
in Hong Kong

On August 22-25, 1979, a special colporteur congress was held at Hong Kong for the members of the Abram La Rue Club<sup>1</sup> with 223 attendants, including the colporteurs and publishing leaders in the FED. J. N. Hunt, associate publishing director of the GC, was guest speaker, and one of his speeches was delivered at the gravesite of Abram La Rue.

In Japan the goal to be a member of Abram La Rue Club was to work for 2,000 hours and to sell 5,000,000 yen (US\$17,482.52) for a year. Two colporteurs passed this high goal: Yasuyuki Suzuki in Iwate-ken, 2,455 hours and 10,685,240 yen (US\$37,360.98); Kifuku Nakama in Okinawa-ken, 2,571 hours and 7,089,390 yen (US\$24,788.08). These two men, and Yoshiyuki Mukai, publishing director of the Union, and Hisashi Yasukochi, manager of the JPH, went from Japan to participate in the congress.<sup>2</sup>

These two colporteurs were really dedicated to literature evangelism. While K. Nakama was an experienced colporteur for many

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<sup>1</sup>Abram La Rue (1822-1903) was the first missionary to Orient, furthermore he was a colporteur, namely, a self-supporting layman (see Shinmyo, "A History of the Seventh-day Adventist Church in Japan from 1896-1950," p. 24). Abram La Rue Club was made by the FED publishing department, and the aim of this club was to encourage and to reward the best colporteurs in each country with the special honor ("From Votes of Executive Committee," Adventist Life, August 1979, p. 2).

<sup>2</sup>Hisashi Yasukochi, "Abram La Rue Congress," Adventist Life, December 1979, p. 28.



years, Y. Suzuki was relatively young and became, in a sense, a superstar of literature evangelism in Japan. His great work through literature evangelism has been an inspiration to others, especially to young colporteurs.

Colporteur institute  
of the Union

On February 2-5, 1980, the All Japan Colporteur Training Institute was held at Okayama-shi with 110 in attendance. Those colporteurs adopted as their aim "Becoming the Best Colporteurs." E. A. Brodeur, publishing director of the FED, and M. H. Wauran, associate publishing director of the FED, were the featured speakers, and Yoshiyuki Mukai, publishing director of the Union, was responsible for the institute.

Twenty-five colporteurs accepted the 1981 goal of the Korean Abram La Rue Club<sup>1</sup> as their own personal challenge to each sell US\$19,000.00 worth of literature in 1980. Fifteen of the group set a goal of US\$21,000.00. This quadrennial institute gave the colporteurs the opportunity to communicate with one another as fellow workers. The testimonies and experiences of veteran colporteurs inspired the younger colleagues who had just begun literature evangelism.<sup>2</sup>

In accordance with the boom of oversea travel in Japan, the

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<sup>1</sup>The Korean Abram La Rue Club meant the group of candidates who could attend the Korean Colporteur Institute in Korea through the sponsorship of publishing department of the Union.

<sup>2</sup>Yoshiyuki Mukai, "Japan Colporteur Institute," Far Eastern Division Outlook, June 1980, p. 10.

publishing department of the Union motivated the colporteurs with the participation of an oversea colporteur institute. Furthermore, in 1985, the GC Abram La Rue Club composed of eight colporteurs came to America with other publishing workers and spent three weeks study tour including the GC session at New Orleans.<sup>1</sup>

#### New age in literature evangelism

On March 29-April 8, 1982, a Literature Evangelist Training Course was held at the Union office with ten new applicants. All were dedicated as full-time literature evangelists, and this was the first time in the history of literature evangelism in Japan that ten full-time workers were trained at the annual spring training course. On previous occasions there were more than twenty applicants, but they were part-time colporteurs.

Six out of the ten were young men, and only one was married. The remaining four were women, and two of whom were housewives. Five of the total were college or university graduates and another one graduated from a university with a Masters degree. Thus these dedicated trainees exceeded not only quantity but also quality. They were evidently of genuine faith, pure personality, willingness of spirit in service, and had enthusiasm for attaining the skills of literature evangelism.<sup>2</sup>

The force of literature evangelism was declining because the

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<sup>1</sup>"GC Session Study Tour," Adventist Life, December 1985, pp. 12, 13.

<sup>2</sup>Yoshiyuki Mukai, "New Age in Japanese Literature Evangelism," Far Eastern Division Outlook, July 1982, p. 3; idem, "New Age in Japanese Literature Evangelism," Adventist Life, June 1982, p. 2.

publishing department was not able to get young, full-time colporteurs. Therefore these ten young candidates for literature evangelism were really precious. This successful recruitment was due to the new policy developed in Japan, which provided a living allowance for first-year full-time colporteurs. Beginners were able to learn and practice literature evangelism without worrying about the cost of living.<sup>1</sup>

Japan-Korea Joint Colporteur  
Institute in Japan

On March 9-13, 1983, the colporteur institute of the Union was held at Hakone Kogen Hotel in Kanagawa-ken. Since nine colporteurs including the publishing director from the Korean Union Mission joined in this meeting, it was the first Japan-Korea Joint Colporteur Institute held in Japan. Special guests were Richard L. McKee, publishing director of the FED; and Yonezo Okafuji and Takashi Shiraishi, president and secretary of the Union, respectively. Workers of the JPH and ABC were also present for their retreat. Thus the total number of attendants was 140.

Although Yoshiyuki Mukai, publishing director of the Union, was not able to attend because of sickness, he and his coworker, Masaru Kon, prepared new material for selling the Signs of the Times magazine. Attendants were moved by the testimonies of Korean colporteurs, which were interpreted from Korean to Japanese by Hisao Seki, church elder of the Adachi Company in Tokyo. Colporteurs of

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<sup>1</sup>"A Report of the Thirtieth Japan Union Mission Session," pp. 25, 26.

each section also presented their mission stories of literature evangelism.<sup>1</sup>

During this institute one lady from Korea testified that one church was born as the result of literature evangelism and those church members were building a church. Since the church was not yet completed because of lack of funds, all Japanese attendants donated 111,000 yen (US\$444.00) to help her church. Later she sent a letter of appreciation that the church was dedicated.<sup>2</sup>

This Japan-Korea Joint Colporteur Institute was one evidence of the good relationship between these two unions. On August 21-26, 1984, Y. Mukai and six outstanding colporteurs in Japan participated in the colporteur institute of the Korean Union. They had an unforgettable, wonderful fellowship with 150 Korean colporteurs.<sup>3</sup> Besides the publishing department, the good relationship between these two unions could be seen in other departments.<sup>4</sup>

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<sup>1</sup>Hisashi Yasukochi, "Holding Japan-Korea Joint Colporteur Institute," Adventist Life, June 1983, p. 14.

<sup>2</sup>"A Letter from Korea," Adventist Life, April 1984, p. 31.

<sup>3</sup>Yoshiyuki Mukai, "Participation to Korean Colporteur Institute," Adventist Life, January 1985, p. 31.

<sup>4</sup>Youth department of both unions had also communicated each other since 1980, and twenty Japanese delegates including me participated in All Korean Youth Congress on August 4-10, 1982 (Tadaomi Shinmyo, "Korean Youth Congress," Adventist Life, January 1983, p. 34). President and four members of the Association of All Japan Church Elders visited Korea to have fellowship with the Association of SDA Korean Church Elders in September 1984, then president and other members of this Korean association came to Japan in April 19-24, 1985 ("Coming of SDA Korean Church Elders," Adventist Life, August 1985, p. 33).

Books written by Ellen G. White  
to national authors

According to Yoshiyuki Mukai, publishing director of the Union, "During the economic development (1961-1970) in Japan, those books literally translated from the writings of Ellen G. White sold well, but today they don't."<sup>1</sup> He insisted that the JPH needs to publish books which fill and stimulate the needs of customers. But, the problem was lack of authors and editorial staffs.<sup>2</sup>

Thus the philosophy of the publishing work was, in a sense, changed from producing the books of Ellen G. White to producing the books of national authors. In fact, this transition can be seen in the publications of the JPH during the ten-year period, 1976-1985. Regarding the books of Ellen G. White, the JPH published four new books<sup>3</sup> and republished three books.<sup>4</sup> The publishing house published also five books for children written by two American authors. On the other hand, six books written by Japanese authors were newly published and two were republished for literature evangelism. Besides these books, four books were newly published for the church members. Thus the JPH has published national authors' books more than Ellen G. White's books in recent years. This is one of the

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<sup>1</sup>Yoshiyuki Mukai, "New Age for Literature Evangelism," Adventist Life, July 1983, pp. 3-5.

<sup>2</sup>Ibid.

<sup>3</sup>These four books were Early Writings, Child Guidance, Prophets and Kings, and The Acts of the Apcstles.

<sup>4</sup>These three books were Steps to Christ, Christ's Object Lessons, and Child Guidance.

signs of contextualization<sup>1</sup> that the JPH is working to meet the contemporary needs of the people in the country.<sup>2</sup>

Let men and women who have a burden to produce books, work to bless the cause of God by the use of their pens. Let them work, and if they have an income from their work, let them make use of that income to do their part in uplifting the standard of truth where God shall direct. Let them seek counsel from God. Let them believe the promise of Christ that He will send the Comforter to teach them all things and bring all things to their remembrance.<sup>3</sup>

Numerical growth and decline of  
the publishing work, 1976-1985

Table 33 and the graph in figure 26 show the numerical growth and decline of the workers and the sales connected with the publishing work in the 1976-1985 decade. The number of colporteurs declined from 1976 to 1982 except for in 1979, and stagnated in 1983-1985. While the largest number of colporteurs had been found in the previous decade, 1966-1975, the decline of the number of colporteurs had also begun in the same decade (see table 22 and figure 17). The number of the JPH employees decreased continuously from the last decade to 1983, except for 1979, and increased slightly in 1984-1985.

On the other hand, the trend of sales increased consistently from the previous decade (see figure 17) to 1978 according to the

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<sup>1</sup>Contextualization is not only to translate the Bible into the language of people but also to express its revelations in their own thought forms (Arthur F. Glasser and Donald A. McGavran, Contemporary Theologies of Mission [Grand Rapids, Michigan: Baker Book House, 1983], p. 139).

<sup>2</sup>"A Report of the Thirtieth Japan Union Mission Session," p. 44; "Early Writings Was Published!" Adventist Life, June 1976, p. 24; "Prophets and Kings," Adventist Life, December 1977, p. 6; "Good Book Is Encounter of Life," Signs of the Times, January 1986, p. 44.

<sup>3</sup>White, Counsels to Writers and Editors, pp. 165, 166.

TABLE 33

STATISTICAL REPORT OF THE PUBLISHING  
WORK, 1976-1985

| Year | Colpor-<br>teurs | Publish-<br>ing House<br>Employees | Book Sales | Periodical<br>Sales | Total Sales |
|------|------------------|------------------------------------|------------|---------------------|-------------|
| 1976 | 61               | 36                                 | \$ 721,690 | \$ 353,015          | \$1,074,539 |
| 1977 | 60               | 24                                 | 942,674    | 404,573             | 1,346,830   |
| 1978 | 56               | 24                                 | 1,404,672  | 781,677             | 2,186,405   |
| 1979 | 66               | 25                                 | 1,155,064  | 647,717             | 1,802,189   |
| 1980 | 60               | 22                                 | 960,855    | 894,586             | 1,854,876   |
| 1981 | 50               | 20                                 | 948,652    | 959,371             | 1,907,931   |
| 1982 | 39               | 19                                 | 841,448    | 894,687             | 1,735,575   |
| 1983 | 45               | 18                                 | 963,156    | 981,488             | 1,943,612   |
| 1984 | 41               | 19                                 | 860,662    | 935,051             | 1,795,027   |
| 1985 | 47               | 20                                 | 858,339    | 1,101,834           | 1,960,088   |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1976-1985); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1976-1985).

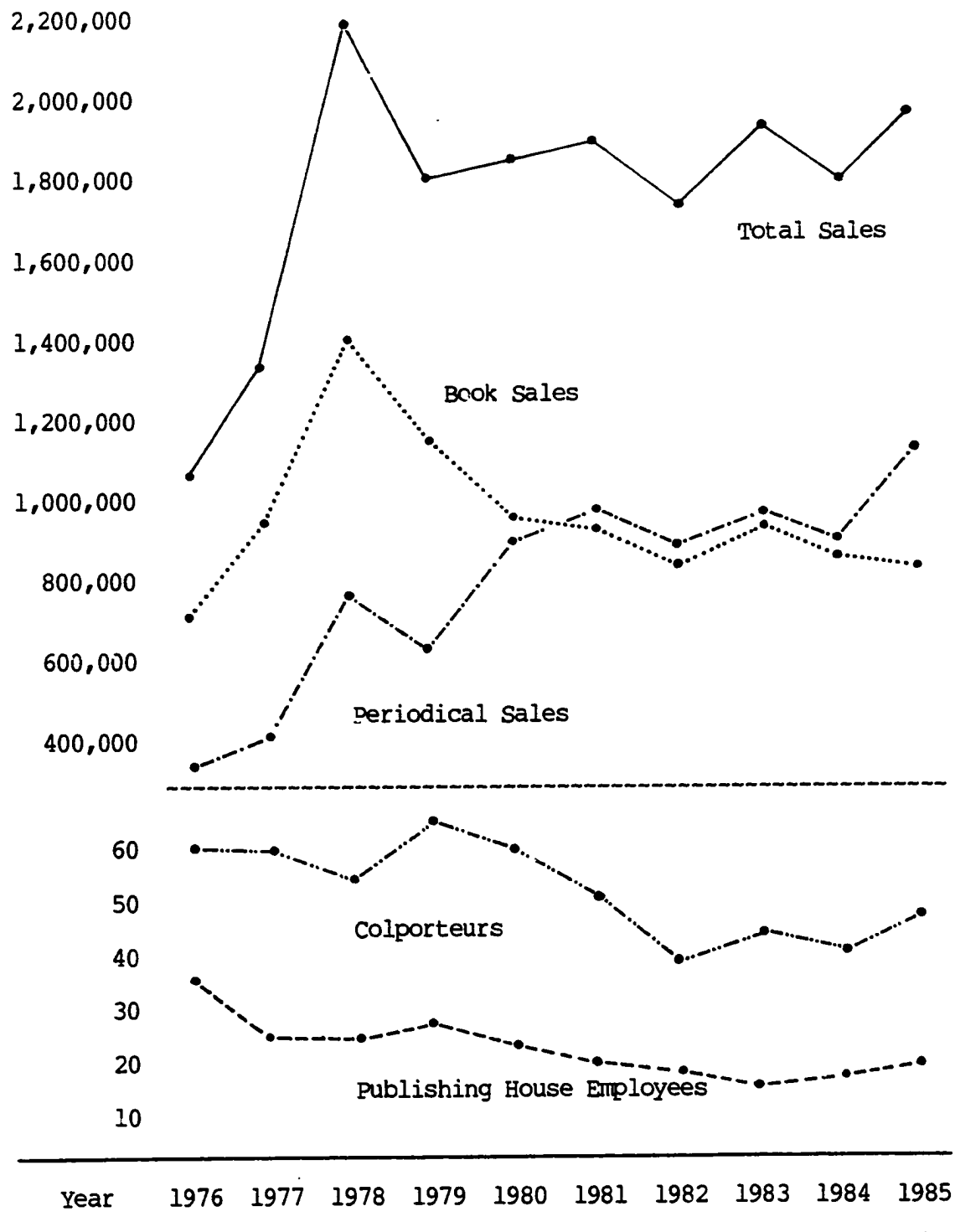


FIGURE 26: Trend of the publishing work, 1976-1985.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D. C.: General Conference of Seventh-day Adventists, 1976-1985); "Annual Statistical Report of the Japan Union Mission" (Yokohama, Japan: The Japan Union Mission of Seventh-day Adventists, 1976-1985).



graph in figure 26. Although the periodical sales declined in 1979, 1982, and 1984, they grew generally over the 1976-1985 decade. Signs of the Times sold 53,500 copies in 1983 and this number of copies per church member in Japan was the largest ratio in the world.<sup>1</sup> The book sales began to decrease from 1979, and this decline continued until 1985 except for 1983 when the JPH published The I-Don't-Want-to-Get-Sick Book<sup>2</sup> and Hey Kids! Stay Well and Feel Good<sup>3</sup> in Japanese.<sup>4</sup> It is interesting to note that the writings of Ellen G. White have not been newly published since 1979 when Child Guidance was released by the JPH.<sup>5</sup> The total sales show ups and downs from 1979 to 1985, and this stagnation may have been due to the decline of the number of colporteurs. Additionally it was said that the diminished economic development of Japan, popularity of visible media, and the change of customers' needs contributed to the stagnation of the total sales.<sup>6</sup> Materialism and secularization of the country caused also the decline of literature evangelism.

### Summary

In 1977 the JPH held the first Signs Lecture Meetings in the

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<sup>1</sup>"A Report of the Thirtieth Japan Union Mission Session," p. 44.

<sup>2</sup>Kathryn Smith, The I-Don't-Want-to-Get-Sick Book (Washington, D. C.: Review and Herald Pub. Assn, 1974).

<sup>3</sup>Kathryn Smith, Hey Kids! Stay Well and Feel Good (Mountain View, California: Pacific Press Pub. Assn., 1979).

<sup>4</sup>"A Report of the Thirtieth Japan Union Mission Session," p. 44.

<sup>5</sup>Ibid.

<sup>6</sup>Ibid., p. 26.

Tohoku Section. In 1977 a Book Center was opened in Yokohama. In 1979 a campaign of organizing a Signs Club began at the Kanamachi Church in Tokyo to recruit colporteurs. In 1979 the Japanese members of the Abram La Rue Club participated in the special colporteur congress in Hong Kong. The All Japan Colporteur Training Institute was held in Okayama, and in 1982, the Literature Evangelist Training Course had ten new full-time applicants who symbolized a new age of literature evangelism. The first Japan-Korean Joint Colporteur Institute was held in Japan in 1983 and this program was one of events indicating the good relationship between these unions. During the ten-year period, 1976-1985, several books written by national authors were published to reach the Japanese readers and to strengthen literature evangelism. As a whole, however, both the total sales and the number of colporteurs stagnated in this decade.

#### Medical Work

How did the issues, construction of buildings and reorganization of the Union affect the medical missionary work in the three hospitals during the 1976-1985 decade?

#### Organization of SDA doctors and dentists

On April 1-3, 1977, a meeting for the SDA medical doctors, medical students, dentists, and dental students convened at Nakano Sun Plaza and the TSH in Tokyo. Twenty-five individuals gathered, and Dunbar Smith, health director of the FED, was the special guest. On Sabbath, Kiyoshi Fujita, chaplain of the TSH, preached on medical evangelism while Tsuneyoshi Watanabe, director of Kanto Section, gave

the study of the Sabbath School lesson. During the meeting the Association of SDA Doctors and Dentists was organized with Takaharu Hayashi, M. D., president; Keiichi Ito, D.D.S., vice president; and Kyoichi Miyazaki (associate health director of the Union), secretary-treasurer.<sup>1</sup>

On August 4-6, 1978, the first meeting of the SDA dentists was held at Ito Dental Clinic and the KAH in Kobe. The purpose of this meeting was to discuss how to improve the dental department of the SDA hospitals and how to train dental personnel. Attendants were: Keiichi Ito, D.D.S.; Akira Nozawa, D.D.S.; Akira Suzuki, D.D.S.; Mitsuru Yamamoto, D.D.S. and his wife; Joji Henmi, M.D.; Yasushi Inagaki, M.D.; Yasutsugu Yanami, M.D.; Iwao Sato, M.D.; Yonezo Okafuji, president of the Union; Kyoichi Miyazaki; Hiroshi Inoue, manager of the KAH; and Toshiro Yamada, dental student.<sup>2</sup>

It was timely to hold such a meeting which yielded at least two benefits for the denomination: (1) Doctors and dentists of private clinics were invited to be involved in the medical missionary programs sponsored by the SDA hospitals, and (2) medical and dental students were connected with the SDA hospitals so that they might become denominational workers. In order to get SDA doctors, Adventist hospitals have to give systematic financial aid to the SDA medical students.

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<sup>1</sup>Kyoichi Miyazaki, "Organization for Association of SDA Doctors and Dentists," Adventist Life, June 1977, p. 28.

<sup>2</sup>Keiichi Ito, "First SDA Dentist Meeting," Adventist Life, December 1978, p. 28.

Free dental service  
in Hokkaido

On August 23-27, 1978, a free dental clinic was held at Nakashibetsu-cho in Hokkaido. This dental service team was composed of Toshiko Soga, D.D.S., a member of the Toyohashi Church; Taizo Suzuki, D.D.S., a truth seeker; two female dental students of Aichi Gakuin University, Seiko Uchida and Nobuko Ota; and Kuniyoshi Uchida, pastor of the Kushiro Church. They treated 278 patients and had a plan to continue this free dental service at the same place for another four years. This long-term project originated with the TSH medical service team which had worked for the same town on August 24-28, 1977.<sup>1</sup>

Although Toshiko Soga was not a denominational worker, she participated initially in the evangelistic outreach. Since her son was also a dentist at her clinic, she was able to offer several days of free service. Needless to say that this free dental service built up a good image for the SDA Church in Hokkaido.

Twenty-fifth Anniversary of  
the AMC and its good work

On October 31, 1978, the AMC had its Twenty-Fifth Anniversary Celebration. At this time, there were 106 workers, including three full-time doctors and four full-time dentists. Two of the original workers were still working at the AMC. Twenty were given recognition

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<sup>1</sup>"Report of Nakashibetsu Free Medical Service," Adventist Life, December 1978, p. 28.

for ten to fifteen years of service at the AMC, and twelve of them for over fifteen years of service.<sup>1</sup>

James R. Wood, M.D., medical director of the AMC, wrote about the good work of the institution:

Over the years, AMC has developed a reputation in the treatment of skin disease. In fact, almost 50 % of its outpatient practice is dermatology. In 1977 alone the outpatient census was 84,000. Recently, the center has strengthened its public health and community health departments and is conducting 5-Day no smoking clinics, and giving anti-smoking and anti-drinking lectures to Junior High School and High School audiences all over Okinawa. Mothers' Classes and Well Baby Clinics are also featured.<sup>2</sup>

The purpose of the AMC was explicitly expressed thus:

The Adventist Medical Center is not just a group of buildings, or just another medical clinic. It is a group of loyal workers, dedicated to the motto, "To make man whole." The center has played its part in bringing a number of people to a knowledge of our Lord and Saviour, Jesus Christ.<sup>3</sup>

SDA medical institutions have a great possibility to contribute to soul-winning work of the church, if the physicians recognize their responsibility. "The Redeemer expects our physicians to make the saving of souls their first work."<sup>4</sup>

#### Fiftieth Anniversary of the TSH

On May 1, 1979, the Fiftieth Anniversary of the TSH was celebrated by the workers of the hospital with a spirit of thankfulness to God and deep gratitude for those who had so

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<sup>1</sup>James R. Wood, "25th Anniversary of the Adventist Medical Center," Far Eastern Division Outlook, March 1979, p. 3.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>White, Medical Ministry, p. 37.

faithfully labored in the past. Her highness, Princess Chichibu of the Imperial Family, gave her presence to this occasion and commended the work done by the hospital staff in her brief address to the 450 prominent Japanese and foreign guests assembled in the Amanuma Church on the same compound as the hospital.

After the main ceremony, the Princess toured the hospital complex and visited with patients and workers. The hospital kitchen prepared a vegetarian banquet for the distinguished guests, featuring various health foods. Large samples of these and a selection of SDA literature were later presented to the Princess. She planted a dogwood tree on the hospital grounds in commemoration of the Fiftieth Anniversary and her visit to the hospital.

During the celebration ceremony, special honor was given to eight pioneer workers, then retired, some of whom had been employees when the hospital opened in 1929. Past and present workers stood together in a final pledge of dedication to the vision and spirit which motivated those who established the TSH.<sup>1</sup>

The success of Adventist hospitals is due to the dedication of the workers to their Lord. If they lose their sense of call from Him to the medical ministry, the hospitals will surely decline sooner or later. Therefore, it is meaningful for the workers to hold such an anniversary to renew their consecration to Him.

I wish to express to you some thoughts that should be kept before the sanitarium workers. That which will make them a power

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<sup>1</sup>C. D. Johnson, "50th Anniversary," Far Eastern Division Outlook, October 1979, p. 6; "Fiftieth Anniversary of Tokyo Sanitarium and Hospital," Adventist Life, July 1979, p. 1.

for good is the knowledge that the great Medical Missionary has chosen them for this work, that He is their chief instructor, and that it is ever their duty to recognize Him as their teacher.<sup>1</sup>

New six-story building  
of the TSH

On November 30, 1980, opening ceremonies for the new six-story main building of the TSH was held at the Amanuma Church with civic leaders and major contributors to the building fund present. The total floor space was 1,200 tsubo (42,696 square feet) and the total cost of this modern addition was about 950,000,000 yen (US\$4,250,000.00). Over 170,000,000 yen (US\$760,626.39) was raised locally in support of the project from businesses, patients, friends and church members under the direction of Kensaku Yasui, former secretary of the Union, and C. Delmar Johnson, M.D., medical director of the TSH. The project was to commemorate the Fiftieth Anniversary Celebrations of the TSH.<sup>2</sup>

This new building made for more efficient service and updated patient-care facilities. It stood in the middle of the hospital complex and effectively connected all four existing postwar wings and brought the total bed capacity to 150 beds.<sup>3</sup> It provided also a new chapel and chaplain's offices, a new and adequate physiotherapy department, and additional out-patient-care facilities. The vacated

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<sup>1</sup>White, Medical Ministry, p. 206.

<sup>2</sup>C. Delmar Johnson, "Tokyo Sanitarium Hospital," Far Eastern Division Outlook, February 1981, p. 10; "Completion of the TSH Central Building," Adventist Life, February 1981, pp. 1, 28.

<sup>3</sup>Johnson, "Tokyo Sanitarium Hospital," p. 5.

old wings were utilized for badly needed administrative office space, housekeeping and employee locker areas, health education facilities, the expansion of X-ray and laboratory areas.<sup>1</sup>

From April 1979 to February 1981, the TSH was able to raise about 182,000,000 yen (US\$814,317.67).<sup>2</sup> It is difficult to raise such a large amount of money, but both K. Yasui and C. D. Johnson had had a similar experience in raising funds for the KAH in Hyogo-ken. The Union gave 100,000,000 yen (US\$447,427.29) to the TSH and the difference of the total cost had to be paid by the hospital. Since the TSH has a strong foundation for medical missionary work today, it is possible that the TSH will contribute to plant another clinic in Hokkaido or Tohoku area where the SDA work is weak. In Japan, the SDA Church is always prosperous wherever the medical institution exists.

#### First Health Fair at the TSH

On May 3, 1984, the first Health Fair was held at the TSH and this plan was the product of the TSH Evangelistic Committee. The committee noticed that the hospital had about 10,000 out-patients plus 3,000-4,000 visitors per month. Thinking of those people, the committee members chose as the evangelistic motto "Let's lead those who pass the gate of the hospital to the gate of the church." Although they had an idea of health evangelistic series, they made a

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<sup>1</sup>C. Delmar Johnson, "Tokyo Hospital Building," Fa. Eastern Division Outlook, June 1980, p. 9.

<sup>2</sup>"Report of Executive Committee," Adventist Life, May 1981, p. 2.



plan to hold a one-day program, the Health Fair, in the compound of the TSH and the Amanuma Church.

The hospital advertized the fair to its regular patients and the community people through three big billboards, 1,700 invitation letters, and 20,000 bills inserted in newspapers. On the day of the fair there were a variety of programs, and each one had a good number of interests: demonstration of physical therapy with 120 attendants; breathing capacity with 65; lecture on brain and diet (at the church) with 350; enrollment of the new VOP health course "New Start" with 201; and vegetarian cafeteria with 370.<sup>1</sup>

The Health Fair has been held every year since then and has attracted the community people. On April 29, 1986, the Third Health Fair was conducted, and about 700 people gathered. While a lecture "Recommendation of Vegetarianism" had 370 attendants in the church, the VOP "New Start" course got 208 enrollments. There were over 130 staff members of the TSH including nursing students who worked for this fair as volunteers.<sup>2</sup>

This Health Fair of the TSH was an outstanding program in terms of the evangelistic outreach to the unreached, because it explicitly responded to the felt needs of the community. If the fair had a jogging or running program during the day, it would encourage more people to come to the fair. I would also like to suggest to

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<sup>1</sup>"Health Fair," Far Eastern Division Outlook, August 1984, p. 9; "Health Fair of the TSH," Adventist Life, September 1984, pp. 11, 12.

<sup>2</sup>Takeshi Ueda, "TSH Health Fair," Adventist Life, July 1986, p. 2.

the TSH that a continuous follow-up program be planned after the fair.

Attracting attention is merely the first step; we must also arouse interest in what we have to offer. This could be compared to the actual germination of the seed. The first flicker of life is evidenced as we determine people's felt needs and then offer to minister to those needs.<sup>1</sup>

Opening of Saniku Center  
in the KAH

In April 1984, the three-story Saniku Center was opened at the KAH. It aimed to teach total and well-balanced healthful living as a way of life for the Kobe community. The total floor space of this structure was 150 tsubo (5,337 square feet) and the total cost of 80,000,000 yen (US\$320,000.00) was paid to Shimizu Kensetsu Kabushiki Gaisha (Shimizu Building Company).

The first floor provided a library; the vegetarian restaurant, Shalom; and the gift shop which sold healthful foods and cook books. On the second floor was a multi-purpose room available for use without charge as a public service. This room was used for the Five-Day Plans, cooking classes, conferences, wedding receptions, and so on.<sup>2</sup>

This project of establishing the Saniku Center was very timely because almost 60 percent of the community of Hyogo-ken

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<sup>1</sup>Reuben A. Hubbard, "Church Growth Through Continuous Health Ministry," p. 10.

<sup>2</sup>Junko Hirai, "Saniku Center to Promote Community Health," Far Eastern Division Outlook, November 1984, p. 9; "Saniku Center of Kobe Adventist Hospital," Adventist Life, June 1984, pp. 12, 13; "A Report of the Thirtieth Japan Union Mission Session," pp. 41, 42.

including Kobe listed health as their top priority regarding the question, "What aspect of life are you most concerned with?"<sup>1</sup>

Since opening in 1973, the KAH has consistently grown financially and physically, so the hospital must have contributed to the building of a church in 1981 and this community center on its compound.<sup>2</sup> Regarding the restaurant, all three SDA hospitals had cafeterias for their workers, but the KAH was the first to operate a restaurant for the public.

#### Transference of the AMC

On November 30, 1984, ribbon-cutting ceremonies were held in Nishihara-cho, Okinawa, for the relocated AMC with some 400 persons in attendance; the main speaker of this occasion was Yonezo Okafuji, president of the Union. A plaque of appreciation was given to Mr. Kaneshima, the broker responsible for contacting landowners and negotiating in the sale of their property to the AMC. Special music was rendered by the hospital workers for this happy event.

On December 2 of the same year, a brand new three-story (partially four-story) AMC opened its doors to patients. This seventy-bed hospital set on a hill included completely new equipment, an out-patient clinic, separate apartment building for nurses, and five new homes for doctors. Selling of the old facilities and land in Naha-shi made it possible to pay the total costs of the construction including the Nishihara land, site preparation, sewage

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<sup>1</sup>Hirai, "Saniku Center to Promote Community Health," p. 9.

<sup>2</sup>"A Report of the Thirtieth Japan Union Mission Session," pp. 7, 41, 42.

disposal, water tank, and most of the landscaping. Fujita Industry Company bought the old property of the AMC and the same company constructed the new hospital.

Regarding the transference from Naha, a capital of Okinawa, to Nishihara, in the countryside, there was a concern whether or not the outpatient load would drop off. However, there was no decrease. This expanded hospital apparently lacked enough doctors and another full-time doctor was desperately needed.<sup>1</sup>

Although there were four other master plans of expansion or rebuilding of the AMC on its land in Naha, none of these plans were used because of financial difficulty. This relocation of the AMC was the outcome of twelve years of hope, prayer, failure, and plans. Thus the transference of AMC through the Fujita Industry Company must have been an epoch-making event in the history of the Okinawa Mission and increased its efficiency of medical missionary work.<sup>2</sup> Upon completing this project, James R. Wood, medical director of the AMC, went on permanent return to America with his wife after giving sixteen and half years of service to Okinawa.<sup>3</sup> According to him, the AMC had a clear understanding of its purpose and carried out its responsibility as follows:

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<sup>1</sup>James R. Wood, "Adventist Medical Center Opens New Facilities," Far Eastern Division Outlook, April-May 1985, p. 10; "Report of Executive Committee," Adventist Life, July 1983, p. 14; "Adventist Medical Center," Adventist Life, April 1985, p. 1.

<sup>2</sup>Regarding the detailed story of transference of the AMC, see "Report '83, AMC," Adventist Life, October 1983, pp. 6-13.

<sup>3</sup>James R. Wood, "I Will Pass the Work to the Young," Adventist Life, April 1985, p. 12.

Adventist Medical Center is, to the best of its ability, carrying out the concepts of medical evangelism. It is endeavoring to carry the good news of salvation to the people of Okinawa.<sup>1</sup>

When J. S. Miyashiro, M.D., a Japanese-American, succeeded J. R. Wood, the AMC had the first Japanese administrator in its history.

Numerical growth and decline  
of the TSH, 1976-1985

While table 34 shows the statistical report of the TSH in 1976-1985, the graph in figure 27 indicates the trend of some factors concerning the hospital. According to table 34, the number of physicians including interns increased gradually and doubled during the ten years. The number of nurses went up and down, but grew as a whole, especially after the completion of the new main building in 1980. The number of other employees reported in 1976 seems doubtful because the TSH has never employed such a large number of other employees before or since. It went up and down and quickly decreased in 1981. Probably one reason for this decline was the modern equipment of the hospital which reduced the need for man power.

According to the graph in figure 27, the number of beds shows a plateau three times: 1976-1978, 1979-1980, and 1982-1985. Its steep growth in 1981 was due to the new hospital building. The total number of employees stagnated from 1977 to 1981 and increased slightly from 1982 to 1984. The number of house patients remained at a plateau from 1976 to 1980, but grew slightly every year after the increase in the number of beds. Although the number of outpatients

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<sup>1</sup>Wood, "Adventist Medical Center Opens New Facilities," p. 10.

TABLE 34

STATISTICAL REPORT OF THE TOKYO SANITARIUM  
AND HOSPITAL, 1976-1985

| Year | No. of<br>Beds | No. of<br>House<br>Patients | No. of<br>Outpatients<br>& Treat-<br>ments | No. of<br>Physicians | No. of<br>Nurses | No. of<br>Other<br>Employ-<br>ees | No. of<br>Total<br>Employ-<br>ees |
|------|----------------|-----------------------------|--|----------------------|------------------|-----------------------------------|-----------------------------------|
| 1976 | 120            | 3,627                       | 93,722                                     | 6                    | 58               | 359                               | 423                               |
| 1977 | 120            | 3,517                       | 87,694                                     | 9                    | 57               | 200                               | 266                               |
| 1978 | 120            | 3,541                       | 87,912                                     | 9                    | 51               | 187                               | 247                               |
| 1979 | 123            | 3,714                       | 91,980                                     | 9                    | 56               | 193                               | 259                               |
| 1980 | 123            | 3,541                       | 100,548                                    | 9                    | 63               | 176                               | 248                               |
| 1981 | 150            | 4,142                       | 106,381                                    | 8                    | 71               | 137                               | 240                               |
| 1982 | 157            | 4,185                       | 114,982                                    | 10                   | 89               | 140                               | 264                               |
| 1983 | 157            | 4,321                       | 121,664                                    | 12                   | 96               | 145                               | 273                               |
| 1984 | 157            | 4,528                       | 123,800                                    | 10                   | 73               | 188                               | 288                               |
| 1985 | 157            | 4,731                       | 132,314                                    | 12                   | 98               | 170                               | 280                               |

SOURCE: Annual Statistical Report of the Seventh-day Adventists  
(Washington, D.C.: General Conference of Seventh-day Adventists,  
1976-1985).

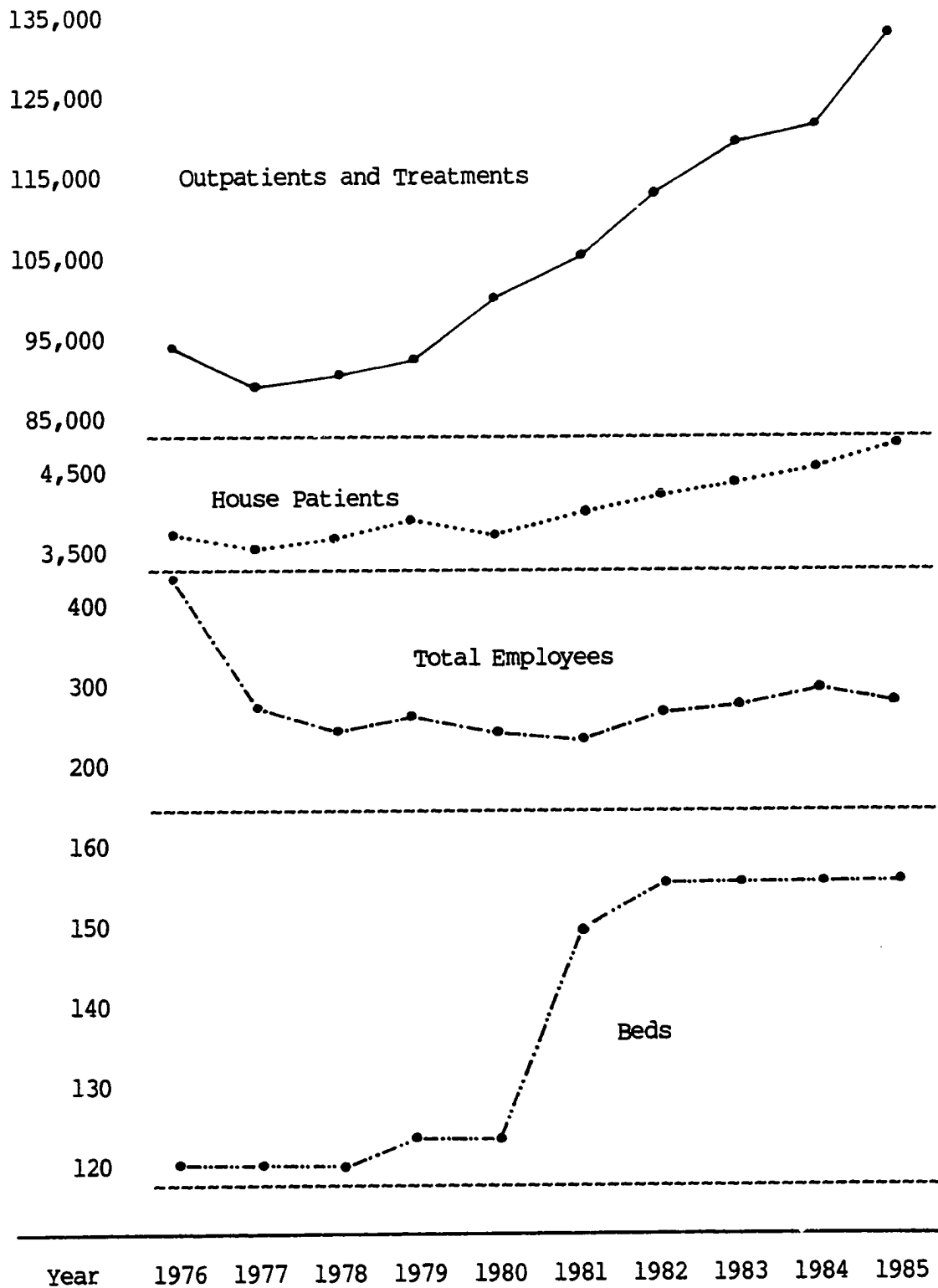


FIGURE 27: Trend of the Tokyo Sanitarium and Hospital, 1976-1985.  
 SOURCE: Annual Statistical Report of the Seventh-day Adventists  
 (Washington, D. C.: General Conference of Seventh-day Adventists,  
 1976-1985).

and treatments decreased in 1977, it began to increase from 1978 and quickly grew from 1982 in proportion to the increased number of physicians and interns (see table 34).

Numerical growth and decline  
of the AMC, 1976-1985

Table 35 is the statistical report of the AMC in 1976-1985, and the graph in figure 28 shows the trends of some factors of the hospital. The table shows that the number of physicians and interns remained at seven or eight for these ten years except for in 1984. On the other hand, the number of nurses shows ups and downs, but as a whole, increased, especially after the transference of the AMC in 1984. To the contrary, the number of other employees decreased year after year except for 1981 and 1984. This decline, especially in 1976-1980, must have been due to decreased patients which brought decreased income to the hospital.

The graph in figure 28 shows a plateau in the number of beds for the first nine years and a steep growth for the last year, due to the new hospital building. The number of total employees, which declined consistently from 1976 to 1979, is in harmony with the decline of the number of other employees, but its growth in 1980 and 1984 was due to the increased number of nurses and other employees, respectively. The number of house patients went up and down from 1976 to 1984, and grew significantly in 1985 because of the increased number of beds. The number of outpatients and treatments show a steep curve of up and down, and declined generally over the ten years, in contrast to the growth of house patients.



TABLE 35

STATISTICAL REPORT OF THE ADVENTIST  
MEDICAL CENTER, 1976-1985

| Year | No. of<br>Beds | No. of<br>House<br>Patients | No. of<br>Outpatients<br>& Treat-<br>ments | No. of<br>Physicians | No. of<br>Nurses | No. of<br>Other<br>Employ-<br>ees | No. of<br>Total<br>Employ-<br>ees |
|------|----------------|-----------------------------|--|----------------------|------------------|-----------------------------------|-----------------------------------|
| 1976 | 22             | 884                         | 77,475                                     | 8                    | 16               | 81                                | 105                               |
| 1977 | 22             | 919                         | 80,562                                     | 7                    | 15               | 76                                | 98                                |
| 1978 | 22             | 866                         | 72,868                                     | 7                    | 16               | 70                                | 93                                |
| 1979 | 22             | 864                         | 75,806                                     | 7                    | 16               | 69                                | 92                                |
| 1980 | 22             | 755                         | 73,014                                     | 8                    | 22               | 61                                | 99                                |
| 1981 | 22             | 837                         | 68,757                                     | 7                    | 17               | 63                                | 95                                |
| 1982 | 22             | 867                         | 71,977                                     | 8                    | 20               | 60                                | 96                                |
| 1983 | 22             | 947                         | 75,836                                     | 7                    | 18               | 58                                | 91                                |
| 1984 | 22             | 906                         | 72,019                                     | 9                    | 21               | 67                                | 105                               |
| 1985 | 48             | 1,131                       | 74,559                                     | 8                    | 29               | 56                                | 100                               |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1976-1985).

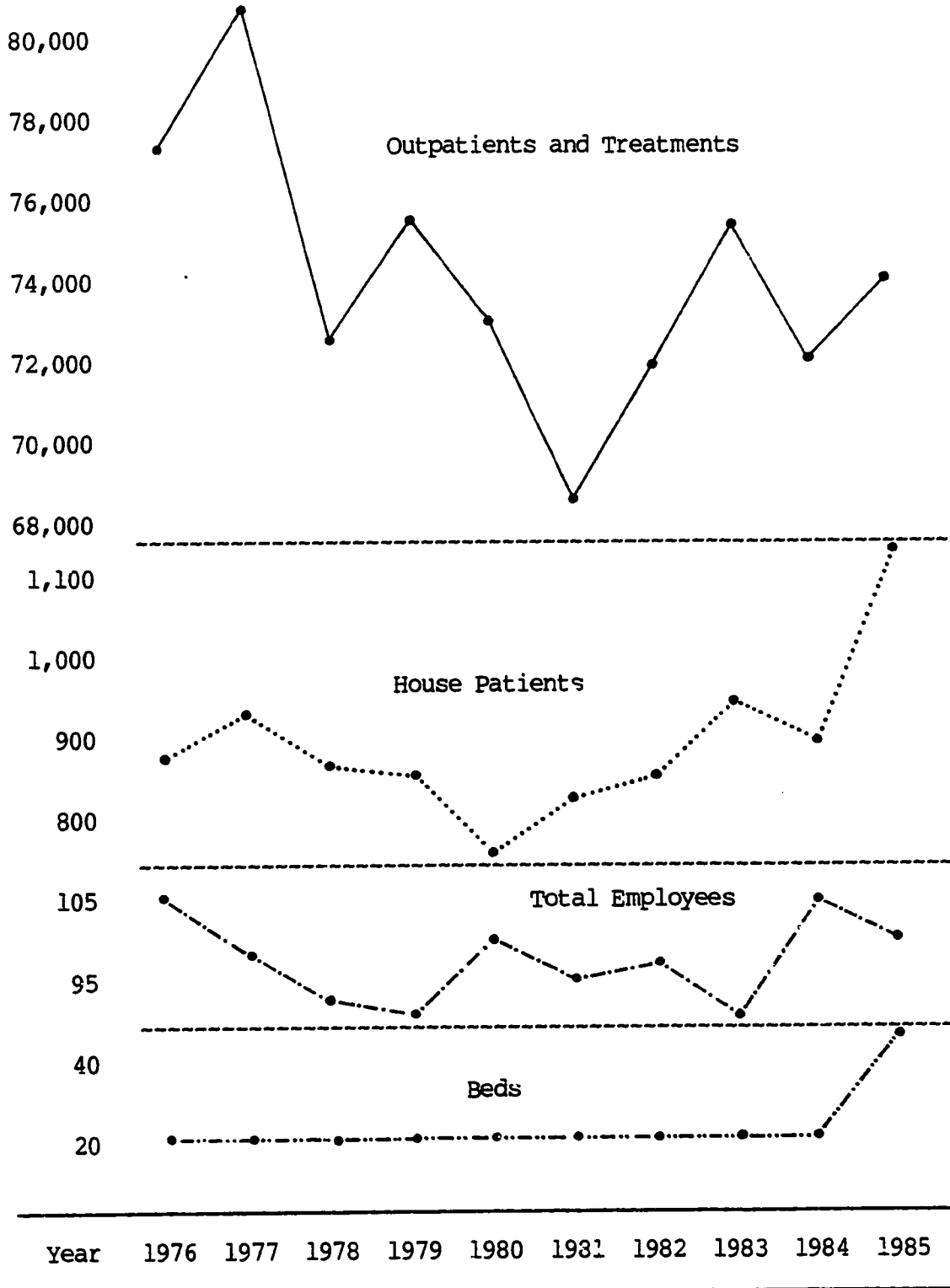


FIGURE 28: Trend of the Adventist Medical Center, 1976-1985.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D. C.: General Conference of Seventh-day Adventists, 1976-1985).

Numerical growth and decline  
of the KAH, 1976-1985

While table 36 shows the statistical report of the KAH in 1976-1985, the graph in figure 29 indicates the trend of some factors concerning the hospital. According to table 36, the number of physicians and interns went up and down, but it increased as a whole over the ten years. The number of nurses grew consistently from 1976 to 1981, though it showed ups and downs in 1982-1985. The number of other employees also grew well from 1976 to 1981 except for 1979, though it indicated some ups and downs in 1982-1985. The number of total employees almost doubled during this ten-year period. In other words, the KAH was blessed financially despite the fact that the hospital was opened in 1973, only three years before this decade.

The graph in figure 29 shows that the number of beds increased from forty-five to sixty in 1980. Since there was no expansion of the hospital, this growth must have been due to the rearrangement of the hospital's rooms. The significant growth of the total number of employees from 1976 to 1981 was due to an increase in both the number of nurses and other employees. Although the number of house patients went up and down and stagnated during 1976-1981, it quickly grew in 1982-1983 and plateaued in 1984-1985. The increased number of house patients seems to be due to the increased number of beds. The number of outpatients and treatments grew consistently for these ten years except for in 1984 and 1985, and this growth must have provided one of the financial bases of the hospital.

Summary

In 197. the Association of SDA Doctors and Dentists was

TABLE 36

STATISTICAL REPORT OF THE KOBE ADVENTIST  
HOSPITAL, 1976-1985

| Year | No. of<br>Beds | No. of<br>House<br>Patients | No. of<br>Outpatients<br>& Treat-<br>ments | No. of<br>Physicians | No. of<br>Nurses | No. of<br>Other<br>Employ-<br>ees | No. of<br>Total<br>Employ-<br>ees |
|------|----------------|-----------------------------|--|----------------------|------------------|-----------------------------------|-----------------------------------|
| 1976 | 45             | 1,349                       | 44,652                                     | 4                    | 17               | 56                                | 77                                |
| 1977 | 45             | 1,494                       | 49,131                                     | 4                    | 17               | 59                                | 80                                |
| 1978 | 45             | 1,212                       | 50,060                                     | 4                    | 18               | 75                                | 97                                |
| 1979 | 45             | 1,212                       | 54,491                                     | 8                    | 20               | 65                                | 101                               |
| 1980 | 60             | 1,396                       | 60,549                                     | 7                    | 23               | 81                                | 117                               |
| 1981 | 60             | 1,287                       | 61,026                                     | 6                    | 26               | 98                                | 136                               |
| 1982 | 60             | 1,704                       | 65,970                                     | 7                    | 25               | 86                                | 126                               |
| 1983 | 60             | 1,867                       | 71,395                                     | 8                    | 38               | 84                                | 137                               |
| 1984 | 60             | 1,825                       | 67,014                                     | 5                    | 30               | 90                                | 134                               |
| 1985 | 60             | 1,839                       | 67,496                                     | 9                    | 31               | 86                                | 126                               |

SOURCE: Annual Statistical Report of the Seventh-day Adventists  
(Washington, D.C.: General Conference of Seventh-day Adventists,  
1976-1985).

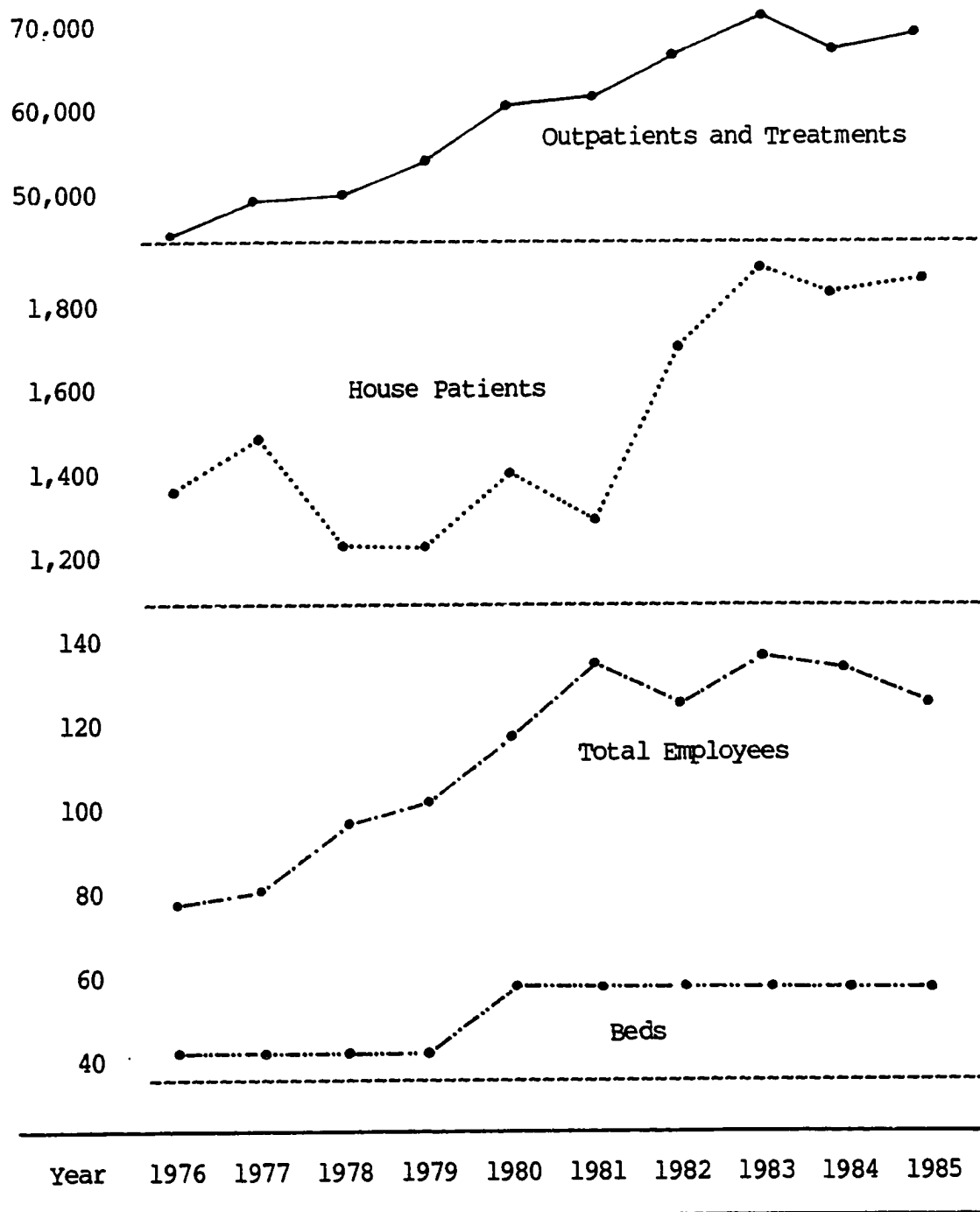


FIGURE 29: Trend of the Kobe Adventist Hospital, 1976-1985.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D. C.: General Conference of Seventh-day Adventists, 1976-1985).

organized in Tokyo. In 1978 the free dental service sponsored by the Union held in Hokkaido and continued with a female dentist who operated her own clinic but was not a denominational worker. While the AMC conducted the Twenty-Fifth Anniversary Celebration in 1978, the TSH celebrated the Fiftieth Anniversary in 1979. Relating to the anniversary, in 1980 the TSH completed the new six-story building to increase its efficient work. In 1984 the TSH held the first Health Fair, a new type of evangelistic outreach to the community people. In 1984 the KAH opened the three-story Saniku Center as the community center to the public. In 1984 the AMC was relocated with a brand new hospital building. Thus each hospital continued its good work and expanded physically during these ten years, 1976-1985.

#### Educational Work

In 1981 the Hakodate Church started a new elementary school and in 1983 the Sapporo Church began a new kindergarten both in Hokkaido.<sup>1</sup> What changes took place during 1976-1985 at other educational institutions already established?

#### Opening of a new academy, Hiroshima Saniku Gakuin

New campus in Daiwa-cho

In March 1975, the Union bought a 105,000 tsubo (3,735,900

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<sup>1</sup>"1983 School Report" prepared by the education department of the Japan Union Mission, p. 12.

square feet) piece of property in Daiwa-cho, Hiroshima-ken, on which to build the junior- and senior-high school.<sup>1</sup>

#### Appointment of new principal

In December 1975, the board of JMC appointed Shigenobu Arakaki, president of JMC, as principal of the junior- and senior-high school of Hiroshima Saniku Gakuin (Hiroshima Academy) in Daiwa-cho.<sup>2</sup> S. Arakaki stated that his major goal for the new 500-student school would be "to provide an individualized program which will allow each student to develop to the fullest of his potential, his God-given talents."<sup>3</sup> S. Arakaki began to carry out his new duty from April 1, 1976.<sup>4</sup>

#### Ground breaking ceremonies

On April 28, 1976, the ground breaking ceremony of Hiroshima Saniku Gakuin Junior- and Senior-High School was held on the land site of the school in Daiwa-cho, having around 200 attendants. The main speaker was Hidekazu Kodama, chairman of Hiroshima-ken Private

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<sup>1</sup>"From Votes of the Union Executive Committee," Adventist Life, May 1975, p. 2; Soneda, "Transference Plan of Saniku Gakuin, Harajuku Fund, Second High-School," pp. 2-5.

<sup>2</sup>Kenji Soneda, "Establishing New Leadership of Saniku Gakuin," Adventist Life, February 1976, p. 2.

<sup>3</sup>"College News," Far Eastern Division Outlook, July 1976, p. 6.

<sup>4</sup>Kenji Soneda, "From Votes of Executive Committee," Adventist Life, May 1976, p. 2.

School Council, who encouraged the school to practice the principle of threefold education.<sup>1</sup>

In May 1976, the Union executive committee chose two building companies, Toda Kensetsu (Toda Building Company) and Sumitomo Kensetsu Kyodo Kigyotai (Sumitomo Building Joint Enterprise Company) to construct Hiroshima Saniku Gakuin in Daiwa-cho at an estimated total cost of 1,300,000,000 yen (US\$6,500,000.00).<sup>2</sup> The total floor space of the school was 4,427 tsubo (157,418 square feet).<sup>3</sup>

#### Opening of a new academy

In August 1976, construction of the school plant started at Daiwa-cho and was completed in time for the opening of the school year on April 20, 1977.

On May 10, 1977, grand opening ceremonies for the junior- and senior-high school and new elementary school were held in the gymnasium on the campus with over 1,000 in attendance including the students. The honorable Hiroshi Miyazawa, governor of Hiroshima-ken, led the representatives of various governmental agencies in expressing their appreciation for the new campus. Also present were Hidekazu Kodama, chairman of Hiroshima-ken Private School Council; Masataka Kagami, mayor of Daiwa-cho; and Michihiro Yamanaka, chairman

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<sup>1</sup>Minoru Inada, "Ground Breaking Ceremony of Hiroshima Saniku Gakuin Junior- and Senior-High School Was Held," Adventist Life, July 1976, p. 28.

<sup>2</sup>Kenji Soneda, "From Votes of Executive Committee," Adventist Life, August 1976, p. 2.

<sup>3</sup>Kenji Soneda, "Plan of Saniku Gakuin Daiwa-cho Campus," Adventist Life, August 1976, pp. 7, 8.



of Hiroshima-ken Private Junior- and Senior-High School Association. Others participating in the service included W. T. Clark and Yonezo Okafuji, president of the FED and the Japan Union, respectively.

This new school was located on mountainous land, some of which was suitable for farming. This allowed each student to engage in some practical labor as an integral part of his study program. The school was built for a maximum enrollment of 510 students, and included fourteen classroom and dormitory buildings in addition to staff housing. The junior-high and senior-high sections were physically on different portions of the campus, and the only shared facilities were the gymnasium, specialized classrooms such as science, and the athletic field. The enrollment of the first year was 450 under Shigenobu Arakaki, director of education, who was assisted by Yuzuru Sugiura, senior-high school principal, and Yoshitaka Tomiraga, junior-high school principal.<sup>1</sup>

The total cost to establish this new academy was actually 2,300,000,000 yen (US\$11,500,000.00),<sup>2</sup> far over the original contracted price. This epoch-making project was possible due to the selling of the Harajuku property. In terms of mission strategy, building of this large academy in the southern part of Japan strengthened the SDA work in that area. Specifically, the church

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<sup>1</sup>Lowell Hagele, "Japan Opens New Campus," Far Eastern Division Outlook, June 1977, pp. 6, 7; "Completion of Hiroshima Saniku Gakuin," Adventist Life, July 1977, pp. 10, 11; "In the New School Year," Adventist Life, July 1977, pp. 12-15.

<sup>2</sup>Soneda, "Transference Plan of Saniku Gakuin, Harajuku Fund, Second High-School," pp. 2-5.

membership, the denominational workers, and tithe and offerings increased well, so the academy contributed significantly to church growth of the southwest Japan. Since Hiroshima Saniku Gakuin had 476 students and 63 staff members in 1985, this campus, in a sense, consisted of a "Christian village"<sup>1</sup> in Daiwa-cho.<sup>2</sup>

Transference of JMC separated  
from academy

New campus in Otaki-cho

It was decided to move JMC to a more rural location since the Tokyo metropolis had grown and the old wooden buildings had decayed.<sup>3</sup>

On November 9, 1973, the Chiba-ken congress gave approval to sell the Otaki property to JMC, where JMC planned to move from the Naraha campus. There was a plan that the transference would be complete by April 1976.<sup>4</sup>

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<sup>1</sup>During the great missionary conference at Tambaram, near Madras, in 1938, there were two different concepts of missionary method and one of them was the idea of Christian villages which recommended the regrouping of those newly baptized into special villages or neighbourhoods so that they could lead a social life bearing the imprint of the gospel. The other concept suggested that a new Christian should remain which his own milieu and that its structures and customs should be respected. While the first concept, with some kind of theocratic structure, could exist in isolation without degeneration, the second one rested on the idea that the gospel, sown in the soil of a particular culture, would develop all the positive characteristics of that culture without being alienated from it (J. Rossel, Mission in a Dynamic Society [London: SCM Press, 1968], p. 13).

<sup>2</sup>Annual Statistical Report of the Seventh-day Adventists (1985), p. 27; "Teacher Replacement," Adventist Life, pp. 16, 17.

<sup>3</sup>Lowell C. Hagele, "Japan's New College," Far Eastern Division Outlook, February 1979, pp. 3, 4.

<sup>4</sup>"Approval of Otaki Property Sold for JMC's Transference," Adventist Life, February 1974, p. 20.

In November 1973, the Union bought the Otaki property for the new campus of JMC.<sup>1</sup> In July 1974, the Union sold the Naraha campus of JMC to Fuji Oil Company and the price of the campus was 3,200,000,000 yen (US\$16,000,000.00).<sup>2</sup>

#### Appointment of new president

In December 1975, the board of JMC appointed Senzo Nagakubo,<sup>3</sup> academic dean of the college, as president of JMC which would be separated from its junior- and senior-high school in April 1977.<sup>4</sup> In April 1976, S. Nagakubo began to carry out the responsibility of president of JMC.<sup>5</sup>

#### Ground breaking ceremonies

On October 14, 1976, the Union contracted with Toda Kensetsu Kabushiki Gaisha (Toda Building Company) to construct JMC at Otaki-cho at a total cost was 1,320,000,000 yen (US\$6,600,000.00).<sup>6</sup>

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<sup>1</sup>Soneda, "Transference Plan of Saniku Gakuin, Harajuku Fund, Second High-School," pp. 2-5.

<sup>2</sup>Ibid.

<sup>3</sup>He was a graduate of JMC and served as a teacher in the theology department for thirteen years. He got his doctorate in Jewish history at Duke University in the United States ("College News," p. 6).

<sup>4</sup>Soneda, "Establishing New Leadership of Saniku Gakuin," p. 2.

<sup>5</sup>Kenji Soneda, "From Votes of Executive Committee," Adventist Life, April 1976, p. 2.

<sup>6</sup>Kenji Soneda, "From Secretary Office of the Union," Adventist Life, December 1976, p. 2.

On October 31, 1976, the ground breaking ceremonies for JMC were held at its Otaki property with over 100 people. Special guests were: Yozo Nagao, mayor of Otaki-cho; Mitsuo Ichito, secretary of Private School Association of Chiba-ken; and some representatives of building companies. Yonezo Okafuji, president of the Union, made a speech about the purpose of the school.<sup>1</sup>

#### Opening of the new college

On October 1, 1978, the school opened on the new 95,472 tsubo (3,397,680 square feet) Otaki campus of Saniku Gakuin College known as JMC. This campus, located about seventy-five miles southeast of Tokyo, was carved out of the side of a mountain and fronted by a river and rice fields. Hills were leveled and valleys were filled in to make two main campus sections, an instructional area and a living area. These two areas were connected by a wide promenade crossing the valley.

On October 25, 1978, the official opening ceremonies were held in the college chapel with representatives from the ministry of education, various levels of government, SDA institutions, community, and the press. The minister of education was familiar with Education written by Ellen G. White, and stressed his desire to see the SDA school's ideals carried out on this new campus.

The buildings were modified by the Spanish-American design

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<sup>1</sup>"Ground Breaking Ceremony of Saniku Gakuin Tankidaigaku and College," Adventist Life, January 1977, p. 2; Lowell C. Hagele, "Japan Breaks Ground for Otaki Campus," Far Eastern Division Outlook, March 1977, p. 9.

with red-tiled roofs, and all rooms faced the south, taking advantage of the natural heating from the sun and making each classroom and dormitory room cheerful and bright. Total facilities, including a gymnasium, a twenty-four unit apartment for staff and married students, and twenty faculty homes were built at a cost of 2,200,000,000 yen (over US\$11,000,000.00). The funds for the property and construction of the school came from the sale of the old campus at Naraha.

At this time the college enrolled 206 students in religion, theology, education, nursing, and English; and 80 percent of them were SDAs. All students were required to participate in a minimum of seven hours of physical work each week.<sup>1</sup>

The total floor space of schoolhouses was 2,578 tsubo (91,847 square feet)<sup>2</sup> and the capacity of dormitories was 200.<sup>3</sup> The reason why JMC was able to accommodate 206 students at that time was due to the fact that the third-year students of the nursing department moved to and stayed at the TSH dormitory for practical training. Unfortunately, the scheduled plan of completion was badly delayed and the total cost increased 167 percent of the contracted price.

Since the transference of JMC was another big project of the Union, discussions are still held as to whether or not JMC had to be moved from the Naraha campus. The new location of the Otaki campus

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<sup>1</sup>Hagele, "Japan's New College," pp. 3, 4.

<sup>2</sup>"Completion of Saniku Gakuin Tankidaigaku and College," Adventist Life, January 1979, pp. 1, 28.

<sup>3</sup>"Votes No. 5. Acceptance of Secretary Report," Adventist Life, February 1979, pp. 3-5.

is very far from any cities and inconvenient for visitors. Probably, the inconvenience of transportation is one reason why JMC cannot increase its enrollment. The environment of the old, Naraha campus was not very bad; in fact, the Fuji Oil Company has used it as its retreat center. On the other hand, it is true that it would have been impossible for the Union and JMC to build new school building on the Naraha campus without selling the property.

#### Expansion of junior-high schools

##### Kitaura Saniku Junior-High School

On February 14, 1977, the expansion of Kitaura Saniku Junior-High School was completed and its opening ceremonies were held at the new auditorium of the school. Special guests included chairman of the Ibaragi-ken congress and mayor of Kitaura-mura, besides the president, secretary, and educational director of the Union. This expansion of the school included a boys' dormitory, girls' dormitory, cafeteria, auditorium, and classrooms. Thus the school was prepared to accommodate 180 students.<sup>1</sup> The total cost was 300,000,000 yen (US\$1,048,951.00).<sup>2</sup>

In 1984 a new gymnasium with the total floor space of about 285 tsubo (10,161 square feet) was built and the total cost was 94,500,000 yen (US\$378,000.00).<sup>3</sup>

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<sup>1</sup>"Completion of Expansion for Kitaura Saniku Junior-High School," Adventist Life, May 1977, p. 28.

<sup>2</sup>Soneda, "Transference Plan of Saniku Gakuin, Harajuku Fund, Second High-School," pp. 2-5.

<sup>3</sup>"Completion of Kitaura Saniku Junior-High School Gymnasium," Adventist Life, April 1984, p. 28.

## Okinawa Saniku Junior-High School

In July 1977, the Union executive committee approved the building of two dormitories both for boys and girls of Okinawa Saniku Junior-High School with the total floor space of 493 tsubo (17,541 square feet). Later on Goyo Kensetsu (Goyo Building Company) was chosen to build those dormitories with a total cost of 140,000,000 yen (US\$489,510.40), which was provided by the Union, Harvest Ingathering funds and the FED.<sup>1</sup> These dormitories were completed in September 1978.<sup>2</sup>

In 1983, a new school building was completed: three classrooms on the first floor, and a chapel and a faculty room on the second floor.<sup>3</sup>

Since Hiroshima Academy was completed, and JMC was under construction, the Union helped to improve these junior-high schools which had endured insufficient accommodations. The income from selling the Harajuku property contributed considerably to the expansion program of Kitaura and Okinawa in 1977.

Teachers' Study Retreat

On July 26-31, 1977, the Teachers' Study Retreat of the Union was held at Narita View Hotel in Chiba-ken with 132 attendants. This Teachers' Study Retreat was the first one to include all teachers of

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<sup>1</sup>"From Votes of Executive Committee," Adventist Life, October 1977, p. 2; "From Votes of Executive Committee," Adventist Life, December 1977, p. 2.

<sup>2</sup>"A chronological table of Okinawa Saniku Junior-High School" prepared by Okinawa Saniku Junior-High School.

<sup>3</sup>"Okinawa Saniku Junior-High School," Adventist Life, August 1983, p. 36.

the senior-high school besides the kindergartens, elementary, and junior-high schools. Thus there was a warm fellowship among teachers from kindergarten to senior-high school teachers.

Special guest speaker was G. H. Akers, chairman of religious education at Andrews University; he lectured on "Integration of Faith and Learning." The point was that teachers should be a medium to pass the meaning and value of life to the students, because there is separation between religion and learning even in the church school. Minoru Inada, education director of the Union, was the translator.<sup>1</sup>

This study retreat offered a new insight into how SDAs should practice religious education at their schools. It seems, however, that there is still separation between religion and learning especially at our secondary schools which are affected by the examination system for higher education in Japan. This is another big issue in the religious education at the SDA schools, the same as accreditation.

#### Self-supporting institute

In 1978 a few American families and six Japanese senior-high school students started a self-supporting institute at Yaedake (Yaedake Mountain) in Okinawa. At the beginning there was no water, electricity, or classroom, and not even a house. Only three old buses, the 107,000 tsubo (3,807,060 square feet) land, and faith in God, who could create something from nothing.

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<sup>1</sup>"1977 Teachers' Study Retreat Was Held," Adventist Life, October 1977, p. 28.



In July 1983, a new 175 tsubo (6,227 square feet) building composed of a chapel and classrooms was completed by teachers and students of the institute. In 1984 Yaedake Gakuen (Yaedake Self-Supporting Institute) accommodated over fifty people including fifteen senior-high school students.

The students lived in the workers' homes, not in dormitories, and they had jobs in those homes. In the morning they studied basic and practical knowledge to being trained as self-supporting evangelists. In the afternoon they worked in different departments: agriculture, orchard, wood work, construction, mechanics, bakery, and others. There was no playground and no time for sports. Students and teachers worked together every day. Besides the regular Sabbath programs, they engaged in holding Branch Sabbath School and visiting people like senior citizens.<sup>1</sup>

The idea of a self-supporting institution came from America, and in 1978 some people from America started a self-supporting school in Japan for college students--Akagiyama Gakuen at Mount Akagi in Gunma-ken.<sup>2</sup> Thus Yaedake Gakuen was the second one in Japan. Neither institution has accreditation from the government. Their sincerity and honesty as well as their simple life-style is very impressive. It seems that these self-supporting institutes are regarded by many the models of what SDA schools should be.

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<sup>1</sup>"Yaedake Gakuen of Yesterday and Today," Adventist Life, June 1984, pp. 32, 33.

<sup>2</sup>Regarding the detailed story of Akagiyama Gakuen, see Robert H. Pierson, Miracles Happen Every Day (Mountain View, California: Pacific Press Pub. Assn., 1983), pp. 156-163.

Approach to the local community  
through American Orchestra

On May 10-13, 1979, the sixty-eight members of the Southern Missionary College symphony Orchestra under the direction of Orlo Gilbert visited JMC, in Otaki-cho, the first stop on their concert tour of the FED.

The orchestra performed the first concert at Otaki Senior-High School in the afternoon of May 11. There were 800 students who showed their interest through the courteous manner in which they listened to the hour-and-half-long concert. The friendly approach of each orchestra member to the non-Christian students produced warm feelings among them, and it was a tremendous breakthrough to the community of JMC.

The orchestra held two sacred concerts at the church of JMC: one for Friday evening vespers, May 11; and the other for church service on Sabbath morning, May 12. Many visitors came to these special services from the neighboring churches. They enjoyed not only the beautiful music but also the Christian fellowship with the young SDA students from America.

On the evening of May 12, the final concert was presented by the orchestra at the Otaki Cultural Center, and 600-capacity hall was packed. Mayor Shishikura gave a welcome address to the orchestra members at the opening of the concert. The audience enjoyed the numbers<sup>1</sup> played. The total sale from the tickets that evening was

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<sup>1</sup>The numbers were such as "A Night On Bald Mountain," "Concerto for Piano and Orchestra in A Minor, Op. 54 by Schumann," and "Russian and Ludmilla Overture."

83,000 (US\$430.00) and was presented by Senzo Nagakubo, president of JMC, to Mayor Shishikura for the charity projects in the town.<sup>1</sup>

The Southern Missionary College Symphony Orchestra played an important role in bridging the gap between JMC and the town people through music. Since our college campus is isolated geographically from the town, it is always necessary to do something to communicate with the people in all possible ways for sharing faith. Sacred music has a vital power to reach the people with the heavenly message.

The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth there is music and song,-- "thanksgiving, and the voice of melody."<sup>2</sup>

Concert tour to Manila by brass  
band of Hiroshima Academy

On October 7-13, 1982, the brass band of Hiroshima Saniku Senior-High School (Hiroshima Academy) made a concert tour to Manila, Philippines, where the autumn council of the GC and the annual council of the FED were held on October 5-12, and October 12-21, respectively. The conductor of the fifty-member band was Motomu Sasaki, music teacher of the school, and tour leader was Kenji Soneda, principal of the school.

The band performed ten concerts at the following places: the auditorium of Philippine Union College, Pasay Church, four times

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<sup>1</sup>Kiyoshi Fujita, "Orchestra Supports Local Charity," Far Eastern Division Outlook, November 1979, p. 7.

<sup>2</sup>Ellen G. White, Messages to Young People (Nashville, Tennessee: Southern Pub. Assn., 1930), p. 291.

at Philippine International Convention Center, Philippine Publishing House, Silang city, and Jose Rizal Memorial Park. The musical numbers were both religious and secular and were greatly appreciated. Besides presenting music, Hiroshima Academy donated five portable electric organs and three radio cassette tape recorders for evangelism in the Philippines on behalf of the Japanese churches, because the academy received 330,000 yen (US\$1,320.00) as special gifts from sections and institutions in the Japan Union. The academy also gave US\$1,500.00 to Philippine Union College, and US\$1,000.00 to North Philippine Academy for their kind entertainment.<sup>1</sup>

Although the brass band of Hiroshima Academy had several concert tours in Japan, this was their first overseas tour. The band members were able to pay for their own traveling expenses due to the fact that the yen was strong in terms of foreign currency.

Numerical growth and decline  
of JMC, 1976-1985

Table 37 and the graph in figure 30 show the numerical growth and decline of JMC from 1976 to 1985. The enrollment quickly grew from 1976 to 1980 except for in 1978, and this steep growth seems due to the increase in the number of both the students in the nursing department and accredited English department of the junior college. However, declined consistently during 1981-1983, because the number

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<sup>1</sup>Kenji Soneda, "Action in Manila by Brass Band of Hiroshima Saniku Senior-High School," Adventist Life, February 1983, pp. 18, 19; Nobuo Kawamata, "Reflection of Manila Council," Adventist Life, February 1983, pp. 5-7.

TABLE 37

STATISTICAL REPORT OF JAPAN MISSIONARY  
COLLEGE, 1976-1985

| Year | Enrollment | Teachers | Graduates* | Students Entering Work** |
|------|------------|----------|------------|--------------------------|
| 1976 | 147        | 33       | 41         | 23                       |
| 1977 | 182        | 30       | 48         | 28                       |
| 1978 | 178        | 47       | 46         |                          |
| 1979 | 206        | 42       | 54         |                          |
| 1980 | 231        | 42       | 61         |                          |
| 1981 | 223        | 54       | 61         |                          |
| 1982 | 212        | 48       | 74         |                          |
| 1983 | 194        | 53       | 75         |                          |
| 1984 | 220        | 60       | 60         |                          |
| 1985 | 227        | 64       | 67         |                          |

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1976-1985).

\*Including graduates from the accredited junior and non-accredited college.

\*\*No report from 1978.

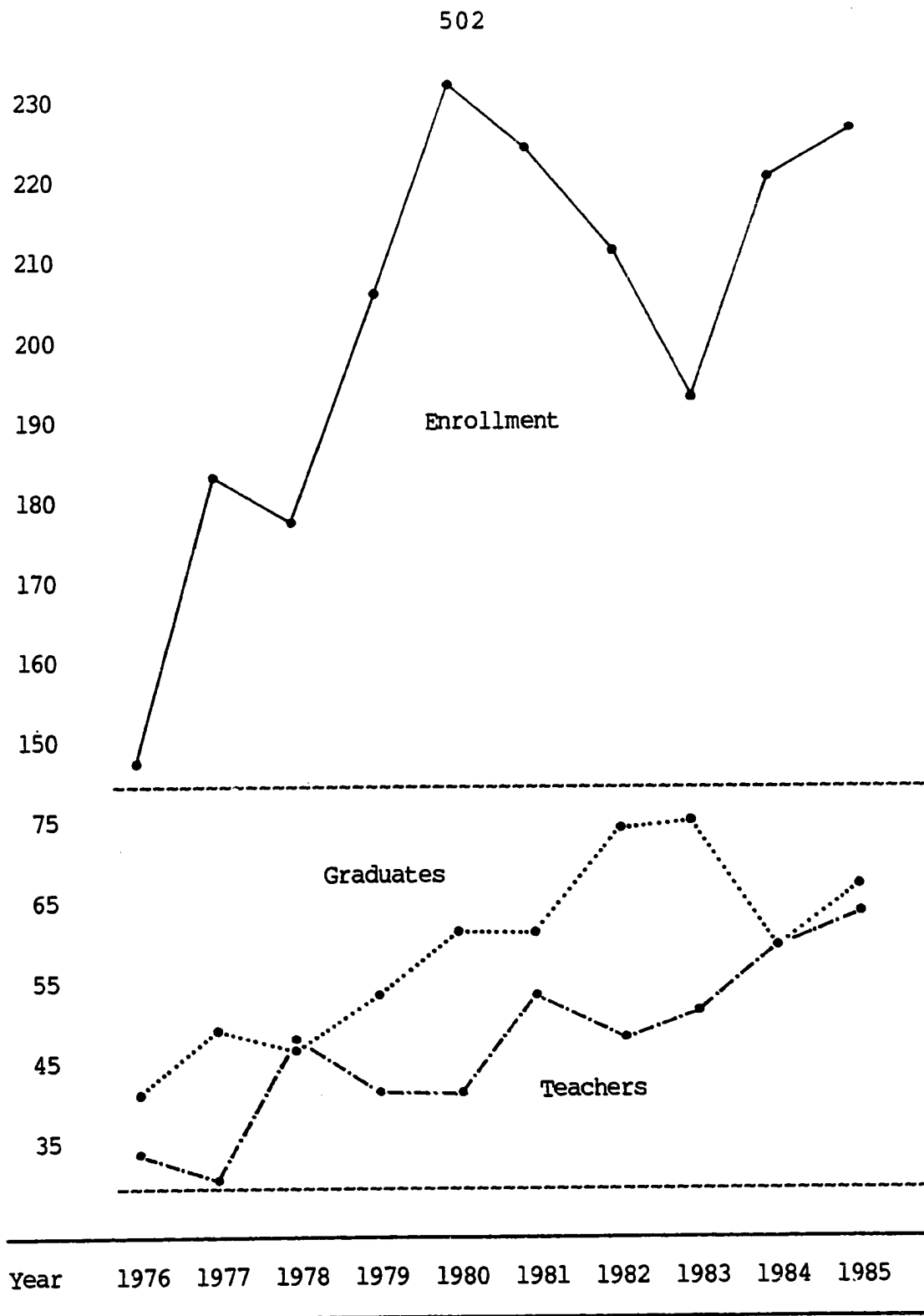


FIGURE 30: Trend of Japan Missionary College, 1976-1985.

SOURCE: Annual Statistical Report of the Seventh-day Adventists (Washington, D. C.: General Conference of Seventh-day Adventists, 1976-1985).

of students in the English department decreased.<sup>1</sup> It began to increase again in 1984. Although the number of college teachers had its ups and downs in 1976-1981, it showed consistent increase in 1982-1985. It almost doubled during this ten-year period in harmony with the growth of enrollment. The number of graduates increased from 1976 to 1983 except in 1978, but decreased in 1984.

#### Summary

In 1977 the Union opened a brand new academy, Hiroshima Saniku Gakuin, which included an elementary and junior- and senior-high school in Daiwa-cho. In 1978 another brand new school campus was completed in Otaki-cho for JMC. The expansion of Kitaura Saniku Junior-High School was completed in 1977, but the gymnasium was added in 1983. Okinawa Saniku Junior-High School celebrated the completion of dormitories in 1978 and a school building in 1983. In 1977 the Union held the Teachers' Study Retreat in Chiba-ken focusing on integration of faith and learning. In 1978 a self-supporting institute, Yaedake Gakuen, was started in Okinawa. In 1979 the Southern Missionary College Symphony Orchestra visited JMC and their concert had a good impact to the townspeople. In 1982 the brass band of Hiroshima Academy made a concert tour to Manila, Philippines. As a whole, this decade, 1976-1985, was an epoch-making time in constructing school buildings.

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<sup>1</sup>"A Report of the Thirtieth Japan Union Mission Session," p. 38.

PART TWO

PRACTICAL APPLICATION



## CHAPTER VII

### PROPOSAL OF MISSION STRATEGY

The essence of mission can be found in the famous parable of Jesus, "The Sower" (Matt 13:1-9, 18-23; Mark 4:1-20; Luke 8:4-15). "The particular truth represented by the seed in this parable is the same nature of Christ's mission to earth as the Messiah."<sup>1</sup> This parable indicates five indispensable factors of mission. The purpose of sowing is "harvest,"<sup>2</sup> the seed stands for "the word of God" (Luke 8:11) or "the gospel,"<sup>3</sup> the soils represent "different classes of hearers,"<sup>4</sup> human hands must have been the means of the sower, and the sower is "His servants"<sup>5</sup> or "any preacher of the good news."<sup>6</sup> Relating to these factors, I deal with three areas of mission: base, place and time, and method, and propose some strategies in each area.

#### Bases of Mission

What is the goal of mission? It is harvest. Then why do we

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<sup>1</sup>"A Sower" [Matt 13:3], SDA Bible Commentary (1980), 5:403.

<sup>2</sup>White, Christ's Object Lessons, p. 35; "The Parable Given (13:1-9)" The Broadman Bible Commentary, ed. Clifton J. Allen (Nashville, Tennessee: Broadman Press, 1969), 8:153.

<sup>3</sup>White, Christ's Object Lessons, p. 33.

<sup>4</sup>"The Reception of Truth," SDA Bible Commentary (1980), 5:206.

<sup>5</sup>White, Christ's Object Lessons, p. 36.

<sup>6</sup>"Sower," The Broadman Bible Commentary (1969), 8:300.

want harvest? Why do we evangelize people? What is our motive for mission? What is the theological base of mission? Several foundations of mission are seen in the history of mission. It is very important to know the theology of mission, because "The goal of mission is an inescapable issue and one of great practical importance, for it determines missionary strategy and the choice of means and methods."<sup>1</sup>

I deal with only good or positive motives of mission, though there are bad or negative motives of mission like the imperialist motive,<sup>2</sup> commercial motive,<sup>3</sup> and motive of ecclesiastical colonialism.<sup>4</sup>

#### The Great Commission

Jesus announced the Great Commission (Matt 28:19-20) which constitutes "the direct and authoritative divine instructions to the Church"<sup>5</sup> in order to proclaim the gospel.

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<sup>1</sup>Verkuyl, p. 176.

<sup>2</sup>The imperialist motive is the attempt by one state to use another people or state as means to achieve its own goals. Imperialism for centuries took the form of colonialism including both political and economic domination (ibid., p. 168).

<sup>3</sup>The commercial motive never dominated the motive of mission, but it often became an accessory motive and a point in the propaganda for mission. There are many illustrations how missionaries joined mission and commerce (ibid., pp. 172, 173). See Appendix B.

<sup>4</sup>The motive of ecclesiastical colonialism is the urge of missionaries to impose the model of the mother church on the native churches rather than to give the people the freedom to shape their own churches in response to the gospel (ibid., p. 173).

<sup>5</sup>Robert Hall Glover, The Bible Basis of Missions (Los Angeles, California: Bible House of Los Angeles, 1946), p. 97.

There is a direct and necessary connection between the universal lordship of Jesus Christ and the worldwide mission of Christian church. Without the first the second would be cultural imperialism. Without the second the first would be little more than an empty cliché on the lips of a presumptuous church. Jesus is not a Jewish Messiah. Christianity is not a Western religion. The peoples of the world, East and West, are not asked to join us but to follow Him.<sup>1</sup>

Since the world mission is Christ's commission, to fulfill the missionary task is nothing more than obedience to the command of the Lord.<sup>2</sup>

For the conservative "evangelical"<sup>3</sup> the Great Commission has been one of the main theological bases of mission.

The conservative evangelical understanding of mission has usually stressed the authority of Scripture, and especially the Great Commission as the basic source of the obligation God places on all Christians who, in obedience to God's command, must go into all the world to seek lost souls.<sup>4</sup>

Japanese are basically obedient-minded people, because one of the most important values in Japan is order. The concept of order originates in Confucianism, a system of ethics and a body of political thought brought from China. This philosophy says that social welfare depends on the proper ordering of individuals and families. This order is based on a system of hierarchy. Each person

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<sup>1</sup>J. Herbert Kane, Christian Missions in Biblical Perspective (Grand Rapids, Michigan: Baker Book House, 1976), p. 46.

<sup>2</sup>Verkuy, p. 164.

<sup>3</sup>On the continent of Europe and in Latin America, "evangelical" is synonymous with Protestant. In United Kingdom of Great Britain and Northern Ireland, Canada, and the United States of America, however, the term is more commonly applied to denominations having traditional association with the Evangelical Alliance (begun in 1846) or with the National Association of Evangelicals (USA, founded in 1942) (Neill, Anderson, and Goodwin, eds., p. 197).

<sup>4</sup>Rodger C. Bassham, Mission Theology (Pasadena, California: William Carey Library, 1979), p. 332.

occupies a rank subordinate to the one above it, so differing ranks and statuses are natural and inevitable. Social harmony is accomplished when each individual sincerely admits and acts on the requirements of his or her appropriate rank.<sup>1</sup> Of course, Christians do not believe in different ranks and statuses among people before God. However, if Christians are children of God, they have to obey God whose will it is to proclaim the gospel. Thus the Great Commission can be a great motive of mission especially to the Japanese Christians, including the SDAs.

#### Soteriological base

"Ever since the seventeenth century many missionary agencies have viewed their task as essentially one of saving individual souls."<sup>2</sup> The mission of Pietism,<sup>3</sup> Henry Martyn,<sup>4</sup> William Carey,<sup>5</sup> and

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<sup>1</sup>Bunge, ed., p. 73.

<sup>2</sup>Verkuyl, p. 176.

<sup>3</sup>Pietism began as a movement to recover the primary religious experience of the early Christians; namely, personal conversion, purity of life, lay initiative, non-resistance, and the claims of the Great Commission. Its early leaders include Philipp Jakob Spener (1635-1705), generally considered the founder of the movement; August Hermann Francke (1663-1727), leader in the Danish-Halle Mission and in the newly founded University of Halle; and Count N. von Zinzendorf (1700-1760), leader in the reorganization of the Moravians and in early ecumenics and missions. Pietism may be found today in the Moravians, the Church of the Brethren, and the Amana Colonies in Iowa (Neill, Anderson, and Goodwin, eds., p. 485).

<sup>4</sup>Henry Martyn (1781-1812) was a missionary for the Christian Missionary Society of the Anglican church and a pioneer evangelist among the Muslims (Verkuyl, p. 178).

<sup>5</sup>William Carey (1761-1834) was born in England. In 1792 he set forth the Particular Baptist Society for Propagating the Gospel among the Heathen, and he himself was sent to India as the first missionary of the society (Neill, Anderson, and Goodwin, eds., pp. 82, 83).

the Student Volunteer Movement<sup>1</sup> were mainly based on saving individual souls.<sup>2</sup> Specifically the salvation of the individual as the only goal of mission was the dominant trend at the beginning of the nineteenth century, the great century of missions.<sup>3</sup>

If we rejoice in our salvation in Jesus Christ, naturally we want to share it with others, particularly our loved ones. Thus the "soteriological"<sup>4</sup> base of mission must be another strong motive for the Japanese SDAs to proclaim the gospel.<sup>5</sup> On the other hand, there is the trap of not sharing our faith if we do not feel like rejoicing in our salvation. Faith should not be based on feeling, but on the fact of what Jesus has done for us.

Regarding the soteriological base of mission, Paul expressed the personal motive of mission (1 Cor 9:23). "When Paul refers to this as a motive for mission, he is pointing to an established fact

<sup>1</sup>The American Student Volunteer Movement was an organization which roused many American and European students to offer their lives in the service of mission in Africa and Asia during the latter part of the nineteenth century and the early part of the twentieth. Since its influence was so profound, it was described as the greatest missionary movement since Pentecost (Verkuyyl, pp. 179, 180).

<sup>2</sup>Ibid., pp. 176-180.

<sup>3</sup>Ibid., p. 181.

<sup>4</sup>The word "soteriology" is derived from the Greek "soteria" which means salvation. As one division of Christian theology, soteriology deals with salvation including the doctrines of the fall of man and of sin; of God's redemptive work in revelation and its culmination in the atonement; of grace; of man's final destiny (Alan Richardson, ed., A Dictionary of Christian Theology [Philadelphia, Pennsylvania: The Westminster Press, 1969], p. 316).

<sup>5</sup>When the FED conducted The Bold Adventure, a program of revival and evangelism in 1974-1975 for the division territory, the Japanese motto of The Bold Adventure was "Let Us Speak Out the Joy of Our Salvation" (Akira Yamaji, "The Bold Adventure," Adventist Life, January 1974, pp. 7-9).

of human experience, namely, that he who rouses others to belief strengthens his own faith as well."<sup>1</sup>

### Eschatological base

Eschatology has been undoubtedly the main SDA theology of mission since its beginning.

Early 19th-century American Protestantism provided the immediate historical context for origins of the SDA theology of mission. At that time there was great interest in the study of the apocalyptic-eschatology of Scripture, which was generally interpreted by historicist hermeneutical principles. Such principles had been used by Protestants in the Reformation and Post-Reformation era and their tradition can be traced back to the primitive church.<sup>2</sup>

SDAs have believed literally in the soon coming of Jesus Christ (John 14:1-3; Acts 1:9-11; Rev 22:20) and the kingdom of God (Matt 6:10; Mark 1:15; Rev 21:2). This eschatology is also the mission theology of evangelicals.

Therefore, for evangelicals a major doctrine of world mission is: The day of the Lord is certainly coming. It will usher in a new heaven and a new earth. God's present rule, so flawed by human rebellion and sin, will then-after sin and death have been abolished--come to glorious fulfillment. But God will delay that day, when the gleaming holy city is to come down out of heaven, till the gospel has been preached to all and all have had a chance to confess Christ before others.<sup>3</sup>

"The motive of haste is closely tied to be the motive of

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<sup>1</sup>Verkuy, p. 167.

<sup>2</sup>p. Gerard Damsteegt, Foundations of the Seventh-day Adventist Message and Mission (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1977), p. 294.

<sup>3</sup>Arthur F. Glasser and Donald A. McGavran, Contemporary Theologies of Mission (Grand Rapids, Michigan: Baker Book House, 1983), p. 105.

expecting the kingdom."<sup>1</sup> In fact, many times Ellen G. White used the word "hasten" relating to the second coming of Jesus in her writings, and one of them was:

It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ, (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain.<sup>2</sup>

Thus SDAs have been motivated to proclaim the gospel to all the world and they have accomplished a worldwide church.

The vitality and dynamics of the Adventist movement can never be understood without this setting of the near return of the Lord.

To proclaim in loving ministry the gospel in all its fullness, to help prepare the world for the Second Advent of King Jesus is the great aim of the Adventist world movement.<sup>3</sup>

It is very true that eschatology has been the primary theology of mission in the FED including Japan, because they have been able to see signs of the end time in their environment. Even now, the president of the FED encourages his division members to be involved in Harvest 90, a worldwide program of revival and evangelism until the 1990 GC Session. He states as follows:

There are millions yet who need the news of Christ's soon return, millions who need to know what today's political, social and economic situations mean. You and I can tell them. You and I can share the good news. That is what HARVEST 90 is all about.<sup>4</sup>

On the other hand, I am not sure whether eschatology can

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<sup>1</sup>verkuy1, p. 167.

<sup>2</sup>White, Christ's Object Lessons, p. 69.

<sup>3</sup>David Mitchell, Seventh-day Adventists (New York: Vantage Press, 1958), pp. 327, 328.

<sup>4</sup>O. C. Edwards, "Harvest 90-Concern for Survival," Far Eastern Division Outlook, August 1986, p. 15.

still be the basic theology of mission in the present setting of Japan, where the people are enjoying prosperity and peace. Although it is important for us to recognize the end of the world at any time and place, frankly speaking it seems to be difficult to motivate the Japanese SDAs with the eschatological base of mission. Since the SDA members are also living in the present world, they are influenced by the secular society and may have a hard time sensing the time of the end. Therefore, it may be necessary for the SDA leaders to motivate the members with not only eschatology but also other theologies of mission.

#### Missio Dei

In 1952 the International Missionary Council (IMC) was held at Willingen, West Germany.<sup>1</sup> "This IMC meeting marked a milestone in the development of mission theology within the ecumenical movement."<sup>2</sup> According to the council, the church cannot be the starting point of a theology of mission, and the origin of mission is found in the triune God, from whom the church receives the impulse and power to engage in mission.<sup>3</sup>

What Willingen finally produced was a trinitarian approach to the theology of mission. And this was heralded as its great achievement. Subsequent expositions introduced the old classical term *Missio Dei* to represent the biblical basis of mission. The initiative for mission belongs to God. Each and every aspect of the total enterprise is under His direction. Evangelicals have

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<sup>1</sup>Bassham, p. 33.

<sup>2</sup>Ibid., p. 36.

<sup>3</sup>Ibid.



derived much benefit from pondering the new literature on the subject.<sup>1</sup>

The concept of God's mission is explicitly described in the Book of Revelation (see Appendix A). In order to proclaim the gospel, we human beings have to be involved in the ministry, but we cannot do anything without the initiation of God, Christ, or the Holy Spirit. Since the missionary work in Japan has been generally quite difficult after the postwar religious interest, the concept of God's mission is appropriate enough to motivate the Japanese Christians for evangelism. Additionally, the trinitarian concept of mission is in harmony with the doctrine of righteousness by faith which also emphasizes God's role. "The power center of the Christian mission is this unceasing outreach of God's love to his children."<sup>2</sup>

#### Glory of God

To praise God's name is another of the motives for mission found throughout the New Testament (Rom 11:36; Phil 2:11; 2 Thess 3:1).<sup>3</sup>

The phrase "God's glory" summarizes all of his features--his holy love, his grace, his mercy and justice. This then is the very heart of the doxological missionary motive--a burning desire that all men may come to know God as he really is.<sup>4</sup>

Although the witness theology of 1 Peter is eschatological, the epistle describes that all humanity will be prompted to glorify

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<sup>1</sup>Glasser and McGavran, pp. 91, 92.

<sup>2</sup>Eugene L. Smith, God's Mission-and Ours (New York: Abingdon Press, 1961), p. 42.

<sup>3</sup>Verkuy1, p. 165.

<sup>4</sup>Ibid., p. 166.

him (1 Pet 1:7, 13; 2:12; 4:11, 13; 5:10). The term "glory" echoes throughout the letter, and it connotes a sense of God's triumphant presence made visible in created reality. This final revelation, and human beings' response to it, is the deepest motivation for the letter's theology of witness. The climax of mission will come when all the world can glorify God.<sup>1</sup>

Mission is truly to invite people to glorify God through their life-style, including worship of Him (1 Cor 10:31). Although the doxological base of mission does not seem to have been used for the SDAs in Japan, it must be accepted by them because this explanation of mission is very reasonable.

#### Ecclesiological base

During the Second Vatican Council (1962-1965), Roman Catholics officially laid down that proclaiming the gospel, baptizing those who believe in Jesus Christ, and incorporating them in the church is an essential Christian mission. This church, however, holds a high theology of the church.<sup>2</sup>

All the elect, before time began, the Father "foreknew and predestined to become conformed to the image of his Son, that he should be the firstborn among many brethren" (Rom. 8:29).

He planned to assemble in the holy Church all those who would believe in Christ. Already from the beginning of the world the foreshadowing of the Church took place.<sup>3</sup>

Thus Vatican II declared that the church is an essential part of God's eternal plan. This plan means that the world is to be saved

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<sup>1</sup>Senior and Stuhlmueller, pp. 301, 302.

<sup>2</sup>Glasser and McGavran, p. 195.

<sup>3</sup>Walter M. Abbott, ed., The Documents of Vatican II (New York: Herder and Herder Association Press, 1966), p. 15.

through belief in Christ and membership in His church. Therefore extension of the church to all people is necessary.<sup>1</sup>

In short, according to the Roman Catholic theology, there is no salvation outside of the Roman Catholic Church. For Roman Catholics it is a very strong motive of mission to establish churches for the salvation of people. On the other hand, concerning the church, the position of the SDAs is different from the Roman Catholic position, according to Fundamental Beliefs of Seventh-day Adventists:

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel.<sup>2</sup>

Ellen G. White wrote, "The church of Christ is God's agency for the proclamation of truth; she is empowered by Him to do a special work; and if she is loyal to God, obedient to His commandments, there will dwell within her the excellence of divine power."<sup>3</sup> While the Roman Catholic view of the church is ontological, the SDA view is functional.

Therefore, theoretically, the ecclesiological base of mission is not an effective motive for the SDA laymen, though it may be a strong motive for the administrators. In fact, church planting was once designated as a theological base of mission in the FED.<sup>4</sup> And it

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<sup>1</sup>Glasser and McGavran, p. 196.

<sup>2</sup>Seventh-day Adventist Church Manual, p. 36.

<sup>3</sup>White, Testimonies for the Church, 8:11.

<sup>4</sup>Target 80 was a long-range plan for revival in the FED and

was partially right for the division to do so, because there might be no way for some non-Christian people like Japanese to have access to Jesus Christ besides the church.

### Social responsibility

In the period after the World Congress on Evangelism<sup>1</sup> in 1966, evangelicals began to participate in the ongoing debate within the "ecumenical movement"<sup>2</sup> and among evangelicals concerning the mission of the church. New voices appeared in the evangelical community which began to press the issue of social responsibility, and the role of national churches in evangelism.<sup>3</sup>

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the first phase of Target 80 was called The Bold Adventure focusing on 1974 and 1975 ("A Plan for Revival in the Orient," Far Eastern Division Outlook, June 1974, p. 1). One of the specific goals to be reached by General Conference 1975 was to double the number of churches, companies, or Sabbath Schools in the FED. Thus, the division expected twice as many places where people might attend SDA meetings, more opportunities for individual involvement in soul-winning, more influence to the public, and more possibilities for baptisms (Jane Allen, "Target 80 A Plan for Revival," Far Eastern Division Outlook, June 1974, pp. 6, 7).

<sup>1</sup>This congress was held at Berlin, which was sponsored by Christianity Today as its tenth anniversary project with Billy Graham as honorary chairman, and Carl F. H. Henry, Christianity Today editor, as executive chairman. It attracted some 1,100 conservative evangelical leaders from more than 100 countries, who discussed global evangelism in the context of a nuclear, space, and mass communications era under the theme "One Race, One Gospel, One Task" (Bassham, p. 220).

<sup>2</sup>This term refers to all the bodies and individuals which seek to realize the ecumenical idea, but not to one particular organization. Ecumenical is properly used to describe anything that relates to the whole task of the whole church to bring the gospel to the whole world. The first of the larger ecumenical conference was the World Missionary Conference in Edinburgh 1910 (ibid., pp. 180, 181).

<sup>3</sup>Bassham, p. 245.

In mid-1968 Gustavo Gutierrez presented the theme "not development but liberation" under the title "Toward a Theology of Liberation" at a meeting of priests and laity in Peru.<sup>1</sup> Gutierrez identifies three levels of liberation: the political, the cultural, and the spiritual.<sup>2</sup>

Liberation theologies have transformed *Missio Dei* into politics. Some predict that the eighties will see the flowering of liberation theologies. The church is being told that its priority of priorities is to work for the sort of social change that will minimize the anguish of the human race: Christians must not only be socially compassionate, they must be socially creative as well. All the energies of Christians and churches must be devoted to this task.<sup>3</sup>

Liberation theologians are not interested in forming parachurch mission structures to go to other countries; their concern is to arouse the consciences of Christians already within the churches in those areas where injustices need to be rectified.<sup>4</sup>

In 1974 the International Congress on World Evangelization<sup>5</sup> was held at Lausanne, Switzerland. While it affirmed the need of evangelism, the total needs of humanity were presented by those who

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<sup>1</sup>Glasser and McGavran, p. 155.

<sup>2</sup>Ibid., p. 165.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 166.

<sup>5</sup>This congress was planned by Billy Graham, and had 2,473 participants from 150 countries and 135 Protestant denominations. Among them about 1,200 came from non-Western countries. One major influence on the Lausanne's work came through the contribution of evangelical leaders from Africa, Asia, and Latin America (Bassham, p. 231).

were from non-Western countries. Thus Lausanne produced some marked changes in evangelical mission theology.<sup>1</sup>

For some Christians the primary motive of mission is based on anthropology. They emphasize the social responsibility, liberation, or humanization of people rather than evangelism. This is precisely related to the issue of church and society. There are two Christian extremes: one focuses only on saving individual souls and does not care about the society at all, and the other is only concerned about the social responsibility and is never interested in winning souls.

The SDA Church should work for society as much as possible, but the first priority is to save people in the name of Jesus Christ (Matt 6:33). In Japan, social activity of Christians was once popular, but now it does not appeal to the general public because the people are enjoying the civilized life. Therefore, as a whole, the social responsibility cannot be a strong motive of mission for the Japanese Christian, even if it attracts the people partially.

#### Culture Propaganda

During the nineteenth century, cultural motives frequently took the place of genuine biblical motives for mission.<sup>2</sup>

The cultural motive came dressed in various guises. The coryphees of cultural Protestantism in the nineteenth and early twentieth centuries viewed missionary work as primarily a means of transmitting the values of Western culture. Schleiermacher believed that missionaries should go only to those areas where Western culture is penetrating and seek to transmit and transfer to those people the "deeper values" of this culture. The goal of the missionary is not to present the gospel of salvation to them,

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<sup>1</sup>Ibid.

<sup>2</sup>Verkuyl, p. 171.

but to try to "carry his fatherland with its laws and customs along with him and to look upon the higher and better things of life wherever he goes."<sup>1</sup>

It is true that world mission plays a role in getting various cultures to meet one another and that mission has to pay attention to the global spread of a civilization bearing technology and science. But this does not mean that the cultural motive can occupy the central place of motive for mission. Cultural Protestantism overlooks the fact that the mandate of mission does not come from a given culture, but from Christ himself. As Paul says "we are ambassadors of Christ" (2 Cor 5:20), he is not a cultural diplomat.<sup>2</sup>

In 1959 F. D. Nichol, editor of Review and Herald, visited Japan and said, "We must never forget that our missionaries go abroad, not to Americanize but to Christianize other lands."<sup>3</sup>

The SDA Church has established medical, educational, and other institutions all over the world. It can be said, in a sense, that those institutions have contributed to the introduction of civilization especially in developing countries. The Adventist motive, however, should not be cultural propaganda, even though they may use the modern high technology to serve the people.

So the institutions established by God's people today are to glorify His name. The only way in which we can fulfill His expectation is by being representatives of the truth for this time. God is to be recognized in the institutions established by Seventh-day Adventists. By them the truth for this time is to be represented before the world with convincing power.<sup>4</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., pp. 171, 172.

<sup>3</sup>Nichol, "Japan, Korea, Hawaii, and Home," pp. 14-16, 26.

<sup>4</sup>White, Testimony for the Church, 6:20.

Summary

As the base of mission there are eight main theologies: the Great Commission, soteriology, eschatology, Missio Dei, doxology, ecclesiology, social responsibility, and culture propaganda. It is needless to say that eschatology has been the dominant theology of mission for the SDA Church in Japan. Additionally, the Great Commission and soteriology have influenced the church members to be involved in the missionary work, and Missio Dei and doxology must be also accepted by them as the foundation of mission.

Since there are diversities among the laymen, it is necessary for the leaders to utilize all possible theologies of mission to motivate the members. Therefore I would like to propose "a multiplex approach"<sup>1</sup> to the theology of mission for the SDA Church in Japan so that every member might be motivated.

Place and Time of Mission

When we sow the gospel seed, what do we need to think about the soil? The condition of soil is different in each place and time. Place, including people and time, is related with culture. Therefore it is inevitable that Christianity will meet with different cultures as the Christian faith is proclaimed to all over the world. How can Christianity deal with culture? This is a crucial issue in Japan where a unique culture has prevailed.<sup>2</sup> The Japan Union has wrestled

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<sup>1</sup>Gerhard F. Hasel, Old Testament Theology (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1982), p. 165.

<sup>2</sup>There was "the unavoidable tension between Christianity and Japanese culture. Conversion means sacrifice on both sides. In Christianity and in Japanese culture something shall have to die that both may live in peace and harmony, and grow towards their mutual



with some controversial issues related to culture especially since the Union entered into the time of independence.

## Culture

### Definition

The term "culture" has been used in many varied ways and has been given literally hundreds of definitions.<sup>1</sup> One definition is that culture is "the complex of values, ideas, attitudes, and other meaningful symbols created by people to shape human behavior and the artifacts of that behavior, transmitted from one generation to the next."<sup>2</sup> This definition contains four implicit dimensions of culture: (1) an integrated system of beliefs (about God or ultimate reality); (2) values focusing on what is true, good, beautiful, and normative; (3) customs on how to behave, relate to others, talk, pray, dress, and so on; and (4) institutions (government, law courts, places of worship, schools, and so on) in order to bind society together and give it a sense of dignity, identity, continuity, and security.<sup>3</sup>

### Attitudes toward culture

According to the definition mentioned above, to understand man is to understand his culture and to destroy culture is to destroy

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fulfillment" (Joseph J. Space, Christian Corridors to Japan [Tokyo: Oriens Institute for Religious Research, 1967], p. 141).

<sup>1</sup>James F. Engel, Contemporary Christian Communications (Nashville, Tennessee: Thomas Nelson Publishers, 1979), p. 267.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., pp. 267, 268.

a way of life or a design of living.<sup>1</sup> "The desire to understand a person and their culture is the natural result of a love for them, not as 'trophies' of our work, but as persons and brethren."<sup>2</sup> There are at least three Christian attitudes toward culture.

1. Culture is neutral. This is the view of rationalistic anthropologists who insist that each culture determines its own norms of what is acceptable or right, and unacceptable or wrong.<sup>3</sup> One wrote bravely: "The indigenous culture is not an enemy of the Gospel. . . . Christianity and the church can take root and flourish in any and every culture."<sup>4</sup>

2. All human culture is sinful. This is the position of some Bible scholars who propound that each culture is the result of the fall of man and consequence of his fallen nature emanating from the utter sinfulness of man and his total depravity.<sup>5</sup> Everyone apart from God is destined to a life of self-seeking. Self-centeredness is the heart of the world view of every culture and is incompatible with Christianity.<sup>6</sup>

Therefore the missionary who believes in this position is

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<sup>1</sup>Edward C. Pentecost, Issues in Missiology (Grand Rapids, Michigan: Baker Book House, 1982), p. 79.

<sup>2</sup>Paul G. Hiebert, "Mission and the Understanding of Culture," in The Church in Mission, ed. A. J. Klassen (Fresno, California: Board of Christian Literature, 1967), p. 251.

<sup>3</sup>Pentecost, p. 87.

<sup>4</sup>Jacob A. Loewen, Culture and Human Values (South Pasadena, California: William Carey Library, 1975), p. xiii.

<sup>5</sup>Pentecost, pp. 87, 88.

<sup>6</sup>Engel, p. 271.

bound to denounce all cultural practices as evil and to try to change all cultural patterns. In fact, this is what many missionaries have historically tried to do by transplanting their culture as the only acceptable way.<sup>1</sup> "In the early days of Christian mission there was sometimes a tendency to believe that destruction of the indigenous culture was required."<sup>2</sup>

3. Culture is not always evil. The Bible teaches the depravity of man because of sin, but not the depravity of culture. Although man had influenced his culture and produced a culture that is contaminated, culture is not totally sinful itself, because some areas of culture are not related to sin or morals.<sup>3</sup> Within most cultures there is much that is not contradictory to Christianity, and may be retained and even strengthened in the Christian life-style. It is unnecessary to deculturalize a convert and require the forsaking of values and practices that are not forbidden by Scripture.<sup>4</sup>

This position seems to be biblical. Scripture is very precise in its presentation of two mandates to mankind: a cultural mandate (Gen 1:26-28; 2:15) and a spiritual mandate (Matt 28:19, 20; Mark 16:15; Luke 24:46-48).<sup>5</sup> The one is a general mandate to all

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<sup>1</sup>Pentecost, p. 88.

<sup>2</sup>Herbert Hofer, ed., Debate on Mission (Madras, India: Gurukul Lutheran Theological College and Research Institute, 1979), p. 110.

<sup>3</sup>Pentecost, p. 88.

<sup>4</sup>Engel, p. 271.

<sup>5</sup>Pentecost, p. 37.

men, and the other is a specific spiritual mandate to the church.<sup>1</sup>

A missionary whose mind is completely occupied with the "pagan" culture's "falsehood," "immorality," "darkness," "depravation," and "blindness," who sees among his adopted people nothing but "spiritual misery," "sin," and "the might of heathenism"--such a missionary ought to have his spiritual eyes examined. His vocation and the task for which he was commissioned by the Church is something quite positive: to make the beautiful in the so-called "pagan" heart even more beautiful, to seek out the naturally good in order to make it supernaturally perfect, to present Christianity not as an enemy of the existing way of life but as a friend possessing the secret that will enable the non-Christian culture reach its God-intended perfection.<sup>2</sup>

Ellen G. White seems not to define culture exactly, but she mentions culture as follows:

Talent and culture, considered in themselves, are gifts of God; but when these are made to supply the place of piety, when, instead of bringing the soul nearer to God, they lead away from Him, then they become a curse and snare.<sup>3</sup>

I will never forget one African friend who said, "Christ is higher than culture."

#### Christianity and non-Christians

Since religion is an activity of mankind, attitudes towards non-Christian religions are due to how we see non-Christian people.

Originally man and woman were created in the image of God (Gen 1:27). After sin, however, human beings lost God's image.

Men lost the image of God and received the impress of the

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<sup>1</sup>Ibid., p. 50.

<sup>2</sup>Louis J. Luzbetak, The Church and Cultures (Techny, Illinois: Divine World Publications, 1970), p. 352.

<sup>3</sup>Ellen G. White, The Great Controversy (Mountain View, California: Pacific Press Pub. Assn., 1911), p. 509.

demoniacal power by which they were controlled. The whole world was becoming a sink of corruption.<sup>1</sup>

Then, how much of the image of God did they lose?

As the coin bore the image and superscription of the reigning power, so man at his creation bore the image and superscription of God. Though now marred and dim through the influence of sin, the traces of this inscription remain upon every soul. God desires to recover that soul and to retrace upon it His own image in righteousness and holiness.<sup>2</sup>

Therefore, heathendom is not complete rebellion against God, or complete flight from God. As Paul speaks with so much amazement (Rom 2:14, 15), they have still the conscience. God has not left themselves without a witness.<sup>3</sup> Moreover they have the possibility of being saved without the direct knowledge of Christianity as Ellen G. White says:

Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.<sup>4</sup>

On the other hand, this does not mean that the heathen do not need the knowledge of God. Jesus Christ is always the only way to salvation for all human beings (Acts 4:12).

The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge, received, will re-

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<sup>1</sup>White, Education, p. 76.

<sup>2</sup>White, The Ministry of Healing, p. 163.

<sup>3</sup>J. H. Bavinck, An Introduction to the Science of Missions (Philadelphia, Pennsylvania: The Presbyterian and Reformed Publishing Company, 1964), p. 173.

<sup>4</sup>White, The Desire of Ages, p. 638.

create the soul in the image of God. It will impart to the whole being a spiritual power that is divine.<sup>1</sup>

Thus Christians have a solemn responsibility to proclaim the gospel to the non-Christian people. In fact, the heathen, including the Japanese, are waiting for the good news.

The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and China and India, from the still-darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love.<sup>2</sup>

To conclude, the Christian attitude toward the non-Christian religions or the relation of the Christian church to the world should be "the combination of a prophetic, apostolic heraldship of truth for Christ's sake with a priestly apostolic ambassadorship of love for His sake."<sup>3</sup>

#### Contextualization

Maintaining a positive view toward any culture, what concept do we need to have in order to plant the gospel in the culture? Although there are some similar ideas like "inculturation,"<sup>4</sup>

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<sup>1</sup>White, The Ministry of Healing, p. 425.

<sup>2</sup>White, Education, pp. 262, 263.

<sup>3</sup>Hendrik Kraemer, "The Attitude Towards the Non-Christian Religions," Classics of Christian Missions, ed. Francis M. DuBose (Nashville, Tennessee: Broadman Press, 1979), p. 374.

<sup>4</sup>"Inculturation" is a dynamic process of a continuous dialogue-encounter between the Bible and the totality of the situation (Joseph Hiroshi Sasaki, "Japan," in Mission in Dialogue, ed. Mary Motte and Joseph R. Lang [Maryknoll, New York: Orbis Books, 1982], p. 108). Without this dynamism there is no true church. Incarnation-resurrection of Jesus Christ is the basis of a theology of inculturation and mission. Without inculturation mission is not Christian mission but colonialism (Hofer, ed., p. 152).

"accommodation,"<sup>1</sup> "indigenization,"<sup>2</sup> and "acculturation,"<sup>3</sup> I would like to deal with contextualization here because this concept seems to be well accepted among Christian missiologists, including SDAs.

### Definition

The biblical base of contextualization exists on the doctrine of the incarnation of Jesus Christ. Just as the Son assumed human nature to communicate God's love to the world, so the mission of the church requires a similar incarnation.<sup>4</sup>

One definition of contextualization is "the effort to understand and take seriously the specific context of each human group and person on its own terms and in all its dimensions--cultural, religious, social, political, economic--and to discern what the gospel says to people in that context."<sup>5</sup>

Contextualization has some characteristics. (1) It emphasizes communication, appropriate cultural adaptation, and it is

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<sup>1</sup>"Accommodation" is the respectful, prudent, scientifically and theologically sound adjustment of the church to the native culture in attitude, outward behavior, and practical apostolic approach (Luzbetak, p. 341). There are six different types of accommodation: external, linguistic, aesthetic, social and juridical, intellectual, and religious and ethical (Bavinck, p. 171).

<sup>2</sup>"Indigenization" stressed communication and appropriate cultural adaptation; it tended to see culture in a static fashion; it developed largely out of experiences with small isolated communities; it was simplistic in that it viewed the gospel as the same for all contexts; and it was fundamentally concerned with the local church and denominational structures and how they could be indigenized (Dayton and Fraser, p. 363).

<sup>3</sup>"Acculturation" is more radical than indigenization (Rossel, p. 14).

<sup>4</sup>Richard Rice, The Reign of God (Berrien Springs, Michigan: Andrews University Press, 1985), p. 217.

<sup>5</sup>Dayton and Fraser, p. 364.

concerned with socially, politically, and economically incorporating an awareness of the changeableness of culture; it is aware of the broad secular process of culture transformation. (2) It moves to a more flexible concept that incorporates an awareness of the changeableness of culture and is aware of the broad secular process of culture transformation. (3) It desires to focus attention not only on the way in which the gospel is indigenized in the evangelist's culture but also with the syncretism that plagues his or her culture as well.<sup>1</sup>

Contextualization involves two things. (1) Although the essential content of the message is the same, the manner of presentation or the shape of the message varies in the situation of the people. (2) The mission of the church should adapt the shape of the community to the circumstances of the people. Thus, contextualization means allowing people to determine for themselves the shape of the Christian community in their culture, refusing to impose the cultural forms of one society on the people of another.<sup>2</sup>

#### Four steps of contextualization

How can we present practically the message of the Bible to people in their culture without changing the content of the message? There are four essential steps of contextualization.

1. Begin with a proper hermeneutic. In order to make contextualization possible we have to do two things for the interpretation of scriptural texts. First, we need to take the

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<sup>1</sup>Ibid., p. 365.

<sup>2</sup>Rice, pp. 216, 217.



original historical and cultural context more seriously and to discover the meaning of the text in that setting. Second, we need to move to the critical issue of what the text says in the contemporary situation and to apply the basic principles in diverse cultural settings.

2. Find linkages between Christian ways and cultural patterns. If the basic principle is found from the given biblical text, the challenge is to link the message to existing values and customs in three ways. First, we have to adapt the message to existing world views to communicate the relevance of the gospel. Second, among existing beliefs and customs we must find a redemptive analogy which is a natural bridge for the presentation of the ministry of Jesus Christ. Third, if we displace an existing custom that is in direct conflict with Scripture, we should replace a clear Christian functional substitute.

3. Provide for a contextualized theology. Theology should address the pressing issues of the day within a cultural context. A contextualized theology is one biblical theology which is focused within different cultural contexts providing biblical perspective on different questions.

4. Make every effort to avoid syncretism. Syncretism takes place when cultural elements that are intrinsically false or evil are assimilated into Christianity. The only correction for syncretism is to scrutinize all cultural elements in the light of God's revelation and the lordship of Christ. Therefore a proper hermeneutic is absolutely necessary to avoid syncretism.<sup>1</sup>

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<sup>1</sup>Engel, pp. 275-283.

"The task of the Church, therefore, is to make Africans into African Christians, Indians into Indian Christians, Japanese into Japanese Christians--not into American or European Christians."<sup>1</sup> Yoshikichi Chiba, the academic dean of JMC, said, "It is impossible to think about the advance of our evangelism without recognizing the fact that Japanese can experience Christianity only as Japanese. I think that Japanese should accept Christianity as Japanese."<sup>2</sup>

#### Issues in Japan

Since Christianity was brought to Japan, the church wrestled with how to meet the Japanese culture, especially its two main religions: Shinto and Buddhism. Some issues like Sabbath, vegetarianism, jewelry, and so on are due to the SDA beliefs, but others like marriage with unbelievers, funeral rites, feasts and so on are due to the general Christian faith. Among those issues marriage with unbelievers and funeral rites are the present main concerns in the Japanese SDA Church. Since the former is dealt with in Appendix D, I mention only the latter here.

#### Funeral rites

Japanese usually conduct the Buddhist funeral ritual apart from whether they are devoted Buddhists or not.<sup>3</sup> All family members traditionally gather at the death of someone within the family, so the funeral service embarrasses serious Christians who are required

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<sup>1</sup>Luzbetak, p. 344.

<sup>2</sup>"Christianity and Japanese Ethnic Religion," Adventist Life, February 1981, pp. 11-14.

<sup>3</sup>Bunge, ed., pp. 84, 85.

to practice the Buddhist funeral ritual which is related to the worship of the dead.

The first North Unions Evangelism Conference<sup>1</sup> suggested the following:

One of the areas of concern was the host of problems that Christians face in Buddhist communities, because of the worship of the dead and the religious services held in the graveyards. Korea has led the way in seeking a solution that is workable in the nation. . . .

The Japanese and Chinese are still wrestling with this rather difficult problem. The conference took an action to have each union select a local scholar to study the topic in depth. This person will consult with other Christian Bible teachers. It is hoped that the church can find meaningful and acceptable solutions.<sup>2</sup>

#### Incense in funerals

On December 7, 1984, a union-wide workers' meeting was held at Amagi Sanso (Hotel) in Shizuoka-ken where ministerial workers discussed the topic "Christians and Ancestor Adoration." During the argument, one rite clearly appeared as a crucial issue--incense in the Buddhist funeral. The participants were divided into three different opinions: positive, negative, and neutral.

The positive group insisted that SDAs could burn incense for the dead at Buddhist funeral services and gave several reasons why:

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<sup>1</sup>Under the theme "Reaching Asia for Christ," the conference was held by the FED at the office of the Korean Union Conference on October 23-30, 1983. Two special guests were J. R. Spangler, ministerial secretary of the GC, and R. M. Johnston, professor of Andrews University. A total of fifty-nine delegates came to study from the South China Island Union, the Japan Union, and the Korean Union (J. H. Zachary, "Division Holds First North Unions Evangelism Conference," Far Eastern Division Outlook, January 1984, pp. 4, 5, 15).

<sup>2</sup>Ibid.

(1) It is questionable to condemn incense burning as idol worship. (2) It is not a right attitude for Christians to ignore the rite of other religions and to insist on the Christian manner. (3) It is Japanese culture to harmonize with others and not to claim self-opinion or self-existence. (4) No theological reasons exist to judge that incense is idol worship, but the missionaries taught it so. (5) The rite of incense burning did not derive from original Buddhism, but was born later in the Chinese and Japanese Buddhism. The meaning of burning incense is to cleanse the participant of the funeral and to erase the odor of the dead, thus there was no allusion of idol worship in incense burning. (6) Incense burning is a natural human expression of farewell to the dead, not of idol worship.<sup>1</sup>

According to the report of the ministerial department of the Union on October 15, 1985, among thirty-nine ministers who responded to the questionnaire "Incense in the Buddhist Funeral," eighteen favored incense burning; six refused absolutely; five disapproved; and ten were not sure how to judge.<sup>2</sup> Thus, in a sense, theological anarchy is found even in the Japanese SDA Church.

#### Toward a solution

This issue arose as the "Rites Controversy" in China during the 1700s.<sup>3</sup> In order to solve the issue of incense burning we can

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<sup>1</sup>"Bokuyo [Shepherd] News," (Yokohama, Japan: Ministerial Department of the Japan Union Mission, March-April 1985), pp. 3, 4.

<sup>2</sup>"Result of Questionnaire concerning Incense," Bokuyo [Shepherd], Autumn 1986, p. 10.

<sup>3</sup>The "Rites Controversy" was the issue concerning how much of the foreign culture can become an appropriate vehicle to carry

use the four steps of contextualization. I do not intend to write another paper here, but I would like to show how to deal with the issue.

1. Begin with a proper hermeneutic for the issue. Although the debate seems to be focused on incense and idol worship, we need to start with the basic issues behind them. First, we should have the right understanding of cultures. Second, we must have the biblical perspective towards non-Christian religions. Third, we must survey the immediate issue, idol worship in the Bible. Fourth, we have to study the funeral rite in the Bible, which is related to the doctrine of death. Fifth, we need to know when, where, why, and how incense burning was used in the Bible.

2. Find the biblical concept of idol worship in the Japanese culture, especially in Buddhism. If we find exactly the same idol worship prohibited by God in the Japanese customs or in the Buddhist

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Christian concepts and values. Matteo Ricci, a Jesuit missionary, and his followers made every attempt to adapt Christianity to Chinese customs. They used classical Chinese names for God which had pagan connotations, but they gave it a monotheistic interpretation. They were tolerant of Confucian ceremonies honoring the ancestors, and accepted the rites as a culture but not as a religious matter. On the other hand, the Dominicans and Franciscans felt that the Jesuits had gone too far. Appeals were made to Rome, which sided first with one party and then the other.

In 1704 a special representative to China sent by the pope rejected the position of Jesuits. Then the Chinese emperor issued a decree ordering the legate to leave, banishing certain missionaries, and commanding all those who wished to remain to abide by the principles and practices of Ricci. In turn the legate issued a statement that he condemned the Confucian and ancestral ceremonies and threatened excommunication to those who disobeyed. This matter continued until 1742 when Pope Innocent XIII issued a decree of a final rejection toward the Jesuit position and ordered the society to comply. Thus the long controversy was ended (G. Thompson Brown, Christianity in the People's Republic of China [Atlanta, Georgia: John Knox Press, 1983], pp. 20, 21).

rites, we can without hesitation refuse to practice it. Inasmuch as Buddhism is based on immortality of the soul, ancestor worship must be expressed somewhere during the funeral service. In fact, incense is assimilated to worship of the dead in contemporary Buddhism in Japan,<sup>1</sup> though incense might not have been used by the original Buddhists.

3. Provide for a contextualized theology toward the issue of incense burning in the Buddhist funeral. In harmony with the biblical perspective of cultures, non-Christian religions, idol worship, funeral rites, and incense, if we cannot establish a contextualized theology regarding incense in the Buddhist funeral, incense in the Buddhist funeral is not relevant to Christians.

4. Make every effort to avoid syncretism between Christianity and Buddhism relating to incense in the Buddhist funeral. Since many Japanese subscribe, at least nominally, to both Buddhism and Shinto,<sup>2</sup> they are, in a sense, very tolerant to syncretism. It is helpful to remember that syncretism between Christianity and other religions actually took place in Japan.<sup>3</sup>

#### Summary

Since Japan has a special culture, we must have some knowledge about culture: (1) the meaning of culture; (2) Christian

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<sup>1</sup>"Meaning of Incense," Adventist Life, December 1985, p. 8.

<sup>2</sup>Bunge, ed., p. 85.

<sup>3</sup>The Christianity of Danjo Ebina (1856-1937) was called the Shintoic Christianity, that of Zenji Iwamoto and Yasu Togawa was known as Buddhistic Christianity, and of Kaiseki Matsumura (1859-1939) was known as Confucian Christianity (Yanagita, p. 54).

attitudes toward culture; and (3) the biblical view of non-Christian people. Contextualization is indispensable in proclaiming the gospel to non-Christian people. Four essential steps of contextualization are: (1) a proper hermeneutic; (2) linkages between Christian ways and cultural patterns; (3) a contextualized theology; and (4) avoidance of syncretism. The Japanese SDA Church has confronted some difficult issues related to their culture, and one of them is the issue of incense in the Buddhist funeral. The way to solve the issue is to follow the four steps of contextualization.

#### Methods of Mission

The sower in the parable of Jesus must have used his hands or cattle to sow seed. Today, however, a farmer can use a tractor or airplane to sow seed. Gospel seeds can be also sowed in many ways by utilizing modern technology. Besides sowing, cultivating and harvesting are indispensable in the gathering of the fruit. The task is to use the right tools at the right times in the right places.<sup>1</sup>

What methods could raise the efficiency of the mission in Japan? This is the area where the Japanese SDA Church has confronted difficulties because the church growth in membership has been slow after the postwar religious interest.<sup>2</sup> What methods of mission can

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<sup>1</sup>Schindler and Schindler, p. 95.

<sup>2</sup>In 1976, the president of the Union said, "The Target of the Union is, first of all, to get the 500 baptisms per year" (Yonezo Okafuji, "Strong Base of Mission," Adventist Life, June 1976, p. 2). After eleven years, in 1987, new president said, "The total baptismal goal of local conferences and mission will surely surpass 500 this year" (Yukio Yokomizo, "Bokuyo [Shepherd] News," [Yokohama, Japan: Ministerial Department of the Japan Union Conference, March 1987], p. 1). Thus the Union has never broken through the goal of 500 baptisms a year in spite of aiming that number for more than ten years.

the church use and capitalize on in countries where she finds such sophisticated secularized people?

### Methods

#### Definition

Methods are "humanly devised tools and procedures with an associated pattern of action and organization aimed at achieving some result or change in the world."<sup>1</sup>

This definition gives four characteristics of methods: (1) Methods are human products designed to serve the interests of human groups; (2) methods are a grouping of tools and procedures; (3) a method implies some type of standardized or regularized behavior on the part of people; (4) methods are oriented toward ends or goals.<sup>2</sup>

#### Levels of methods

There is a difference between the requirements of a position or role and the actual performance of a person who occupies that position or plays that role. Methods have two levels: (1) A set of principles and prescriptions that have been formulated for guiding behavior in order to produce effects; and (2) the actual performance that method unfolds itself in practice. The method as a pattern and the method as practice are two related things, but clearly separate.<sup>3</sup>

From the view point of length, there are two methods: (1) long-term methods like evangelism through schools; and (2) short-term methods like handing out tracts to strangers on a street corner.

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<sup>1</sup>Dayton and Fraser, p. 266.

<sup>2</sup>Ibid., pp. 266, 267.

<sup>3</sup>Ibid., p. 268.



While direct (personal) methods involve a face-to-face encounter with people, indirect (impersonal) do not.<sup>1</sup>

#### Holy Spirit and methods

When methods of mission are discussed earnestly, disagreements usually occur because it is said that methods exclude the place of the Holy Spirit. Some say that methods are not necessary if we are guided by the Holy Spirit. It is true that some scholars of mission "summed up Paul's methods as going where the Spirit led without any preconceived plan."<sup>2</sup> But methods are not enemies of God's divine activity in our missionary efforts.<sup>3</sup> Mission originated with God, so methods of mission cannot deny the vital role of the Holy Spirit in evangelism.<sup>4</sup> Methods can be in harmony with the Holy Spirit rather than against it.

Missionary strategy is never intended to be a substitute for the Holy Spirit. Proper strategy is Spirit-inspired and Spirit-governed. Rather than competing with the Holy Spirit, strategy is to be used by the Holy Spirit.<sup>5</sup>

#### Multiple methods

Every method has some advantages and, at the same time, disadvantages. While every method reaches certain people, it also excludes certain people. Since all people are different in their characteristics, the multiplicity of people requires a multiplicity

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<sup>1</sup>Ibid., p. 273.

<sup>2</sup>W. Guy Henderson, Passport to Missions (Nashville, Tennessee: Broadman Press, 1979), p. 115.

<sup>3</sup>Dayton and Fraser, p. 281.

<sup>4</sup>Ibid., p. 259.

<sup>5</sup>Wagner, p. 15.

of methods.<sup>1</sup> "Some will be attracted by one phase of the gospel, and some by another."<sup>2</sup> Methods must vary according to the circumstances. One method alone does not work even for the same man, because he may not receive the same response in different settings.<sup>3</sup> "Just as the surgeon has many specialized tools for doing different types of surgery, the evangelist must be aware of different evangelism methods."<sup>4</sup> "There is no single method for raising up churches."<sup>5</sup>

The SDA Church seems to have the same opinion, mentioned above, in terms of multiple methods. Mark Finley, director of the ministerial association of the Trans-European Division, insisted that "to reach secular society we must employ multidimensional approaches that appeal to the physical, mental, emotional, and spiritual felt needs of men and women."<sup>6</sup> It is also said in Japan that the complex concept toward evangelism is necessary but not monocular.<sup>7</sup> There is no precise pattern of method for church growth, but a multitude of factors can be found in several churches.<sup>8</sup>

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<sup>1</sup>Dayton and Fraser, p. 275.

<sup>2</sup>White, Medical Ministry, p. 327.

<sup>3</sup>Henderson, pp. 113, 115.

<sup>4</sup>Dayton and Fraser, p. 277.

<sup>5</sup>Ibid., p. 300.

<sup>6</sup>Mark Finley, "It Is Possible in Europe!" Ministry, December 1986, pp. 15-17.

<sup>7</sup>Yamaguchi, "From Japan Evangelism Strategy Council," p. 2.

<sup>8</sup>Susumu Yamaguchi, "Special Article 2: Church Growth," Adventist Life, June 1981, pp. 9-13.

## Methods as Principles

The selection of methods is definitely important, because it decides the content of the future church. "Differences in methods produce very real differences in the size of churches, the quality of discipleship, the spiritual formation of Christian community, and the emergence of indigenous leadership."<sup>1</sup>

In the texts or footnotes of this project, I explained the following methods as principles: unreached concept, mission station, small group, public evangelism, homogeneous-unit principle, institution, people flow, Christian village, lay involvement, spiritual gifts, and decentralization. Therefore, here I deal with only some methods which seem to be efficient for the SDA Church mission in Japan, though I have not tested all of them.

Urban evangelism

I have often emphasized the need of urban evangelism in Japan because most of the people live in cities. In fact, three-fourths of the Japanese population lived in urban areas in 1981, particularly on the eastern and southern coasts between Tokyo and Osaka.<sup>2</sup> In fact, we usually find some of the most responsive segments of population in the cities.<sup>3</sup> Although the Union has been

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<sup>1</sup>Dayton and Fraser, p. 259.

<sup>2</sup>Bunge, ed., p. 67.

<sup>3</sup>A newer city is usually more receptive than an older city, a growing city than a static or declining city, a native city than a colonial city, and a cosmopolitan city than a provincial city (Wagner, pp. 179, 180).

concerned with city evangelism,<sup>1</sup> it does not seem to have clear methods of mission for urban areas.

It is explicit that Ellen G. White warns us of the danger of cities.

Special light has been given me in regard to moving our publishing houses and sanitariums and schools out of the cities into places more favorable for their work, where those connected with them will not be exposed to all the temptations of city life. Especially should our schools be away from the cities. It is not for the spiritual good of the workers in our institutions for them to be located in the cities, where the temptations of the enemy abound on every hand.<sup>2</sup>

On the other hand, she also encourages us to engage in city evangelism from outpost centers and to have churches in the cities. Thus, I have not always agreed with the selling of city church property and the building of new churches in the rural areas.

Repeatedly the Lord has instructed us that we are to work the cities from outpost centers. In these cities we are to have houses of worship, as memorials for God; but institutions for the publication of our literature, for the healing of the sick, and for the training of workers, are to be established outside the cities. Especially is it important that our youth be shielded from the temptations of city life.<sup>3</sup>

Therefore, we need to understand the importance of both the country life and the urban evangelism from the view point of the Bible and the writings of Ellen G. White.<sup>4</sup> The SDA Church in Japan

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<sup>1</sup>See "City, City People and Church," and "City and Evangelism," Adventist Life, February 1985, pp. 6-12.

<sup>2</sup>White, Fundamentals of Christian Education, p. 492.

<sup>3</sup>White, Selected Messages, 2:358.

<sup>4</sup>See Gottfried Oosterwal, "God Loves the Cities," Adventist Review, February 5, 1987, pp. 8-10; Monte Sahlin, "Unreached City People: Who Are They?" Adventist Review, February 12, 1987, pp. 8-10; James L. Fly, "New York City--The Apple of His Eye," Adventist

has an urgent need to study and to establish some strong strategies for urban evangelism.

### Institution

An institution can be defined as "any goal oriented project that involves a formal organizational structure, the several components of which function in coordination, and a formal or informal power structure involving at least one superordinate and one subordinate."<sup>1</sup> Probably the institutional approach is the single most popular approach to missions in the world today. Moreover, institutionalism seems to have overwhelmed the majority of mission enterprises. Actually most of the specific programs can be subsumed under the institutional heading.<sup>2</sup>

It is important to remember that each institution is a method of evangelism. Several types of institutions are: radio broadcasting, Bible correspondence courses, various forms of printed literature, some social services, evangelistic leagues, religious schools, and health and benevolent agencies.<sup>3</sup>

Needless to say, institutions have been the dominant methods of the missionary work in the SDA Church. Evangelism in Japan has

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Review, February 19, 1987, pp. 8-10; Doug Morgan, "Articulating Adventism in the Secular City," Adventist Review, February 26, 1987; pp. 8-10; Betty Cooney, "New York Van Ministry," Adventist Review, February 26, 1987, pp. 10, 11.

<sup>1</sup>Hardin, p. 201.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., pp. 215-223.

developed based mainly on institutions.<sup>1</sup> After World War II, the VOP Bible Correspondence Course and its radio broadcasting was the single most successful institutional soul-winning method. Later on the publishing house, missionary school, and hospitals became very effective agencies for evangelism.

Today, the Union, two local conferences, and one local mission operate quite a few institutions,<sup>2</sup> though those institutions seem not to be well planned as soul-winning institutions. They work very diligently to service themselves, but they lack the mutual cooperation or relation to contribute to winning souls because there is no system which connects each institution for the one target, soul-winning. The Union needs to develop an effective system for institutions so they may be more directly involved in the mission work. Then the debate of people-centered evangelism or institution-centered evangelism will be solved, because the people who compose the institutions will engage in evangelism. If not, the following statements will become a reality.

Except in some very unique cases the establishment and operation of institutions of this sort has not resulted in any significant amount of church growth. These programs are basically service programs and are more likely to succeed in fulfilling a service goal than an evangelistic goal.<sup>3</sup>

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<sup>1</sup>Yamaguchi, "From Japan Evangelism Strategy Council," p. 2.

<sup>2</sup>The VOP Bible Correspondence Course and its radio broadcasting, publishing house, three Adventist Book Centers, three hospitals, food factory, senior citizens' home, day nursery, six kindergartens, ten elementary schools, three junior-high schools, senior-high school, and college.

<sup>3</sup>Hardin, p. 223.

Lay involvement

The doctrine of the priesthood of all believers supports the lay involvement for the missionary work. Ministers and laymen should have a clear understanding of the work of God for both of them.

The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.<sup>1</sup>

In 1913 the GC organized the home missionary department and began to carry on an active program aimed at encouraging all SDAs to be involved in sharing their faith.<sup>2</sup>

One said, "In order to evangelize the Japanese society, the formation and training of lay leaders are the most important issue in the Japanese church today."<sup>3</sup> Ellen G. White wrote:

In every church the members should be so trained that they will devote time to the winning of souls to Christ. How can it be said of the church, "Ye are the light of the world," unless the members of the church are actually imparting light?

Let those who have charge of the flock of Christ awake to their duty, and set many souls to work.<sup>4</sup>

The lay involvement has also been an issue of the Japan Union,<sup>5</sup> but a systematic, updated lay training course has not yet been produced. One of the priorities for the Union is to establish a lay training program based on the gifts of laymen. Since the ratio of evangelistic workers to all other regular workers in the Japanese

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<sup>1</sup>White, Gospel Workers, p. 352.

<sup>2</sup>Schwarz, p. 548.

<sup>3</sup>Sasaki, "Japan", p. 108.

<sup>4</sup>White, Testimonies for the Church, 6:436.

<sup>5</sup>See "Cooperation between Lay Activity and Pastor in Evangelism," Adventist Life, March 1983, pp. 8, 9.

SDA Church was 1 to 6.3 in 1985, the key for success in the lay involvement would be whether or not the Union could motivate the institutional workers so they may be involved in evangelism.

On the other hand, in order to encourage lay involvement, each minister has to know the characteristics and needs of laymen according to their age groups: children, teenagers, young adults, young couples, single adults, single parents, middle-aged couples, old couples, senior citizens, and so on. Especially in Japan, two-thirds of the total membership of the SDA Church is composed of single women and housewives.<sup>1</sup> It is necessary, therefore, for the church to create a special ministry to housewives whose husbands are non-SDAs or to the single adult women.<sup>2</sup> In this sense, women in the church has been one of the major issues in Japan.<sup>3</sup>

#### Church growth principles

According to the church growth studies in America, it is said that church growth or decline is affected by four major factors: (1) National contextual factors which the church cannot control. They are social, economic, political, and other factors which are external to the church. (2) National institutional factors which are internal to the church but beyond the control of the local church. They are denominational and interdenominational bureaucracies. (3) Local

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<sup>1</sup>"Special Article: Church and Women," Adventist Life, June 1982, pp. 6-13.

<sup>2</sup>See Appendix E, Ministry to Single Adults: Pastoral Care for the Single Adult Women.

<sup>3</sup>See "Report of Executive Committee," Adventist Life, October 1981, p. 2.



contextual factors which are characteristics of the local community. They are population shifts, neighborhood changes, local economic trends, and others which the local church has little or no power to control. (4) Local institutional factors which are internal to the local church. They are the characteristics and structures of the local church which affect growth or decline of the congregation.<sup>1</sup>

Although the SDA Church cannot control national and local contextual factors, it can deal with national and local institutional factors. Since I have already mentioned before some methods regarding national institutional factors within the Japan Union, here I discuss only local institutional factors.

#### Seven vital signs for growth

Seven vital signs for church growth were suggested by the research based on the Anglo-American churches, but I believe that most of these can be applied to the SDA churches in Japan:

(1) The pastor who wants the church to grow sets goals and pays the price; (2) The mobilized laity; (3) A church big enough to minister to the needs of the local community; (4) Structural balance between the celebration or worship (the membership group), congregation (the fellowship group), and the cell (the spiritual kinship group); (5) One homogeneous unit; (6) Effective evangelistic methods; (7) Properly arranged priorities especially between evangelism and social service.<sup>2</sup>

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<sup>1</sup>David A. Roozen and Jackson W. Carroll, "Recent Trends in Church Membership and Participation: An Introduction," in Understanding Church Growth and Decline: 1950-1978, ed. Dean R. Hoge and David A. Roozen (New York: The Pilgrim Press, 1979), pp. 39, 40.

<sup>2</sup>Wagner, "Church Growth Research," pp. 281-283.

Since Japan is composed largely of Japanese people, the homogeneous unit principle is not an issue. The other six principles, however, are very necessary for the growth of the SDA Church in Japan. Most of the Japanese SDA churches<sup>1</sup> are not big enough, according to the criterion.<sup>2</sup> We need to study some strategies of how a small church can better serve the community. Another weak point is the structural balance, because the idea of a cell, namely a small group, is still new to the Japanese SDA Church. If the church can grasp the real concept of small group and apply it to the church members, the newly baptized members and inactive members will be better assimilated to the church.<sup>3</sup>

#### Eight growth diseases

The eight diseases which affect church growth are: (1) Ethnikitis, which means a changing community produced by local contextual factors, (2) old age, which is caused by a disintegrating community and is produced by local contextual factors, (3) people-blindness, which means failure to recognize the significant cultural differences in communicating the gospel message, (4) hypercooperativism, which means an extreme Christian cooperation (it is said that the more church the cooperates interdenominationally,

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<sup>1</sup>In the beginning of 1986 there were four churches whose membership was over 300.

<sup>2</sup>"Large churches that can gather groups of 300 or more formerly married on a regular basis are 'big enough' for a strong ministry in that area." (Wagner, "Church Growth Research," p. 282.)

<sup>3</sup>In the Japan Union, it was said that there were about 7,000 active members among 11,568 nominal members in 1985 (Tadashi Oinuma, "Never Miss Church Members," Adventist Life, June 1986, p. 6). In other words, 40 % of the total membership in that year was inactive, namely absent.

the less evangelism occurs), (5) koinonitis, which means fellowship overdone by the church members for their own welfare, (6) sociological strangulation, which means inadequate facilities of the church to accommodate the people (when the sanctuary and the parking facilities are 80 percent full, church growth is hindered), (7) arrested spiritual development, when the church members fail to mature in their spiritual life, and (8) Saint John's syndrome, which means the loss of first love to Jesus Christ.<sup>1</sup>

The first three diseases for church growth are not significant problems in Japan, because Japan is composed largely Japanese and its population is increasing slightly every year. Since the church members, as a whole, keep the sense of special calling to the SDA Church from God, the fourth disease is not so serious. The sixth disease is not a significant problem neither, because most of the churches cannot fill their pews on Sabbath.<sup>2</sup> The fifth and eighth diseases are also found in the Japanese SDA churches, so both church leaders and members must examine themselves to see whether or not they have a sense of mission. The seventh disease must truly be a universal disease with which all Christians have to wrestle daily.

#### Methods of Performance

Since most of the methods of performance in the SDA Church have been produced by the departments, they have been traditionally

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<sup>1</sup>Wagner, "Church Growth Research," pp. 284-286.

<sup>2</sup>Therefore, one conference president appeals to increase of worship attendants rather than baptisms (Takashi Shiraishi, "Plan of Harvest 90 in the East Japan Conference," Adventist Life, April 1986, pp. 7, 8).

carried out through various departments in the institutions and local churches. On the other hand, the methods can be classified not only by the departments but also by the approaches to people.

Methods classified by approaches

Ellen G. White described how Jesus Christ reached the people:

Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."<sup>1</sup>

Thus the five steps of Christ were to mingle, to show sympathy, to minister to, to win the confidence of, and to bid all "Follow Me." Just as Christ did we should utilize the methods in the right place and time in our missionary work. I attempt to put several methods into each of the five steps.

1. To mingle with men: door-to-door visitation, literature evangelism, telephone evangelism, free health check at shopping centers, religious or health-interest survey, health fairs, flea market or yard sales, Ingathering Campaign, and others.

2. To show sympathy for them: grief-recovery seminar, personal witnessing, dialogues, counseling, prayer meeting, welfare work, and others.

3. To minister to their needs: community service center, bus ministry, single ministry, Self-Management Seminar,<sup>2</sup> Five-Day Plan

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<sup>1</sup>White, The Ministry of Healing, p. 143.

<sup>2</sup>Self-Management Seminar was produced by Reuben A. Hubbard while he was assistant professor of health education at Loma Linda University School of Health. This seminar deals with problems of

(Breathe Free Plan), cooking school, physical fitness school, health talks, free medical service, English School, literacy classes, family seminar, marriage seminar, pre-marital seminar, hospitality seminar, social activities, retreats, recreation, music concerts, and others.

4. To win their confidence: Branch Sabbath School, Vacation Bible School, Visitors' Day, Bible study, mail campaigns, tracts, Christian books and magazines, radio and TV programs, VOP Bible Correspondence Course, and others.

5. To bid them to "Follow Me": mass crusade, camp meeting, revival meeting, Week of Prayer, Voice of Youth, and others.

If the church would remember the five steps of Christ in winning people, its members would not approach people according to their own needs or desire. Although church members have quite a few methods to meet the felt needs of people, they seem to lack the methods of how to mingle or to show sympathy. Perhaps the lack of mingling or sympathetic methods is due to the nature of the SDA message, "Come out of her [Babylon], my people, lest you take part in her sins, lest you share in her plagues;" (Rev 18:4).

But, it is necessary to mingle with people in the world without mingling truth with error so that they may be saved after all. The SDA Church needs to create the right knowledge, attitudes, and skills to mingle with people so that the church members may be able to follow the Christ's model.

#### A model of health methods

Reuben A. Hubbard introduced a model of health methods which

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smoking, overweight, stress, time management, marriage going sour, poor grades, out of shape, and depression.

is called church growth through Abundant Health Evangelism. This plan has four stages: contact, health education, bridge, and doctrine. Each stage has some spiritual orientation, though this is not so evident in the beginning. However, the spiritual input increases as the plan progresses, and finally the unique SDA doctrine is presented in detail to bring people to a decision for Christ.

1. Contact: to attract attention, to establish contact, and to arouse interest. In the community it is possible to contact the various agencies, media, and organizations about our health program such as "Heartchex," a life-style evaluation of coronary heart disease risk. There is also the method of community survey. After measuring blood pressure, pulse rate, and other such things in the community, members can hold a meeting for evaluation of the results at the church. There can also be a cooking school for dietary control in a church member's home. Some of the participants of "Heartchex" may request the Bible study called Pastor's Indoctrination Class, and they can start Bible study at this stage.

2. Health education: to establish friendships and to alter health patterns. Members invite the participants to the church for health education classes: weight control, dietary control of heart disease, food preparation, physical fitness, family health, reducing cancer risk, effective home treatment, stop smoking, stress management and others. Some of the attendants may be interested in Bible study and begin it.

3. Bridge: to cultivate friendships and to establish the Bible as a reliable source of health information. Members invite the people to the church for a "health secrets of the Bible" series: the

beginning of disease, "None of These Diseases," the bread of life, the healing ministry of Christ, Luke the beloved physician, the gospel of health in the New Testament, the early Christian church and health, the medical missionary work of the Waldensees, and others. The participants can be invited to the pastor's Bible study.

4. Doctrine: to cement friendships, to reinforce decisions for healthful living, to present church doctrine, to persuade those interested to accept Christ, and to invite them to join the church. We could hold a health and happiness evangelistic series in the church. Each lesson is equally divided between doctrinal and health instruction. From this last stage the largest number of people will join to the pastor's Bible class.<sup>1</sup>

This is an excellent model that uses the health approach to reach unreached people. In each country the church can emphasize how to prevent the most serious diseases of the nation in the second stage, health education, to attract the people.

Although Japanese people are now enjoying a high living standard, most of them are very afraid of cancer. People are looking for ways to avoid various types of cancers. In spite of such serious needs in the nation, the SDA hospitals and churches do not fully respond to them by presenting the SDA life-style which is recognized as an anti-cancer life-style by a famous Japanese medical doctor.<sup>2</sup> It is already recognized by the Surgeon General's Report in America in 1979 that the SDA life-style is effective for prevention of some

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<sup>1</sup>Reuben A. Hubbard, "Church Growth Through Continuous Health Ministry," pp. 9, 53.

<sup>2</sup>Takeshi Hirayama (Adventist Life, December 1984, p. 5).

cancers.<sup>1</sup> Therefore, the Japan Union should utilize all of its resources in the denomination to promote the SDA life-style for the prevention of cancer. Thus the church will surely see church growth through this unique ministry.

Mission Study Seminar for  
the SDA Church in Japan

I would like to suggest to the Union that it hold a Mission Study Seminar at various levels within the SDA Church in Japan: the union-wide workers' meeting, local conference- or mission-wide workers' meeting, and local church business meeting. The purpose of the seminars would be to strengthen the missionary work. In order to achieve this goal, the SDA workers must know, analyze, evaluate, and interpret past church history in the light of the Bible, writings of Ellen G. White, and contemporary study of mission. Only when they can understand exactly the past mission can they improve the present mission and make a plan for the future mission.

The seminar is composed of ten sessions. Each session has a one-hour presentation including a ten-minute break. Weekends are the best time to schedule the seminar: two sessions on Friday evening; three sessions on Saturday afternoon, and two sessions on Saturday evening; and three sessions on Sunday morning. There are some optional schedules: five sessions a week for two weeks, two sessions a week for five weeks, and others.

The contents of the seminar are what I dealt with in this

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<sup>1</sup>Healthy People: Surgeon General's Report on Health Promotion and Disease Prevention (Washington, D.C.: U.S. Department of Health, Education, and Welfare, 1979), p. 119.



project. The first four sessions focus on the historical study of mission in the Japanese SDA Church: (1) Time of Trial, before 1945, and Time of Restoration and Advance, 1945-1955; (2) Time of Dependence, 1956-1965; (3) Time of Transition, 1966-1975; and (4) Time of Independence, 1976-1985. The last six sessions provide the practical study of mission for the church: (1) Bases of Mission (first four bases), and Appendix A, Mission Concept in the Book of Revelation; (2) Bases of Mission (last four bases), and Appendix B, Mission Strategy of Jesuits and Its Results in Japan from 1549 to 1587; (3) Plan and Time of Mission (Culture); (4) Plan and Time of Mission (Contextualization and Issues in Japan), and Appendix D, Marriages with Unbelievers; (5) Methods of Mission (Methods and Methods as Principles--first three principles), Appendix C, Spiritual Gifts and Natural Gifts, and Appendix E, Ministry to Single Adults: Pastoral Care for the Single Adult Women; and (6) Methods of Mission (Methods as Principles--last principle and Methods of Performance), and Appendix F, Principles of Servant Leadership.

Although one of the main methods of presentation is usually a lecture, lecture alone cannot give a good percentage of permanent retention. This percentage can grow as the number of methods increases. Therefore, besides lecture, I intend to utilize reading, audiovisual aids, worksheets, practice, performance, and posttest so that the participants may learn more clearly the given subjects. Furthermore the seminar must become more interesting by adapting those different methods of teaching.

#### Summary

Many methods are available for sowing, cultivating, and

harvesting, and all human methods are used by the Holy Spirit. The SDA Church needs to use multiple methods because of the multiplicity of people. Methods are divided into two categories: methods as principles and methods of performance.

The SDA Church in Japan needs to study at least four principles of mission methods and to adapt them to its field. (1) Strong strategies of urban evangelism should be established because three quarters of the population live in the cities. (2) Since the SDA mission has been mainly carried out through institutions, the Union has to develop a more efficient system of institutions for soul-winning. (3) The Union needs to produce a lay training program based on the gifts of laymen, because lay involvement is the key of mission for the church. (4) Church growth principles with seven vital signs and eight diseases should be carefully studied and applied by the church.

Although methods of mission have been generally created by departments, methods have to be used according to the situation of people whom the church wants to reach. When the church members use methods, they need to follow Christ's five steps of mingling, showing sympathy, ministering, winning confidence, and bidding "Follow Me." Abundant Health Evangelism, a model of health methods, has four steps: contact, health education, bridge, and doctrine. To strengthen the missionary work of the SDA Church in Japan, I suggest that the Union conducts a Mission Study Seminar.

## CONCLUSION

I conclude the research with some reflections, conclusions, and recommendations in this summary.

### Reflections

The following are several of my personal reflections on this project.

1. It has really been a pleasure and privilege to write a history of the SDA Church in Japan from 1945 to 1985. (This has been a continuation of the history I wrote covering 1896 to 1950. Thus the Japanese SDA Church history in English has been completed from the beginning of its work to the present.)

2. Although I have engaged in the missionary work in Japan for twenty years (half of the forty-year period covered in this project), during the study I have found some new insights which are summarized in the "conclusions" of this chapter.

3. I have been blessed by not only increasing my knowledge about the mission in Japan but also by learning of the dedication of both missionaries and national workers.

4. As a whole, church growth in Japan has been slow: "Churches in Japan are constantly taking in new members, and yet the total number of Christians in recent years has not increased as fast as the population. The attrition rate is high among church members

and inquirers in Japan."<sup>1</sup> In spite of such a general trend of Christianity in Japan, the SDA Church has grown constantly in membership.

God's love for His church is infinite. His care over His heritage is unceasing. . . . There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving continually onward and upward, established, strengthened, and settled.<sup>2</sup>

5. I was able to deepen and widen my understanding of missiology through surveying the mission history of the Japanese SDA Church.

6. While I was working on this project, I had a call to be director of the mission study office and the archives office of the Japan Union. Consequently, I was encouraged by the call to complete this project with more enthusiasm, which in turn would become more meaningful to my work.

7. I want to apply the outcome of this research to the present and future missionary work in Japan so that the church may accomplish the will of God in my country.

### Conclusions

In harmony with the purpose of the project mentioned in the introduction, I give several points as conclusions.

1. While working on this project, I confirmed that the SDA Church mission in Japan has been influenced by the social, political, and economic situation of the country, though its work is

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<sup>1</sup>James M. Phillips, From the Rising of the Sun (Maryknoll, New York: Orbis Books, 1981), p. 112.

<sup>2</sup>White, Testimonies for the Church, 9:228.

basically religious or spiritual. For example, the eschatological base of mission motivated the church members for the missionary work as they saw wars in the world. Therefore the church leaders should be, in a good sense, sensitive to the world.

2. Generally the organization of the SDA Church functioned well in Japan with capable administrators after World War II, and the work was restored and expanded until the mid 1970s. After 1974, however, the Union has been continuously involved in change within the organization and in the construction of new buildings. Thus the Union was not able to concentrate its energy directly on evangelism. The transition of leadership from the missionaries to the national workers seems to have been relatively smoothly done, but not totally.

Inasmuch as there is disunity among the ministers and laymen regarding some practices of the faith, the Union administrators should do their best to maintain unity in diversity so that all church members may concentrate their energy on evangelism. The church should be "eager to maintain the unity of the Spirit in the bond of peace" (Eph 4:3). "Let the believers heed the voice of the angel who has said to the church, 'Press together.' In unity is your strength."<sup>1</sup> I firmly believe that one way to keep unity in the church is to encourage the members to read the writings of Ellen G. White. "The publishing department plans to translate and distribute the books of Ellen G. White. Through those books we can keep unity."<sup>2</sup>

Today, even in Japan, the church needs an administrative

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<sup>1</sup>White, Selected Messages, 2:69.

<sup>2</sup>Watts, "I Expect 1969," p. 3.

specialist who has studied professionally church organization and leadership (see Appendix F, Principles of Servant Leadership).

3. In the evangelistic work, the VOP radio broadcasting and Bible course were the most effective agencies in winning people to the church in 1945-1955, and they maintained their good work during the next decade.

Public evangelism was popular also during 1945-1965. Since there is a great possibility of public evangelism in the big cities today, the Union should study to train young national evangelists who are able to utilize modern technology in the presentation of truth.

Departmental work began to be emphasized between 1956-1965, and became very active in the next two decades, 1966-1985. Most recently the Union started to introduce evangelism using people's gifts rather than using one method to approach people. The Union needs to make long- and short-range goals of evangelism according to the Japanese situation and put priority on evangelism. "The congregation has to make evangelism a continuous on-going priority rather than an event every two or three years."<sup>1</sup>

4. Publishing work was an efficient soul-winning method in Japan, and it developed especially during the ten-year period, 1956-1965. The main books sold by colporteurs during 1945-1975 were writings of Ellen G. White. This was changed in the next decade, 1976-1985, when the JPH published books written by the national workers more than White's writings.

Literature evangelism meets several difficulties today. The Union needs to see reality seriously and to try all means possible to

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<sup>1</sup>Hubbard, Masterplanning for Church Growth, p. 73.

strengthen the publishing work. Ronald E. Appenzeller, publishing director of the GC, said, "If we really believe there's a work for the literature evangelist to do right up to the end of time, then we must crack a few brain cells and develop literature that's at the right price for people at all economic levels."<sup>1</sup>

5. The medical missionary work in Japan has developed steadily at Tokyo, Okinawa, and Kobe. We must not forget success of medical evangelism and the medical missionaries together with the national workers who dedicated themselves to Japan. The medical student scholarships prepared by the three hospitals mentioned above has contributed to the support of the national medical doctors year after year. Now most of the physicians at these hospitals are Japanese.

Each hospital has greatly helped church growth numerically, financially, and physically. Therefore, the Union should make plans to open other clinics or hospitals in large cities where our work is weak or has not yet started. Additionally, Medical Ministry, written by Ellen G. White, should be published in Japanese for the medical workers.

6. Although the educational work of junior- and senior-high schools has developed well in terms of enrollment, college enrollment has not. One of the reasons why JMC has been slow or stagnated in the growth is its failure to fulfill the needs of Adventist young people. George Akers, education director of the GC, said, "As has

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<sup>1</sup>Ronald E. Appenzeller, cited by Carlos Medley, "Adventist Publishing Moving in New Directions," Adventist Review, April 23, 1987, pp. 8-10.

been said so aptly: 'Any church that cannot save its own young people really hasn't much to say about saving the world.' A sobering thought, to say the least."<sup>1</sup>

The Union must establish a masterplan for SDA education in Japan, especially the college education including labor education. Since the key to church growth in Japan is to get young people, JMC needs to increase accredited courses to attract students.

#### Recommendations

While working on this project, I have already recommended many things about the mission in Japan. Here I list several recommendations regarding the research of mission in Japan.

1. Each local church and institution should keep historical documents carefully and systematically so the younger generation may know the legacy of the church or institution to which they belong.
2. The Union church paper, Adventist Life, should report accurate data of historical events within the Union. Each article has to include the name of the writer, event, date, place, participants, and so on.
3. The Union should produce a handbook of SDA Church history in Japan so members may increase the spiritual and missionary heritage of the church.
4. The Union should establish a museum so that all historical documents, minutes, records, articles, magazines, books,

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<sup>1</sup>George Akers, cited by Myron Widmer, "The State of Adventist Education," Adventist Review, March 5, 1987, pp. 8-10.



materials, and other items of interest related to the church may be preserved and beautifully exhibited. The workers and laymen could use these sources for their study, especially the development of missionary methods.

5. The year 1996 is the 100th anniversary of the SDA Church in Japan; I recommend that the Union publishes a memorial book of the anniversary with thanksgiving to our God and the pioneers, and with our dedication to the missionary work until the time of Jesus' second coming.

APPENDIX A

MISSION CONCEPT IN THE BOOK OF REVELATION

Originally submitted by Tadaomi Shinmyo  
as a term paper of the course NTST659  
Theology of the Book of Revelation in  
1986.

## INTRODUCTION

The Book of Revelation is an especially important book for the Seventh-day Adventist Church who has the special messages from God.

The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God's people. Nothing else is to be allowed to engross our attention.<sup>1</sup>

The Book of Revelation is also a very important book for other churches and even non-Christians in the world. Because the book has solemn messages to not only God's people who accept the messages but also to those who deny them among both Christians and non-Christians.

The testimony of Christ, a testimony of the most solemn character, is to be borne to the world. All through the book of Revelation there are the most precious, elevating promises, and there are also warnings of the most fearfully solemn import.<sup>2</sup>

In the meantime the reason why the Seventh-day Adventist Church exists on the earth is to proclaim the three angels' messages which are specifically given in the Book of Revelation. Mission is the mother of theology and life of the church. Ellen G. White defines the function of the church as follows: "The church is charged to convey to the world, without delay, God's saving mercy."<sup>3</sup>

Therefore, there must surely be a concept of mission in the Book of Revelation. The purpose of this paper is to discover that mission concept. In other words it is my intent to do theology in the Book of Revelation under the theme of mission.

## CHAPTER I

### DEFINITION OF MISSION

#### Definitions from Dictionaries

According to the English dictionary the word "mission" is an adaptation of the Latin "missionem."<sup>4</sup> In general mission means "the action or an act of sending" and "a sending or being sent to perform some function or service."<sup>5</sup> In theology it is defined "the sending of the Second or Third Person of the Trinity by the First, or of the Third by the Second, for the production of a temporal effect."<sup>6</sup> In ecclesiastical history it is understood as "the action of sending men forth with authority to preach the faith and administer the sacrament; hence, authority given by God or the Church to preach."<sup>7</sup> These definitions give the basic concept of mission.

It is very interesting to notice that there is no distinction between believers and non-believers regarding theological definition of mission. In other words mission by God is for both His believers and non-believers. In the Old Testament God's messages are very often sent to His people through His prophets (2 Kgs 17:13). In this case mission is primarily for believers. On the other hand in the New Testament, God's messages are sent to Gentiles through His disciples after the death of Stephen (Acts 8:1). In this case mission is mainly for non-believers. Thus it can be basically understood that mission is for both believers and non-believers.

In the meanwhile how is the Christian mission described in the Scriptures? There is a well-summarized definition as follows:

The origin, authority, definition, and scope of the Christian mission are given in Jesus' words to his 1st disciples, "As the Father sent me, even so I send you"(John 20:21). The Christian mission is an extension of the 1st mission, God's mission in Jesus as the Christ of Scriptural tradition.

. . . As the Son sent by the Father, Jesus says to the Twelve minus one: "All authority in heaven and on earth has been given to me. Go therefore and make disciples, . . . baptizing them in the name, . . . teaching them to observe all that I have commanded you"(Matt. 28:18-20).

The mission that Jesus fulfilled was the making of disciples who would be the 1st in a chain of disciple makers who would encompass the whole of creation. The end or purpose of Jesus' disciple-calling was that they might "be with him"(Mark 3:14) who is God with us. And "to be with him" is to be a maker of disciples for him.<sup>8</sup>

As stated above there is a threefold meaning of mission; sending disciples, making disciples, and being with Jesus. The following elaborates these three facets of mission.

#### Definitions from the Scriptures

##### To Send Disciples

Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." (John 20:21)<sup>9</sup>

This passage explicitly indicates that mission originated with God. Mission does not start from man's idea. It is God's will and His commission. Therefore "Missio Dei" (God's mission) gives us a clear view of what mission is. God sent Jesus to this earth to save people (John 3:16). On the cross Jesus fulfilled God's plan of salvation for men. Then Jesus sent His disciples to proclaim the good news all over the world. This is mission. Thus mission is to send Jesus' disciples to save people as God Himself sent Jesus.

## To Make Disciples

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matt 28:18-20)

In the Great Commission there are four verbs in the English Bible as follows: go, make disciples, baptize, and teach. In the meantime these four verbs appear in the Greek Bible in the form of three participles and one imperative as follows: *πορευθέντες* (aorist participle), *μαθητεύσατε* (aorist imperative), *βαπτίζοντες* (present participle), and *διδάσκοντες* (present participle). These participles are helping verbs which emphasize "make disciples." In other words this passage can be understood as follows:

"going make disciples" (because the purpose of the going is to make disciples); "baptizing make disciples" (the purpose of the baptizing is to make disciples); "teaching make disciples" (the purpose of the teaching is to make disciples).<sup>10</sup>

The Great Commission, then, is not to go or baptize or teach, but to make disciples according to the Greek grammar.

## To Be with Jesus

And he appointed twelve, to be with him, and to be sent out to preach. (Mark 3:14)

According to the Greek Bible the conjunction "*ὅτι*," which means "in order that," is used twice in this short passage. In other words, the reasons why Jesus made disciples are emphasized here. Namely, the passage can be translated as follows: "And he made twelve in order that they might be with him, and in order that he might send them to proclaim." Therefore the purposes of making disciples are to make them be with Jesus and to send them to proclaim. To be

with Jesus itself is mission. For example, Nebuchadnezzar was converted once again by the power of God through the miracle of three Hebrew youth who were with Jesus in the burning fiery furnace (Dan 3:1-4:3). The young rich ruler must have been attracted by the disciples who were always with Jesus and so he also came to Jesus to ask a question (Matt 19:16-22).

It is interesting to note that the threefold meaning of mission--to make disciples, to be with Jesus, to send them--is found in the single text, Mark 3:14. It can be said that mission is for believers so that they may be always with Jesus (Mark 3:14) and also for non-believers so that they may be preached to and made disciples of (Matt 28:18-20, John 20:21).

## CHAPTER II

### MISSION CONCEPT IN THE THEMES OF THE BOOK OF REVELATION

If the Book of Revelation is the message from God to men, it should be proclaimed to all human beings. In fact, it is an epistle and so it has to be sent to the recipients and be read by them. Here is already a mission concept in the Book of Revelation. Moreover, if the theme of the message involves all the people in the world, it surely should be known by them. If the theme of the Book of Revelation is related to the fate of every individual, it has to be preached to all. This chapter examines the themes of the book relating to mission.

#### Coming of Christ and God's Kingdom

One of the explicit themes of the book is "the promise of Christ's coming in victory at the eschatological climax."<sup>11</sup> Christ will come with his kingdom. "The object of the Seer is to proclaim the coming of God's kingdom on earth"<sup>12</sup> and "all its enemies would be subdued, and the kingdom of the Messiah set up over all the world."<sup>13</sup> This is a central theme of the book. Nothing is more important than this message for lost humanity. Therefore the concept of mission can be found in the coming of Christ and God's kingdom.

#### Conquer of God or Triumph of Christ

Another commentator says that "God will conquer!" is the



controlling, fundamental meaning of his visions."<sup>14</sup> "The assurance of that triumph is the supreme contribution of the Revelation to the church of Christ."<sup>15</sup> Others have called the Revelation "the book of the triumph of Christ."<sup>16</sup> What a joyful gospel it is that God will conquer or Christ will triumph! These good tidings should be proclaimed all over the world. Thus there is a concept of mission in this theme.

#### Control of God

One discovers the sovereignty of God in the book for in it we learn that: "in Christ God retains the controls of history and will work out the divine purpose in history."<sup>17</sup> It is a great comfort for persecuted Christians to be reminded that God controls the history and will reward them with victory. This solemn message has to be urgently sent not only to the persecuted Christians but also the persecutors. For the persecuted it will give consolation, for the persecutors it will cause repentance. Consequently, this theme also includes the concept of mission.

#### Encouragement for Christians

"The aim of the book" is found "in promoting Christian courage and hope during the bitter persecutions."<sup>18</sup> Another commentator writes that John "desires to encourage authentic Christian discipleship by explaining Christian suffering and martyrdom in the light of how Jesus' death brought victory over evil."<sup>19</sup> It is very true that one of the big themes of the Book of Revelation is encouragement for Christians who are or will be in the

midst of persecution. The message of encouragement must be carried to those suffering Christians as soon as possible.

God's Presence Even Now

According to "Course Outline of NTST659 Theology of the Book of Revelation" by Kenneth A. Strand, professor of the Seventh-day Adventist Theological Seminary, one of the apocalyptic perspectives is "Vertical Continuity." Namely, there is close relationship between God in heaven and His people on earth. One of the themes of the Book of Revelation is "an assurance of God's presence even now."<sup>20</sup> This concept is very important for all Christians. Their God is not in the past or far from them. God is with them even now.

One thing will certainly be understood from the study of Revelation--that the connection between God and His people is close and decided.<sup>21</sup>

This wonderful fact, God's presence even now, should be the theme of mission to the world. Because one of the threefold biblical definitions of mission is to prepare people to be with Jesus.

## CHAPTER III

### MISSION CONCEPT IN THE VISIONS OF THE BOOK OF REVELATION

Many visions were revealed to John by God and he wrote them in his book. Among them there are visions which are related to mission in terms of their contents. In other words, some visions have very urgent and solemn content to be sent to all people. Other visions contain messages to make people disciples for Jesus and to make them be with Jesus. This research surveys the major visions of Revelation with an eye open for the theology or mission in each vision.

#### Prologue (1:1-11)

The Book of Revelation is "*Ἀποκάλυψις Ἰησοῦ Χριστοῦ*," namely "The Revelation of Jesus Christ" (Rev 1:1). Greek "*ἀποκάλυψις*" means "an unveiling."<sup>22</sup>

It is a "revelation." The book is not a "hiding" or a "mystery," as some people have supposed. The underlying Greek word is *apocalypsis*, from which we get *Apocalypse*, the name given to Revelation in many Bibles. Plainly and simply, the word *apocalypsis* means a "disclosure," an "uncovering," a "revelation."<sup>23</sup>

Since the book is disclosed by Jesus Christ, it should be proclaimed. Therefore, there is already the concept of mission in the title.

According to vs. 1, first of all God gave this revelation to Jesus Christ, secondly, Jesus Christ gave it to His angel, thirdly,

the angel sent it to John, and finally, John showed it to the readers. Here a process of mission can be seen very clearly.

In the meantime the content of the revelation is "what must soon take place" (vs. 1). This mission is of vast importance and so it should be preached to the entire world. Moreover, it is said in vs. 3 that "blessed are those who hear, and who keep what is written therein." "Blessed" implies that the content of the revelation must be "good news." If it is good news, it should be known by everybody. A strong mission concept is certainly found in John's prologue.

#### The Seven Epistles to the Seven Churches (1:12-3:22)

Jesus gave a vision to John and ordered him to write the seven epistles to the seven churches according to what he saw (1:10-11). Generally speaking, every epistle is written to be sent and to be read by its recipient. Actually these seven epistles were written to be sent and to be read by the churches.

The last of the seven epistles is sent to the church in Laodicea. Ellen G. White comments on it as follows:

The Laodicean message has been sounding. Take this message in all its phases and sound it forth to the people wherever Providence opens the way. Justification by faith and the righteousness of Christ are the themes to be presented to a perishing world.<sup>24</sup>

Thus mission concept can be clearly found in this vision.

#### The Heavenly Worship (4:1-5:14)

In the vision of chaps. 4-5, God and the Lamb are worshipped. Here the scene of heavenly worship is vividly described. Worship gives the opportunity for the believers to be with God and Jesus. To

make Jesus' disciples be with Him is one of the threefold definitions of mission.

Worship is also connected with evangelism. "Even if it is the act of the baptized, Church worship has an evangelistic aspect . . . ."25 "The worship of the church constitutes an invitation to the world to come and join in that worship. 26 Furthermore, it is said that "Without worship there can be no real evangelism, and without evangelism worship fails in its purposes."27 "The mission of the SDA Church must be made available and visible in its worship services."28 The combination of worship and mission was seen in the ministry of Jesus Christ.

Worship and mission were linked by the early church because they were inseparable in Christ's own ministry. . . . If mission is understood as all that works toward furthering God's love in the world, and if worship is seen as a celebration and affirmation of this love, then Jesus' life and ministry are the living demonstration of mission and worship combined.29

According to Rev 5:9-14, the Lamb who is Jesus Christ ransomed people from the world for God and he was praised by them. "The gospel of this salvation is to be proclaimed to everywhere."30 Therefore, the vision of the heavenly worship has the concept of mission.

#### The Seven Seals (6:1-8:1)

During the vision of the seven seals John had the privilege of watching each seal's opening. In general, as long as something is sealed nobody can know the content of it. It was also true for Daniel who could not understand the book which was sealed until the time of the end (Dan 12:4, 9). If, however, the seal is opened, the contents of the sealed item should be proclaimed to everybody who

needs to know them. Thus mission concept exists in the vision of the seven seals.

Four of the seven seals are related to horses and their horsemen. It is very reasonable to think that the symbol of horse and horseman conveys urgency to send some message from the sender to the recipient. One author mentions about the first horseman in connection with mission and he says that proclaiming the Gospel to the world "must also be the mission of the first rider, and indeed it fits in with the description of him."<sup>31</sup>

#### The Seven Trumpets (8:2-11:18)

Mission concept is seen in the two witnesses (Rev 11:3) found between the sixth and the seventh trumpets. They (the witnesses) are the Old and New Testaments to be preached. "Anciently, the trumpet was used to summon great gatherings as in Israel (Leviticus 23:24), or to herald the approach of disaster or war."<sup>32</sup> For example, Joshua used trumpets (Josh 6:1-21). Before the seventh trumpet John was told to prophesy the opened scroll to the world. The experience of Rev 10:8-11 relates to the great disappointment in 1844 and the great mission of the Adventists after the year. In fact, "the prophecy of the seven trumpets unfolds seven great warnings."<sup>33</sup> In this vision "the seven angels blow their trumpets to announce forthcoming divine judgments."<sup>34</sup> Warning is surely one aspect of mission.

But the seven trumpets are bad enough in their own right. They constitute severe judgment warnings. In many places in the Bible God talks to us quietly, but not here. In the trumpets He fairly shouts at us, "Watch where you're going! Look out!"<sup>35</sup>

In the meantime, after quoting Rev 11:15 concerning the

seventh trumpet, one commentator says:

This gospel must be preached among all nations and then shall the end come (Mt. 24:14). When you and I, as members of the body of Christ, have responded in obedience in sending this gospel to the ends of the earth, then, and only then, this same Jesus whom they saw taken up into heaven, will come again to earth.<sup>36</sup>

The Dragon and the Beast (11:19-13:18)

According to an unpublished analysis by Kenneth A. Strand, there are interlocking patterns between Rev 12 and 13. Although there is no explicit parallel in chap. 13 to the dragon against the man child (12:4-5), there are parallels between these chapters as follows: the dragon against the woman (12:6, 13-16) and the leopard-like sea-beast (13:1-10, 18); 1260 days (12:6) or three times and half (12:14) and 42 months (13:5); the dragon against the remnant (12:17); and the earth-beast with two horns like a lamb (13:11-17).

The Seventh-day Adventist Church traditionally understands that the dragon who persecutes the woman for 1260 years (538-1798 A.D.) is the papacy,<sup>37</sup> also that the leopard-like sea-beast who persecutes the saints for the same period is seen as the papacy.<sup>38</sup> This prophecy is also found in chaps. 7 and 12 of Daniel. "By its false doctrines the papacy had so corrupted all nations as to have absolute control of the civil power for long centuries."<sup>39</sup> Consequently the Roman Catholic Church lost its mission in the world. Roy Allan Anderson partially comments Rev 13:3-7 as follows:

When the early church began to lose her "first love," she also lost her vision. When she entered politics, she fell from her high spiritual estate. Instead of continuing as a mighty missionary movement concerned only with the carrying of the good news of a free salvation to all men ever where, she began to build herself into a great financial institution with the avowed objective of ruling the nations. Then instead of looking forward to the return of Christ, accompanied by His angels with power and great glory, as the consummation of her hopes, this apostate

church began to teach that her mission in the world was to establish herself as the political leader of the world, and through a so-called spiritual rulership usher in the kingdom of God on the earth. This concept of the church and her work was a complete reversal of the apostolic message.<sup>40</sup>

Although somewhat negative, a mission concept can be seen in this vision. In other words this vision teaches that the church should not lose its real mission in the world.

#### The Three Angels' Messages (14:1-20)

Most of the commentators on the Book of Revelation see a concept of mission in chap. 14, because the message of the vision itself is mission. The contents of the vision is to send the message to the world. One writer describes the duty of the elect, 144,000 as follows:

GOD's Elect have to pass their lives in touch with the rest of the world, and not to fence themselves off, but to preach the Gospel by their loving intercourse and sympathy with their fellow-creatures.<sup>41</sup>

Another commentator says apparently "The three angels going forth in the midst of heaven shew the proclamation of the Gospel of redemption and the varying manner of its reception by the world."<sup>42</sup> Another interpreter sees the office of the three angels' messages concretely as follows:

This office has, doubtless, already been fulfilled in part by those who, during the last half century, have employed themselves in presenting the word of God translated into their several languages, to the nations of the earth, and in proclaiming its glad tidings of salvation.<sup>43</sup>

Adventist writers, of course, connect this vision with mission. Littlejohn said in his book published in 1882:

They must understand the nature of their mission. . . . For nearly a quarter of a century, they have stood before the American people and the world, confidently proclaiming the nature of their mission, and steadily asserting that they have been



raised up of God in the order of his providence for the purpose of giving to men the last message of mercy, recorded in Rev. 14:9-12.<sup>44</sup>

John N. Andrews comments as follows:

. . . these angels must symbolize a body of men proclaiming the messages in question; or we may understand that literal angels have the oversight of this work, and that it is carried out through the agency of men.<sup>45</sup>

Ellen G. White also pinpoints the concept of mission in the three angels' messages.

Christ is coming the second time, with power unto salvation. To prepare human beings for this event, He has sent the first, second, and third angels' messages. These angels represent those who receive the truth, and with power open the gospel to the world.<sup>46</sup>

#### The Seven Last Plagues (15:1-16:17)

According to the chiasmic structure the Book of Revelation is divided into two divisions: the historical section, chaps. 1-14, and the eschatological section, chaps. 15-22.<sup>47</sup> In the second half of the book, namely in the eschatological part, there are two scenes as follows:

Here the stubbornly rebellious receive the plagues and are sentenced to the sea of fire. Here the unflinchingly loyal are installed on thrones and forever settled in New Jerusalem homes.<sup>48</sup>

Thus the vision of the seven last plagues is God's judgment on the people who do not accept Him. In other words "the seven last plagues represent the peak or upper limit of punishment."<sup>49</sup>

They are the last with respect to their kind; there will be no more plagues as such, although the ultimate destruction of Satan and sinners is still future (ch. 20:11-15).<sup>50</sup>

These seven last plagues, of course, remind one of the ten plagues which were God's judgment on Pharaoh and his people in Egypt. The concept of mission is again found even in this vision of

judgment. Because God's judgment includes the message to "encourage us with the joy of those who choose to be loyal to God and warn us that God in His goodness will not forever allow sinners to go on being mean."<sup>51</sup> This is just the message of making disciples of Him.

#### The Fall of Babylon (16:18-18:24)

The motif of the fall of Babylon comes from the Old Testament (Isa 21:9; Jer 51:8). According to this vision, while Babylon (the united apostate religions and their people) will be totally destroyed (18:10, 21), God's people will survive and overcome with Jesus (17:14). Here is a strong contrast between Babylon and the faithful followers of Jesus. Therefore, another angel having great power cried out, "Fallen, fallen is Babylon the great!" (18:1-2). And also another voice said, "Come out of her, my people, lest you take part in her sins, lest you share in her plagues" (18:4).

Revelation 18 points to the time when, as the result of rejecting the threefold warning of Rev. 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that "believeth not the truth, but had pleasure in unrighteousness," shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, "Come out of her, My people."<sup>52</sup>

God's call is the final invitation for His people to be saved. Thus the vision of the fall of Babylon has a mission concept.

#### The Millennium (19:1-21:4)

Although there are some different teachings concerning the millennium among Christians, the vision of the millennium in the

Bible is really not so ambiguous. One of the factors of mission is to send truth to the world.

The doctrine of the millennium teaches that Christ has the final victory in the great controversy between Christ and Satan.

The conflict is over. Tribulation and strife are at end. Songs of victory fill all heaven as the ransomed ones take up the joyful strain, Worthy, worthy is the Lamb that was slain, and lives again, a triumph conqueror.<sup>53</sup>

The fact that Christ will definitely overcome Satan and have victory should be preached all over the world. Thus the message of the millennium has a concept of mission.

Another tremendous truth is that the saved are with Jesus for a thousand years in heaven (20:4).

During the thousand years the righteous will serve as "priests." One of a priest's privileges, by definition, is to talk with God on behalf of others. It appears that during the thousand years God will actually invite His people to dialogue with Him about the nature and fate of their loved ones.<sup>54</sup>

To be with Jesus is one of the threefold definitions of mission. Therefore the vision of the millennium clearly contains this mission concept.

#### The New Earth (21:5-22:5)

No other message is as full of good news and joy relating to mission as the vision of the new heaven and earth which begin with the second coming of Jesus. There is no more sin in the new earth. Mission derives much energy from the hope of Jesus' second coming bringing with Him the New Jerusalem. In fact, the second coming of Jesus is the content of mission itself. It has been the strongest motivation for mission among the Seventh-day Adventists.

The work of fitting a people in these last days for the coming of Christ, is a most sacred, solemn work, and calls for

devoted, unselfish laborers. Those who have humility, faith, energy, perseverance, and decision will find plenty to do in their Master's vinyard.<sup>55</sup>

Although Rev 21:3 belongs to the previous section, it declares the new earth where God will be with men. Moreover, the phrase "God is with men" or "God . . . with them" is used three times in the single verse for the sake of "stressing the amazing fact of God keeping company with men throughout eternity, making His home with them."<sup>56</sup> To be with God and Jesus is one of the threefold definitions of mission. Mission is a call for people to be with Jesus. Therefore, the concept of mission is obviously found in the vision of the new earth.

#### Epilogue (22:6-21)

In the epilogue of the Book of Revelation the concept of mission is seen in three different ways.

First of all, John uses several kinds of verbs which allude to mission: "said," "sent," "show" (vs. 6); "heard," "saw," "showed" (vs. 8); "said," "Do not seal up" (vs. 10); "Behold" (vs. 12); "sent" (vs. 16); "say" (vs. 17); "warn" (vs. 18); "testifies," "says" (vs. 20).

Secondly, the mission concept is found eschatologically. John emphasizes the soon coming of Jesus by using the following expressions: "soon take place" (vs. 6); "I am coming soon" (vs. 7); "the time is near" (vs. 10); "Behold, I am coming soon" (vs. 12); "Come" (vs. 17); "Surely I am coming soon," "come" (vs. 20).

Thirdly, the epilogue conveys serious messages which should be sent to all the people in the world as follows: separation of the

evil and the righteous (vs. 11); reward according to man's work (vs. 12); warning not to change the message of the book (vss. 18-19).

Thus the Book of Revelation ends with the epilogue which is full of mission imperatives.

## CONCLUSION

1. According to the earliest extant Greek manuscripts, the Book of Revelation is entitled simply "Apocalypse of John" and apocalypse in religious literature means, especially, an unveiling of the future.<sup>57</sup> Since this book is unveiled its contents should be known by people. The first reason why the concept of mission is seen in the Book of Revelation is because it is entitled "a revelation," "an unveiling."

2. Inasmuch as "In the Revelation all the books of the Bible meet and end,"<sup>58</sup> the Book of Revelation has surely the same purpose as of the whole Bible. The purpose of the Bible including the Book of Revelation is, in a word, to save people through proclaiming the love of God.

The whole of the Revelation of Jesus Christ, by the angel Gabriel to the prophet John, tells of the unspeakable love of our Father and our Brother; and of longing in the courts of heaven, for the completion of the conflict with sin; and of the restoration of man to his place around the throne.<sup>59</sup>

Sending good news to save human beings is mission. Thus this is the second reason why mission concept is discovered in the Book of Revelation. In other words, the book gives the purpose of mission.

3. Through doing theology under the theme of mission in the Book of Revelation, the threefold definitions of mission--to send disciples, to make disciples, to be with Jesus--have been explicitly seen many times in the book. This is the third reason why mission

exists in the Book of Revelation. In other words, the book fulfills and fills full the definitions of mission.

4. It is said that the Book of Revelation leads its readers to rich spiritual experience with Jesus Christ. Because the book describes Jesus who is working for His people in the heavenly sanctuary.

Revelation is complementary to the Gospels. They record Jesus' ministry on earth; the Revelation reveals His work in the plan of redemption since that time.<sup>60</sup>

If the book has such special contents for those living at the end of time, then it should be read by everybody. Namely, the book has a very unique message for the last days of the world.

A message that will arouse the churches is to be proclaimed. Every effort is to be made to give the light, not only to our people, but to the world. I have been instructed that the prophecies of Daniel and the Revelation should be printed in small books, with the necessary explanation, and should be sent all over the world.<sup>61</sup>

This is the fourth reason why there is the concept of mission in the Book of Revelation. In other words, the book has a special message for mission. Thus it is clear that the Book of Revelation is filled with mission imperative for God's people today.

## FOOTNOTES

<sup>1</sup>Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press Pub. Assn., 1948), 8:302.

<sup>2</sup>Ibid.

<sup>3</sup>Ellen G. White, Medical Ministry (Mountain View, California: Pacific Press Pub. Assn., 1932), p. 131.

<sup>4</sup>C. T. Onions, ed., The Shorter Oxford English Dictionary (Oxford: The Clarendon Press, 1955), p. 1262.

<sup>5</sup>Ibid.

<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

<sup>8</sup>Kendig Brubaker Cully, ed., The Westminster Dictionary of Christian Education (Philadelphia: The Westminster Press), pp. 429-430.

<sup>9</sup>All quotations from Scripture are from the Revised Standard Version unless otherwise indicated.

<sup>10</sup>Reuben A. Hubbard, Masterplanning for Church Growth (Berrien Springs, Michigan: Andrews University, 1985), p. 13.

<sup>11</sup>Kenneth A. Strand, Interpreting the Book of Revelation (Worthington, Ohio: Ann Arbor Publishers, 1976), p. 43.

<sup>12</sup>S. R. Driver, A. Plummer, and C. A. Briggs, eds., The International Critical Commentary, 43 vols. (Edinburgh: T. & T. Clark, 1956), 43:ciii.

<sup>13</sup>Albert Barnes, Notes on the New Testament, 11 vols. (Grand Rapids, Michigan: Baker Book House, 1954), 11:li.

<sup>14</sup>Hanns Lilje, The Last Book of the Bible (Philadelphia: Muhlenberg Press, 1957), p. 285.

<sup>15</sup>G. R. Beasley-Murray, ed., New Century Bible: The Book of Revelation (London: Oliphants, 1974), p. 45.

<sup>16</sup>G. C. D. Howley, F. F. Bruce, and H. L. Ellison, The New Layman's Bible Commentary (Grand Rapids, Michigan: Zondervan Publishing House, 1979), p. 1675.

<sup>17</sup>Edward A. McDowell, The Meaning and Message of the Book of Revelation (Nashville, Tennessee: Broadman Press, 1951), p. 125.



<sup>18</sup>The Preacher's Complete Homiletic Commentary, 32 vols. (New York and London: Funk & Wagnalls Company), 31:404.

<sup>19</sup>Frank E. Gaebelin, ed., The Expositor's Bible Commentary 26 vols. (Grand Rapids, Michigan: Zondervan Publishing House, 1981), 12:407.

<sup>20</sup>Strand, p. 43.

<sup>21</sup>Ellen G. White, Testimonies to Ministers and Gospel Workers (Mountain View, California: Pacific Press Pub. Assn., 1923), p. 114.

<sup>22</sup>"Revelation" [Rev 1:1], SDA Bible Commentary ed. F. D. Nichol (Washington, D.C.: Review and Herald Pub. Assn., 1980), 7:728.

<sup>23</sup>C. Mervyn Maxwell, God Cares, 2 vols. (Boise, Idaho: Pacific Press Pub. Assn., 1985), 2:67.

<sup>24</sup>Ellen G. White, Letter 24, 1892.

<sup>25</sup>J.-J. von Alimen, Worship Its Theology and Practice (New York: Oxford University Press, 1965), p. 78.

<sup>26</sup>C. Raymond Holmes, Sing a New Song!: Worship Renewal for Adventists Today (Berrien Springs, Michigan: Andrews University Press, 1984), p. 138.

<sup>27</sup>Ibid., p. 140.

<sup>28</sup>Ibid., p. 15.

<sup>29</sup>Thomas Neuffer Emswiler and Sharon Neuffer Emswiler, Wholeness in Worship (San Francisco: Harper & Row, Publishers, 1980), p. 50.

<sup>30</sup>Donald Senior, C.P., and Carroll Stuhlmuehler, C.P., The Biblical Foundations for Mission (Maryknoll, New York: Orbis Books, 1983), p. 304.

<sup>31</sup>Gerald H. Anderson, ed., The Theology of the Christian Mission (New York, Toronto, London: McGraw-Hill Book Co., 1961), p. 49.

<sup>32</sup>Roy Allan Anderson, Unfolding the Revelation (Mountain View, California: Pacific Press Pub. Assn., 1953), p. 87.

<sup>33</sup>Ibid.

<sup>34</sup>"The seven angels" [Rev 8:6], SDA Bible Commentary (1980), 7:787.

<sup>35</sup>Maxwell, p. 224.

- <sup>36</sup>David M. Howard, The Great Commission for Today (Downers Grove, Illinois: InterVarsity Press, 1976), p. 104.
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- <sup>38</sup>Ibid., p. 564.
- <sup>39</sup>Ibid., p. 558.
- <sup>40</sup>Anderson, Unfolding the Revelation, p. 135.
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- <sup>43</sup>David N. Lord, An Exposition of the Apocalypse (New York: Harper & Brothers, Publishers, 1847), p. 455.
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- <sup>46</sup>Ellen G. White, Letter 79, 1900.
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- <sup>48</sup>Maxwell, p. 422.
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- <sup>52</sup>Ellen G. White, The Great Controversy (Mountain View, California: Pacific Press Pub. Assn., 1888), p. 390.
- <sup>53</sup>Ellen G. White, The Acts of the Apostles (Mountain View, California: Pacific Press Pub. Assn., 1911), p. 602.
- <sup>54</sup>Maxwell, p. 499.
- <sup>55</sup>White, Testimonies for the Church, 3:64.
- <sup>56</sup>"With men" [Rev 21:3] SDA Bible Commentary (1980), 7:890.

<sup>57</sup>"Title" [The Revelation of St. John the Divine], SDA Bible Commentary (1980), 7:715.

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<sup>59</sup>Stephen N. Haskell, The Story of the Seer of Patmos (Nashville, Tennessee: Southern Pub. Assn., 1905), p. 362.

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APPENDIX B

MISSION STRATEGY OF JESUITS AND ITS RESULTS  
IN JAPAN FROM 1549 TO 1587

Originally submitted by Tomoko Shinmyo as a  
paper of the course MSSN585 Principles and  
Practice of World Mission in 1985.

## INTRODUCTION

Christian history in Japan can be divided into three periods as follows: The Era of Catholic Christianity (1549-1638), The Era of Compromise (1859-1945), and The Post-Pacific War Era (1945-).<sup>1</sup> This paper deals with the period from the first Christian missionary to Japan (1549) to the first anti-Christian edict (1587).

The purpose of my paper is to find the Mission Strategy of the Jesuits, Japanese Response to the Christian Mission, Results of the Missionary Work Related to Politics, and Reasons of the Anti-Christian Edict by the Emperor. Then, I would like to make Applications to Adventist Mission from the good things which I discover in the Catholic mission.

## CHAPTER I

### MISSION STRATEGY OF THE JESUITS

#### Methods by Xavier

##### First missionary to Japan

(1) Motivation to work in Japan: While Francis Xavier (1506-1552), a Portuguese Jesuit, was working at Malacca, a refugee Japanese named Anjiro (or Yajiro) came there.<sup>2</sup> When Xavier met the Japanese he was fired with the idea of converting Japan, because not only did Anjiro learn Portuguese,<sup>3</sup> but he was also baptized with the name of Paul at Goa, India.<sup>4</sup> (2) Departure to Japan: On April 17, 1549, Xavier set out for Japan.<sup>5</sup> He was accompanied by the Jesuits, Cosmas de Torres, Juan Fernandez, Anjiro,<sup>6</sup> two other Japanese, and two body servants (a Chinese and a Marabari) and left the Indio-Portuguese capital for Malacca.<sup>7</sup> (3) Arrival to Japan: On August 15, the junk dropped anchor off Yajiro's home town in Kagoshima harbor.<sup>8</sup>

##### Methods on approaches

(1) Xavier insists on learning how to speak Japanese in his letter.<sup>9</sup> (2) He wishes to print the Articles of Faith in his letter since Japanese know how to read and write.<sup>10</sup> (3) His ambition was to evangelize the imperial capital, Kyoto.<sup>11</sup> (4) Xavier began to work with the help of an interpreter.<sup>12</sup> (5) At times, he wandered through the streets like a beggar-priest.<sup>13</sup> (6) Even when there was a riot, Xavier continued to teach with a prophet's power and passion without

fear for his life.<sup>14</sup> (7) In the presence of rulers and common people, he often discussed religion with the Buddhist priests and proved an able protagonist by using the dialectic logic of typical scholasticism.<sup>15</sup> (8) He started to labor at Satsuma (Kagoshima), and moved to Hirado, next to Nagato, then to Bungo where he was well received, and he formed Christian congregations especially at Yamaguchi.<sup>16</sup>

#### Relation to politician (daimyo)

(1) The local lord of Kagoshima, where Xavier and his companions at first landed, was anxious for trade with the Portuguese and so was willing to give Xavier permission to preach.<sup>17</sup> (2) The Buddhist priests opposed the Jesuits, so the ruler of Kagoshima proclaimed an edict forbidding the adoption of the Christian faith on pain of death.<sup>18</sup> (3) Xavier moved to Hirado where there were Portuguese merchants in the port and where he had a favorable reception by the local lord (daimyo) because of the merchants.<sup>19</sup> (4) Seeing the benefit of having the ruler's commendation, Xavier set the pattern for future Jesuit work noting that "it was not enough to preach to the poor and understand, but that their leaders must be won over."<sup>20</sup> (5) He sometimes, like a lord with retainers, visited such rulers as Takahisa Shimazu, Yoshitaka Ouchi, and Yoshishige Otomo (Sorin), presenting to them rare treasures from the "Southern barbarians" (Europeans).<sup>21</sup>

#### Results

(1) While Xavier was staying in Hirado for ten days, more than 100 Japanese were baptized.<sup>22</sup> (2) Within a year he had seen the

quick sprouting of the seed which he had planted.<sup>23</sup> (3) After his work of about two years and three months in Japan, there were some 2,000 Christians and that number continued to increase rapidly.<sup>24</sup> (4) He not only visited Miyako (Kyoto, capital of Japan), and other places, but also won several converts among the samurai (warrior), Buddhist priests, and common people.<sup>25</sup> (5) Knowing that Japanese religion and culture were influenced by China, Xavier concluded that if China adopted Catholicism, the Japanese also would be affected; thus he determined to leave Japan for China.<sup>26</sup>

#### Methods after Xavier

##### Main tasks of missionaries after Xavier

(1) Cosme de Torres (1497-1570), who was a Spanish secular priest and was received by Xavier into the Jesuits society, remained in Japan for twenty-one years.<sup>27</sup> (2) Louis de Almeida (1525-1584), a Portuguese Jesuit, built an orphanage in Hirado, a hospital, and a leprosarium in Funai, and many churches in Kyushu during the 29 years of his stay in Japan.<sup>28</sup> (3) While Louis Frois (1532-1597), another Portuguese Jesuit, engaged in missionary work in Kinki and Kyushu for thirty-four years until his death, he negotiated with such authorities as Nobunaga Oda (1534-1582) and Hideyoshi Toyotomi (1536-1598) and also compiled A History of Japan (1583-1586).<sup>29</sup> (4) An Italian, Alexander Padre Valignano (1539-1606), Jesuit General-Superior of the Goa district, came to Japan in 1579 and emphasized the intensive training of Japanese missionaries and missionary work by the indigenous instead of direct propagation by foreign missionaries.<sup>30</sup>



Methods on approaches

(1) The Jesuits were filled with zeal for evangelism, a heritage of the Counter-Reformation.<sup>31</sup> (2) They consciously attempted to adapt themselves to Japanese customs, a policy they had not adopted in other countries.<sup>32</sup> (3) They were willing to adopt indigenous terminology to explain Catholic doctrines.<sup>33</sup> (4) The Jesuit-inspired Kirishitan (Christian) groups followed the general pattern of tightly knit religious societies in Japan.<sup>34</sup> (5) The Jesuits offered both a concrete form of religious society and the sacramental assurance of salvation for souls.<sup>35</sup> (6) Because of the shortage of clergy, lay assistants (dojuku) played an important role in the church at large.<sup>36</sup> (7) Valignano realized the importance of providing the mission with a native clergy and so he arranged for the establishment of training seminaries in Arima and Azuchi, a novitiate in Usuki, and a college in Funai (Oita).<sup>37</sup>

Relation to politician

(1) The Jesuits brought muskets, clocks, richly bound books, and other items as gifts in order to establish contact with feudal lords.<sup>38</sup> (2) They were not slow in utilizing the facilities of the Great Ship.<sup>39</sup> (3) Valignano was received in audience by Nobunaga, emperor of Japan, on whom he made a great impression, thanks to his imposing appearance and striking personality.<sup>40</sup> (4) Valignano arranged the dispatch of some youthful samurai as envoys to King Felipe and the Pope from the Christian daimyo of Bungo, Arima, and Omura in order to attract the attention of Christianity to the splendid progress by the Jesuits in Japan and to impress the Japanese with the power and civilization of Catholic Europe.<sup>41</sup>

## CHAPTER II

### JAPANESE RESPONSE TO THE CHRISTIAN MISSION

#### Positive Response by General Person

##### Non-religious motivation

The non-religious motives of the Japanese for accepting Christianity included (1) childlike curiosity towards strangers and novelties, (2) greed for commercial profit, and (3) idealized visions of the far-distant countries of the West.<sup>42</sup> Having learned eagerly from the Chinese, (4) the Japanese were predisposed to be taught by another foreign people.<sup>43</sup> Also, (5) the Japanese were amazed by the advanced medical knowledge, techniques for the organization of mutual assistance, and other social and cultural contributions from the West and thought of them as related to Christianity.<sup>44</sup>

##### Religious motivation

(1) After two centuries of civil wars which produced a life-and-death struggle, the Japanese sought a new value system that would provide them with some sense of meaning and enable them to live through those days.<sup>45</sup> (2) The traditional religions were powerless in the face of this demand.<sup>46</sup> (3) This spiritual vacuum might make people receptive to Christianity.<sup>47</sup> Thus the people were (4) yearning for something authoritative and unifying instead of divided Buddhist and other sects, (5) demanding palpable evidences of salvation in contrast to the somewhat vague idealism of Zen

(religious meditation, one sect of Buddhism), and (6) showing admiration for the self-sacrificing lives of the missionaries in contrast to the corruption of the priesthood in general.<sup>48</sup> And (7) although the faithful represented various professions and social classes, the Japanese were taught the doctrine of the equality of all men before God.<sup>49</sup> (8) Their faith in the existence of Paradise compensated for their hardships in the present life.<sup>50</sup> (9) They were introduced to a high ethical life.<sup>51</sup>

Positive Response by Politicians  
(Daimyo and Emperor)

Motivation of daimyo  
(local lord)

(1) Desire for foreign trade was the primary impulse of the Kyushu daimyo to welcome the padres to their fiefs, even though some of them, such as Otomo Yoshishige, became loyal converts.<sup>52</sup> (2) The daimyo favored the missionaries for they were honored by their countrymen and thought in this wise to obtain a greater share of the trade.<sup>53</sup>

Motivation of Nobunaga  
(emperor)

(1) Curiosity towards new importations and the vainglory of attracting foreigners to Nobunaga's court played a part.<sup>54</sup> (2) The main motive was that Nobunaga wanted to use this new group as a corrective to Buddhist societies that resisted his authority.<sup>55</sup>

Motivation of Hideyoshi  
(emperor)

(1) Hideyoshi at first accorded the same attitude of Nobunaga toward Christianity.<sup>56</sup> (2) During Holy Week of 1586,

Hideyoshi called informally on the Jesuit church at Osaka and after contrasting the padres and their creed very favorably with the bonzes and their beliefs, he said that he would become a convert if he would be allowed to have many women.<sup>57</sup> (3) Hideyoshi's motive to approach the Jesuits was explicitly political since he wanted to conquer not only Kyushu but also Korea and China by getting the cooperation of two large Portuguese carracks through the Jesuits. He promised them that he would have churches built throughout China if he were successful in conquering the country.<sup>58</sup>

## CHAPTER III

### RESULTS OF MISSIONARY WORK AS RELATED TO POLITICS

#### Positive Results

##### Church Growth

Evidence of church growth was noted (1) when Gaspar Viela found only 500 Christians in 1554; but 30,000 in 1571.<sup>59</sup> Environment for church growth was enhanced (2) by Nobunaga's favor to the missionaries and protection for the church during nearly ten years of his rule which brought a thriving period of Kirishitan propaganda.<sup>60</sup> (3) By 1580, there were 150,000 Christians, 200 churches, 85 Jesuits, 20 of which were Japanese, and 100 acolytes or dojuku; ten years later, there were 136 Jesuits, 170 dojuku, and 300 caretaking and menial staff.<sup>61</sup> (The membership of 150,000 is about 1 percent of the whole population but nearly 2 percent of the population of the western half of Japan, because the extension of the missions to the eastern half dated much later.<sup>62</sup>) (4) In 1587 when the edict of anti-Christianity was issued by Hideyoshi, there were 200,000 members (1 percent of the population), over 200 churches, about 20 hospitals of various kinds, some educational institutions, and about 100 foreign and Japanese staffs.<sup>63</sup>

##### Converts of daimyo and noble persons

(1) In Kyushu several daimyo (feudal lords) like Yoshishige

Otomo (Oita), Sumitada Omura (Nagasaki), and others were baptized in 1563.<sup>64</sup> (2) In the same year, work started in 1559 by the Jesuit priest, Gaspard Vilela, and Brother Lorenzo in the Kinki district of Kyoto brought many lords and court nobles to baptism: Tadamasa Yuki (daimyo of Yamashiro) and his son Saemonnojo Yuki, Ekata Geki Kihohara (a court noble), Dario Takayama (governor of Tosho and daimyo of Sawa), Simeao Ikeda (governor of Tano and daimyo of Yao in Kawauchi), and others.<sup>65</sup> (3) The seminary in Nobunaga's castle of Azuchi educated a number of young nobles in European fashion, and sons of Nobunaga himself were finally baptized with others.<sup>66</sup> (4) Although Hideyoshi issued an edict against Christianity in 1587, a nephew of his wife became a Christian and one of the two commanders in the invasion which he launched against China by way of Korea was also a Christian.<sup>67</sup>

#### Group converts

While the missionaries succeeded in converting the leaders of society, they also won large numbers of converts from among their retainers as a by-product.<sup>68</sup>

#### Nagasaki as "Little Rome"

Since Sumitada Omura donated Nagasaki to the church domain in 1580, it became a center for missionary work in Japan until it was confiscated by Hideyoshi in 1588.<sup>69</sup>

#### An embassy to Rome

In 1582 three Christian daimyos (Otomo, Omura, and Harunobu Arima) sent a mission of seven boys as delegates to the Vatican. They were given an audience by King Philip II of Spain, Pope Gregory XIII,

and Pope Sixtus V. They returned to Japan in 1590, with enthusiastic reports of the glory of Catholic civilization and they along with Valignano were received by Hideyoshi in 1591 at the Jurakudai Palace in Kyoto.<sup>70</sup>

#### Negative Results

##### Dependence on Great Ship (Kurofune, Portuguese trader)

Christianity in Japan depended totally on the Great Ship from Makao because (1) the Jesuits came to Japan via ship, (2) they supported their promising mission field from their share in the sale of the ships' cargoes, and (3) daimyos, including some that were hostile or indifferent, welcomed the Jesuits to their fiefs and permitted the conversion of their retainers who wished for it. In addition, (4) there was the fear that the ship would no longer come if the Jesuits were driven away--a fact which repeatedly caused Hideyoshi to hold his hands when he was on the point of expelling the missionaries.<sup>71</sup> (5) The ships also exported guns, Chinese silks, etc., and imported silver, swords, and other items from the country.<sup>72</sup>

##### Not self-supporting churches

Another drawback was that (1) the Christian daimyo and community could not support their Jesuit pastors and churches as the Buddhist temples were supported by their believers because the majority of Christian daimyo were very poor in this world's goods.<sup>73</sup> Also, (2) since Christianity was a young and tender foreign plant, the Japanese could not be expected to support its priests.<sup>74</sup>

Anti-Christian edict

I believe that the anti-Christian edict, which was issued by Hideyoshi in 1587, resulted from too much politics in connection with the Jesuits. The following chapter attempts to prove this supposition. In spite of the edict, missionaries who stayed in Japan continued their work nearly unmolested, but they did so in private and through the protection of Kirishitan daimyos and others.<sup>75</sup>

Nagasaki from the Jesuits to the government

The port of Nagasaki, the "Little Rome" of Japan, which was opened and administered by the Jesuits and Portuguese from 1569, was transferred to the direct rule of the dictatorial government.<sup>76</sup>



## CHAPTER IV

### REASONS FOR ANTI-CHRISTIAN EDICT BY EMPEROR

#### No symptom at all

On July 24, 1587, there was no symptom of Hideyoshi's opposition to Christianity at all. He showed himself friendly to the foreign Jesuits, including Vice-Provincial Gaspar Coelho, at Hakata after his victorious campaign in Kyushu.<sup>77</sup>

#### During drinking

On that night of July 24, after his courteous dismissal of Captain-Major Domingos Monteriro and while drinking some Portuguese wine, Hideyoshi heard criticism about Christianity from Seiyakuin Hoin (Tokuun), his physician, who opposed the Christian mission. When Hideyoshi heard these criticisms he became very angry.<sup>78</sup>

#### Four questions from Hideyoshi

In spite of the midnight hour, Hideyoshi dispatched two couriers one after another to awaken the unsuspecting Coelho from his peaceful slumber and to ask him four questions: (1) what was his reason for making converts even by using force, (2) why was he destroying Shinto and Buddhist temples and persecuting the bonzes, (3) why was he eating animals like horses and cows, and (4) why was he buying and exporting Japanese as slaves.<sup>79</sup>

July 25, 1587

In spite of Coelho's explanations, Hideyoshi became even more bitter than he had ever been against the Jesuits by the next morning (July 25) and sent Coelho and Monterio his decree of banishment against the Jesuits, ordering them to return to their own country within twenty days.<sup>80</sup>

### Possible Reasons of Anti-Christian Edict

#### Japanese character

Hideyoshi's previous excessive friendliness may have been nothing more than a "blind." The Japanese were never more fair-spoken than when they were on the point of making a sudden and unexpected attack, according to Valignano.<sup>81</sup>

#### Influence of Hideyoshi's advisers

Among Hideyoshi's advisers, (1) there was anti-Kirishitan factions,<sup>82</sup> and (2) Hideyoshi's physician, Seiyakuin Hoin, was clearly opposed Christianity.<sup>83</sup>

#### Power of Kirishitan daimyo

Hideyoshi's actions were probably influenced by (1) the power struggles of the Kirishitan daimyo,<sup>84</sup> and (2) his feeling that there was a menace in the allegiance of Kirishitan vassals to a certain foreign power, the popedom, whose real nature was inscrutable to him.<sup>85</sup>

#### Forerunners of political intrigue

Hideyoshi was concerned about (1) the domination exercised

over the Japanese church by foreign priests. He had a growing conviction that they were the forerunners of political intrigue and aggression.<sup>86</sup> (2) The idea of Christian converts who could be used as a "fifth column" was not new, and Hideyoshi must have heard often of this possibility.<sup>87</sup>

Pressure from Buddhist  
leaders

Hideyoshi also had pressure from Buddhist leaders who were losing adherents to the new faith.<sup>88</sup>

Disunity of the Kirishitan  
group

There was the internal disunity of the Kirishitan group.<sup>89</sup>

## CHAPTER V

### APPLICATION TO ADVENTIST MISSION

#### Positive Application

##### Propaganda Fidei

The Jesuits won 150,000 converts in Japan in only thirty-one years (1549-1580). This result is remarkable when I compare it to the present Adventist membership in Japan which is about 12,000 after the aggressive missionary effort for ninety years. We should learn from their earnest spirit of evangelization for the heathen, which is due to "Propaganda Fidei," sacred congregation for the propagation of the faith, supported by Pope.

##### Approach to leaders and group conversion

The Jesuits attempted to approach daimyos who were leaders of the societies. This method made it possible for them to have group conversion among the retainers of daimyos.

##### Focus on central place

They moved from place to place, like Paul in the Bible. They went wherever a door was opened. For example, when Xavier was prohibited to preach at Kagoshima, he moved to Hirado and there he succeeded.

Language school

They established language schools for the foreign missionaries so that they might be able to propagate in Japanese.<sup>90</sup>

Indigenous priests

They trained indigenous priests from the beginning and, consequently, they had such valuable Japanese Jesuits as Lorenzo, Dr. Paul Yokoken and his son, Vicente Foin (or Toin), and Paul Miki.<sup>91</sup> This is a way of self-propagating.

Educational institutions

They built educational institutions of various sorts: (1) Many catechetical schools to instruct inquirers and train catechumens for baptism; (2) primary schools for the education of Catholic children; (3) seminaries in Azuchi, Yamaguchi, Arima, and other places for the training of Japanese brothers and priests and European missionaries; (4) colleges for training primary-school teachers and preparing seminary candidates; and (5) preparatory colleges for those entering a monastery.<sup>92</sup> This method, in a sense, is culture propaganda.

Medical institutions

A hospital was built in Funai by Almeida. It provided training for Catholic medical personnel while caring for patients.<sup>93</sup>

Negative ApplicationClose connection with trade

It is said that the Jesuits in the Far East inevitably became traders on a considerable scale.<sup>94</sup> Thus, became too secular.

Close connection with politics

The Jesuits were also associated with politicians and consequently they could not escape when the anti-Christian edict was issued. They should have kept a separation between religion (church) and politics (state).

Regarding self-support

The Catholic churches in Japan during this period were not self-supporting; they depended totally on the mission society financially. Additionally they were not truly self-extending nor self-governing, though they played their part.

## CONCLUSION

Through the process of writing this paper, I found that the Jesuits carefully studied out a mission strategy for Japan. It has been a pleasure to learn so many things from their goals, methods, and results in missionary enterprise.

Evidently, the anti-Christian edict was due to their close relations with politics and the economy. Although it is good to approach the leaders of societies, generally speaking it is not wise to be associated too closely with politicians.

I would like to apply the above findings to the Adventist mission today. Adventists should have a strong sense of world mission; they should contextualize without compromise and approach the leaders of society. They need to consider the idea of group conversion, to choose a central place, to seek doors opened, but at the same time keep the church separate from state, seek self-support, do the necessary culture propaganda, train national workers, and establish various institutions such as schools or hospitals.

## FOOTNOTES

<sup>1</sup>Tomonobu Yanagita, A Short History of Christianity in Japan (Sendai, Japan: Seisho Tosho Kankokai, 1957), p. x.

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<sup>3</sup>Ibid.

<sup>4</sup>"Xavier, Francis, St.," New Catholic Encyclopedia, 17 vols. (New York: McGraw-Hill Book Company, 1967), 14:1060.

<sup>5</sup>Ibid.

<sup>6</sup>Ibid.

<sup>7</sup>C. R. Boxer, The Christian Century in Japan 1549-1650 (Berkeley and Los Angeles, California: University of California Press, 1967), p. 36.

<sup>8</sup>Ibid., p. 37.

<sup>9</sup>Ibid., p. 402.

<sup>10</sup>Ibid., p. 405.

<sup>11</sup>Griffis, p. 330.

<sup>12</sup>Ibid., p. 329.

<sup>13</sup>Yanagita, p. 13.

<sup>14</sup>Ibid., p. 14.

<sup>15</sup>Ibid.

<sup>16</sup>Griffis, p. 329.

<sup>17</sup>Raymond Hammer, Japan's Religious Ferment (New York: Oxford University Press, 1962), p. 92.

<sup>18</sup>Ibid.

<sup>19</sup>Ibid., p. 93.

<sup>20</sup>Ibid.

<sup>21</sup>Yanagita, p. 13.

<sup>22</sup>Hammer, p. 92.

<sup>23</sup>Masaharu Anesaki, History of Japanese Religion (London: Kegan Paul, Trench, Trubner & CO., 1930), p. 330.

<sup>24</sup>"Xavier, Francis, St.," New Catholic Encyclopedia (1960), 14:1060.

<sup>25</sup>Anesaki, p. 242

<sup>26</sup>Yanagita, p. 14.

<sup>27</sup>Ibid., p. 16.

<sup>28</sup>Ibid.

<sup>29</sup>Ibid.

<sup>30</sup>Ibid., pp. 16, 17.

<sup>31</sup>Ichiro Hori, ed., Japanese Religion (Tokyo and Palo Alto: Kodansha International, 1974), p. 77.



<sup>32</sup>Ibid.

<sup>33</sup>Joseph M. Kitagawa, Religion in Japanese History (New York and London: Columbia University Press, 1966), p. 139.

<sup>34</sup>Ibid.

<sup>35</sup>Ibid.

<sup>36</sup>Ibid.

<sup>37</sup>Boxer, p. 73.

<sup>38</sup>Hori, ed., p. 77.

<sup>39</sup>Boxer, p. 97.

<sup>40</sup>Ibid., p. 73.

<sup>41</sup>Ibid.

<sup>42</sup>Anesaki, p. 241.

<sup>43</sup>Kenneth Scott Latourette, A History of Christianity (New York: Harper & Brothers Publishers, 1953), p. 937.

<sup>44</sup>Hori, ed., p. 77.

<sup>45</sup>Ibid., p. 76.

<sup>46</sup>Ibid.

<sup>47</sup>Ibid.

<sup>48</sup>Anesaki, pp. 241, 242.

<sup>49</sup>Kitagawa, p. 139.

<sup>50</sup>Ibid.

<sup>51</sup>Ibid.

<sup>52</sup>Boxer, p. 95.

<sup>53</sup>Latourette, p. 937.

<sup>54</sup>Anesaki, p. 244.

<sup>55</sup>Ibid.; Kitagawa, p. 140.

<sup>56</sup>Boxer, p. 139.

<sup>57</sup>Ibid., pp. 139, 140.

<sup>58</sup>Ibid., pp. 140, 141.

<sup>59</sup>Ibid., p. 78.

<sup>60</sup>Anesaki, p. 243.

<sup>61</sup>Boxer, p. 114.

<sup>62</sup>Anesaki, p. 244.

<sup>63</sup>Yanagita, p. 18.

<sup>64</sup>Ibid., p. 15.

<sup>65</sup>Ibid.

<sup>66</sup>Anesaki, p. 244.

<sup>67</sup>Latourette, p. 937.

<sup>68</sup>Hori, ed., p. 77.

<sup>69</sup>Yanagita, p. 16.

<sup>70</sup>Ibid., p. 18.

<sup>71</sup>Boxer, p. 104.

<sup>72</sup>Nihonshi no Yoten [Summary of the Japanese history], Obunsha ed. (Tokyo: Obunsha, 1967), p. 67.

<sup>73</sup>Boxer, p. 114.

<sup>74</sup>Ibid., p. 115.

<sup>75</sup>Anesaki, p. 245.

- <sup>76</sup>Ibid.; Nihonshi no Yoten, p. 69.
- <sup>77</sup>Anesaki, p. 144.                      <sup>78</sup>Ibid., pp. 145, 146.
- <sup>79</sup>Ibid.                                      <sup>80</sup>Ibid., pp. 147, 148.
- <sup>81</sup>Ibid., p. 151.                      <sup>82</sup>Kitagawa, p. 144.
- <sup>83</sup>Boxer, p. 145.                      <sup>84</sup>Kitagawa, p. 144.
- <sup>85</sup>Anesaki, p. 245.                      <sup>86</sup>Hammer, p. 97.
- <sup>87</sup>Boxer, p. 151.                      <sup>88</sup>Kitagawa, p. 144.
- <sup>89</sup>Ibid.                                      <sup>90</sup>Yanagita, p. 17.
- <sup>91</sup>Ibid.                                      <sup>92</sup>Ibid.
- <sup>93</sup>Ibid.                                      <sup>94</sup>Boxer, p. 117.

APPENDIX C

SPIRITUAL GIFTS AND NATURAL GIFTS

Originally submitted by Tomoko  
Shinmyo as a term paper of the  
course CHMN740 Pastoral Nurture  
and Religious Education in 1986.

## INTRODUCTION

This was the author's first opportunity since becoming a Seventh-day Adventist to study the theology of spiritual gifts so deeply through the course of CHMN740 Pastoral Nurture and Religious Education by Roy C. Naden, professor of the Andrews University. It has been often said that the greatest need for the Seventh-day Adventist Church is revival and evangelism of the church. These needs are closely related to motivation in the church members. It seems that the motivating of believers comes from discovering and understanding their gifts. If they can find their gifts, then in thanks to God who is the giver, they will surely use their gifts for God's glory. Consequently, the church will experience both revival and evangelism. Therefore the author firmly believes that studying gifts from God is the key to church growth, spiritually and numerically.

During and after the course the author had a desire to know much more about the differences and similarities between spiritual gifts and natural gifts or natural talents, because there were several questions in the author's mind regarding the comparison between them. Thus the distinction between two kinds of gifts is the main object of this paper.

In this paper the author deals with spiritual gifts basically in the realm of the New Testament. In other words, spiritual gifts

are mainly discussed from the view point of the New Testament. Since the importance of spiritual gifts is greatly urged by Paul, the concept of spiritual gifts of this paper is based on Pauline epistles. On the other hand, it seems that Paul does not talk about natural gifts in his writings. It is not easy to find definitions of natural gifts in the New Testament. Therefore the author uses modern sources in dealing with natural gifts besides a few biblical sources. In order to survey these two kinds of gifts, the author examines each according to the following questions: What are they? Where do they come from? To whom are they imparted? What are their purposes? When are they imparted? How are they imparted? How are they recognized? Can they be developed? Additionally natural gifts are delimited in the context of nurture and outreach of the Christian church in accordance with the spiritual gifts.

Thus the purpose of this paper is to get a clear understanding of spiritual gifts and natural gifts from the Christian point of view. All quotations from Scripture are from the Revised Standard Version unless otherwise indicated.

## CHAPTER I

### SPIRITUAL GIFTS IN THE NEW TESTAMENT

#### What Are Spiritual Gifts?

##### Twenty Four Spiritual Gifts

Most of the spiritual gifts are found in the following texts: Rom 12:1-8; 1 Cor 12:4-11; 1 Cor 12:28-30; Eph 4:7-11. Besides these, a few more spiritual gifts are mentioned in 1 Cor 7:7-8; 1 Cor 13:3; Eph 3:6-9; and 1 Pet 4:9, 10. Except hospitality in 1 Pet 4:9, 10, all other spiritual gifts are found in the Pauline epistles. Twenty-four spiritual gifts in all are found in these eight New Testament texts. These include: apostles, prophets, teachers, miracles, healing, helps, governments, tongues, interpretation, wisdom, knowledge, faith, discernment, evangelists, pastors, exhorting, giving, leading, mercy, singleness (celibacy), poverty, martyrdom, hospitality, and cross-cultural evangelism.

Some very controversial questions regarding what spiritual gifts are always arise. One of the typical questions is "Are there any other spiritual gifts outside of the list in the New Testament?" Another is, "Are all spiritual gifts listed in the New Testament still available for today's Christians?" Although these are very interesting issues, the author cannot deal with them in this paper.

## Greek Words for "Gift"

What kind of Greek words are originally used for identifying "gift" in the New Testament?

1. Rom 12:1-8. The expression for "gifts" in vs. 6, "Having gifts that differ according to the grace given to us, . . ." is expressed by "χαρίσματα" in Greek. "χαρίσματα" is the plural form of "χάρισμα."<sup>1</sup>

2. 1 Cor 12:4-11. The word "gifts" is found in vs. 4, "Now there are varieties of gifts . . ." This is the translation of the Greek "χαρισμάτων ." "χαρισμάτων" is the genitive form of "χαρίσματα."<sup>2</sup> The word "gifts" in vs. 9 is "χαρίσματα."

3. 1 Cor 12:28-30. Although there is no direct expression for gifts in vs. 28 in the English Bible, "χαρίσματα" is used in the phrase, "workers of miracles" in the Greek Bible. The word "gifts" in vs. 30 is again "χαρίσματα."

4. Eph 4:7-11. "But grace was given to each of us according to the measure of Christ's gift" (vs. 7). In this case the word "gift" is "δωρεάς" in Greek. "δωρεάς" is the genitive form of "δωρεά."<sup>3</sup>

5. 1 Cor 7:7, 8. ". . . But each has his own special gift from God, . . ." (vs. 7). The word "gift" of vs. 7 is "χάρισμα."

6. 1 Cor 13:3. "If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing." Although poverty and martyrdom can be considered as spiritual gifts, there is no expression of gift in English and Greek in this passage.

7. Eph 3:6-9. "Of this gospel I was made a minister according to the gift of God's grace . . ." (vs. 7). In this case

the word "gift" is "δωρεὸν" in Greek. "δωρεὸν" is the accusative form of "δωρεά".<sup>4</sup>

8. 1 Pet 4:9, 10. "As each has received a gift, employ it for one another, as good stewards of God's varied grace" (vs. 10). The word "gift" is "χάρισμα".

Thus it is very clear, in these eight places, that two Greek words, namely, "χάρισμα" and "δωρεά," are used in various forms to identify "gift" or "gifts" in English. In addition, it is interesting to notice that these two Greek words are always translated into "gift" or "gifts," but not "spiritual gift" or "spiritual gifts." Then what is the basic meaning of "χάρισμα" and "δωρεά"?

#### Meaning of "χάρισμα"

"χάρισμα" is used seventeen times in the New Testament.<sup>5</sup> Except for 1 Pet 4:10, the other sixteen times are found in Paul's writings. Therefore, "χάρισμα" is an exclusively Pauline concept.<sup>6</sup> Although it means "gift given out of goodwill"<sup>7</sup>, it has a deep meaning. It is linked with "χάρις" (grace) and it denotes the result of "χάρις".<sup>8</sup> "In Paul χάρις is a central concept that most clearly expresses his understanding of the salvation event."<sup>9</sup> Then "χάρισμα" is the manifold outworking of the one grace in an individual Christian through the one Spirit.<sup>10</sup> It is "a personal endowment with grace."<sup>11</sup>

#### Meaning of "δωρεά"

"δωρεά" is used eleven times in the New Testament; Paul uses it six times in his epistles, including the Book of Hebrews.<sup>12</sup>



It denotes formal endowment and in Attic orators it is used for state awards or bequests.<sup>13</sup> According to Paul, it means more generally the gifts of God or of Christ.<sup>14</sup> Additionally, it always implies the grace of God in the New Testament.<sup>15</sup>

Consequently, it may be summarized that " χάρισμα " is a manifestation of grace and " δωρεά " is gift or grace of God. Then it seems that spiritual gifts, what is called, are manifestations of grace which is a gift of God.

#### Where Do Spiritual Gifts Come From?

In Paul's use of " χάρισμα ," the concept of it is always soteriological.<sup>16</sup> Since salvation comes from God, " χάρισμα " also originates from God. In case of men's gifts to one another " δῶρον " is mainly used,<sup>17</sup> but " δωρεά " is always used of the gift of God or Christ to men in the New Testament.<sup>18</sup>

Thus Paul emphasized that spiritual gifts are the gifts of God.<sup>19</sup> Although spiritual gifts are many and varied, they all have only one source, namely, the same spirit.<sup>20</sup> The Adventist commentary, of course, believes that all such spiritual gifts are gifts of grace bestowed according to the will and purpose of God.<sup>21</sup>

#### To Whom Are Spiritual Gifts Given?

In 1 Cor 12-14 and Rom 12, Paul describes " χάρισματα " as the ecstatic phenomena at divine worship which are considered as operations of the Spirit.<sup>22</sup> Therefore, spiritual gifts are related to worship, and worship is offered to God by Christians. Consequently, spiritual gifts are basically given to Christians, but not non-Christians. Additionally, since " χάρισμα " alludes to the

concept of salvation in Jesus Christ according to the contexts in which it is used in the Pauline epistles, spiritual gifts are only related with Christians. "To each is given the manifestation of the Spirit for the common good" (1 Cor 12:7). A special gift is given to every Christian. No Christian has been passed over by the Spirit in His distribution.<sup>23</sup> At the same time, one Christian may be characterized by more than one gift.<sup>24</sup> On the other hand, no gift could be possessed by the heathen outside the church who cursed the blessed name of Jesus.<sup>25</sup> In other words, the unbeliever does not possess the spiritual gift because he does not possess the Holy Spirit.<sup>26</sup>

#### Purposes of Spiritual Gifts

In the case of the Corinthian Church in the New Testament, the reasons why spiritual gifts were given are as follows:

The supernatural manifestations confirmed the faith of the early believers, who had not the historical evidence of the power of Christianity that men possess today. Nor had they trained and experienced leadership or men skilled in the Word of God. Bibles, consisting of only the Old Testament, were rare. To supply the lack and to meet the need, supernatural gifts were liberally bestowed.<sup>27</sup>

In the meantime there are some purposes of spiritual gifts which are given to Christians by God, Christ, and the Holy Spirit.

1. Spiritual gifts are intended to bring the church into unity and a fit condition to meet the Lord.<sup>28</sup>

. . . for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ; (Eph 4:12-15)

2. They are given to Christians for the benefit of the

church as a whole.<sup>29</sup> They operate for the well-being of the church as the body of Christ.<sup>30</sup> They are given to enable each Christian to perform some special service for the whole church.<sup>31</sup>

3. They are granted to give strength to the life of the faithful in the church (1 Cor 12:28-30).<sup>32</sup>

4. They are given to each Christian to be utilized for the good of others.<sup>33</sup>

5. They are given to prepare people for the second coming of Jesus Christ.

God has set in the church different gifts. These are precious in their proper places, and all may act a part in the work of preparing a people for Christ's soon coming.<sup>34</sup>

6. Therefore, there should be no room for pride among those who have large gifts and no room for jealousy among those who have lesser gifts.<sup>35</sup> "No gift is granted to nurture a sense of pride or self-interest."<sup>36</sup>

#### When Are Spiritual Gifts Given?

There are several different opinions concerning the time when spiritual gifts are given.

1. Spiritual gifts are only given when people become Christians. The explanation of this concept is as follows:

When a person becomes a Christian and his name is written in the Lamb's Book of Life, he receives a spiritual gift. . . . This is natural because becoming a Christian involves becoming a member of the body of Christ, and God expects every member of the Body to function. . . . No one has a spiritual gift before his conversion, although he has natural talents. Everyone has one or more gifts after his conversion. Of course he keeps his natural talents as well.<sup>37</sup>

Spiritual gifts are given to brand new Christians even before they have had time to mature in the Body of Christ.<sup>38</sup>

2. When people become Christians their natural talents become spiritual gifts. This opinion is based on the idea that everyone is "gifted"--Christian and non-Christian alike--according to observation and reflection.<sup>39</sup> The difference between natural talents and spiritual gifts are described as follows:

While there is no unanimity on this central question, perhaps most could agree that when a newborn Christian gives his/her life to Jesus, all inherited talents or gifts are laid at His feet for service. From that moment of commitment, what was once "natural" becomes "spiritual"; the work once performed to honor self now honors Christ; the glory once taken to self is now directed to Him; the strength once drawn from persistence and application is now immeasurably enriched by the power of the Holy Spirit.<sup>40</sup>

3. Actual possession of spiritual gifts depends upon the time when Christians receive the Spirit of God. This is the opinion of Ellen G. White. It seems that she recognizes natural talents and spiritual gifts as follows:

The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual.<sup>41</sup>

The parable mentioned in above quotation is found in Matt 25:14-30.

Regarding spiritual gifts Ellen G. White quotes Eph 4:7, 8: "But grace was given to each of us according to the measure of Christ's gift. Therefore it is said, 'When he ascended on high he led a host of captives, and he gave gifts to men.'" Then she says, "The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God."<sup>42</sup> This absence of the Spirit makes the gospel ministry so powerless.<sup>43</sup> Therefore spiritual gifts are actually possessed by Christians when they receive the Spirit of God after their conversion. In other words, conversion does not automatically provide spiritual gifts.

It is also the task of the Holy Spirit to use the ingredient of time to mature--to shape, to "sandpaper"--my spiritual life, so certain latent gifts can be brought forth for use. Until he knows I am mature enough to exercise them, they will not be made available--no matter how much I beg for them!<sup>44</sup>

#### How Are Spiritual Gifts Given?

Although Christians may claim any spiritual gifts, they are given according to God's decision and initiative (1 Cor 12:11).

. . . it is the privilege of God to bestow his gifts upon his children. He decides, without any advice from the children, what gifts shall be given to each of them. His choices are made upon the basis of what he intends for us to reveal about him through our lives.<sup>45</sup>

According to 1 Cor 12:31, Paul encouraged desire for the best gifts, which can be attained not through achievement but only through prayer and obedience.<sup>46</sup>

Regarding 1 Cor 14:1-19, one commentary comments as follows:

Love is to be pursued by personal effort; spiritual gifts are to be earnestly desired, since they are not attainable by any personal effort, unless God wills to give them (xii 11). S. Paul here makes it clear that the praise of love is not intended to disparage the gifts of the Spirit. Rather, love itself will lead us to desire them (v. 12).<sup>47</sup>

#### How Are Spiritual Gifts Known?

It seems that those who had spiritual gifts in the Corinthian Church knew their own spiritual gifts because of clear manifestations of the Spirit of God at that time. That is why Paul gave direct counsel to the gifted so that they might have unity in Christ in spite of diversity of spiritual gifts.

Then, how can a modern person know his or her spiritual gift or gifts at present? One says that a spiritual gift will be

discovered just like natural talents were discovered in the following three steps:

. . . Probably it began first with some kind of desire. You simply liked whatever it is you are talented at, and found yourself drawn toward those who were already doing it.

. . . Then, the next step is to watch for improvement and development. Do you get better at it as you go along?

. . . A final test is this: Do others recognize this gift in you? . . . It is much better for others to tell you what gifts they see in you than for you to lay pretentious claims to gifts you might not actually have.<sup>48</sup>

In the meantime there is a simple and effective way of discovering spiritual gifts through filling out the Spiritual Gifts Inventory.<sup>49</sup> First of all, this will identify a few areas of spiritual gifts in high probability for further investigation. Second each individual needs to experiment with the one or two spiritual gifts at the top of the list. Third, in using a particular gift each one needs to ask the following questions: Does it make one happy? Does one feel a measure of competence? Does one have success? Does the church recognize it and encourage the one to use it? If the individual can answer yes, he or she can identify the spiritual gift as his or her own.<sup>50</sup>

Usually individuals rarely discover all their spiritual gifts at the beginning of his or her Christian experience.<sup>51</sup>

Many Christians face the problem of unknown potential. Both philosophy and science agree that most men and women use less than 30% of their potential. As the average person is unaware of his or her potential, so the majority of Christians are ignorant of the potential they have in spiritual gifts.<sup>52</sup>

On the other hand, it is important to remember that "The gift is not always manifested or made visible to the physical eye, of course, but to the eye of faith."<sup>53</sup> Paul, illustrating this by a

metaphor of the body, warned of the fact that not all the gifts are spectacular or such as would command public attention.<sup>54</sup>

Can Spiritual Gifts Be Developed?

"Make love your aim and earnestly desire the spiritual gifts, especially that you may prophesy" (1 Cor 14:1). Furthermore other texts (1 Cor 12:31; 1 Cor 14:39; James 1:5) seem to suggest seeking some spiritual gifts more earnestly. This positive thinking naturally and easily ties up with the concept that spiritual gifts can be developed.

Although the Spirit is the source of spiritual gifts, the believer may have a part in the development of his gifts. He may be ambitious in relation to his own gifts to see that they are properly developed and that he is doing all he can for the Lord (1 Cor 12:31).<sup>55</sup>

Another says, "Gifts need to be exercised just as talents do and practice tends to make more perfect in one just as much as in the other."<sup>56</sup> It is said that spiritual gifts are developed by exercise, evaluation, and education.<sup>57</sup> To discover, develop and use a spiritual gift is one of the primary spiritual exercises for any Christian.<sup>58</sup> Theological Dictionary of the New Testament also affirms that one can cultivate spiritual gifts.<sup>59</sup>

Ellen G. White also recognizes the development of spiritual gifts, and the author believes that she includes spiritual gifts in "the talents" or "all our powers" in the following quotation.

The talents, however few, are to be put to use. The question that most concerns us is not, How much have I received? but, what am I doing with that which I have? The development of all our powers is the first duty we owe to God and to our fellow men.<sup>60</sup>

Additionally, in order to develop spiritual gifts it is very important to get the help of God who is the Author of every gift.

## CHAPTER II

### NATURAL GIFTS IN NURTURE AND OUTREACH

#### What Are Natural Gifts?

In this paper natural gifts stand for natural talents which are given to every individual as abilities by birth. Theologically it may be said that spiritual gifts mainly work in the spiritual realm and natural talents in the natural realm.<sup>61</sup> Consequently, spiritual gifts are not natural talents.<sup>62</sup>

Having natural talents has nothing directly to do with being a Christian or being a member of the Body of Christ. Many atheists, for example, have superb talent for one thing or another. They have natural talents but they do not have spiritual gifts.<sup>63</sup>

Then, what are concrete natural gifts in the context of nurture and outreach of the church? Examples of this are accountancy, administration, artistic skills, audio-visual work, building, cleaning, cooking, counseling, craftsmanship, driving, electrical engineering, flower arrangement, gardening, giving, helps, hospitality, leadership, mechanical ability, medical work, mercy, musical ability, patrol, photography, printing, public relation, salesmanship, cemetery guardian, teaching, typing, writing, and so on. It can be noticed that the function of some natural gifts overlap into the realm in which spiritual gifts also operate.

#### Where Do Natural Gifts Come From?

Natural talents are also gifts from God.<sup>64</sup>



That's why we often say of a person who sings well or has an extraordinary IQ or who can hit a golf ball into a hole from a long distance, "My, isn't that person gifted?"<sup>65</sup>

Although spiritual gifts are only given to Christians, it seems that God has still something, namely, natural gifts, to give non-Christians or even to the evil and the unjust, according to Matt 5:45. For example, Voltaire's brilliancy was an intellectual gift of the natural gifts from God.<sup>66</sup>

Even although these gifts were frequently, or, rather, almost as a matter of course, misused, debased, by the prevailing presence of sin, they were in themselves admirable, and we do well to honor and admire them if only because of their Author.<sup>67</sup>

Therefore it can be concluded that both spiritual and natural gifts come from God.

#### To Whom Are Natural Gifts Given?

"Every member of the human race has some sort of natural talent."<sup>68</sup> In other words natural gifts are given to all human beings. Talents or natural gifts, of course, are given by God to every creature. They are often derived from or through parents, and they are possessed by believer and unbeliever alike and are present from birth.<sup>69</sup>

Since all Christians are human beings, they have natural talents as well as spiritual gifts. But since not all human being are Christians, those who do not have the Holy Spirit cannot have spiritual gifts.<sup>70</sup>

Thus both Christians and non-Christians have natural gifts which are given by God.

#### Purposes of Natural Gifts

All gifts and endowments, whether original or acquired,

natural or spiritual, are to be employed in Christ's service and to be used for His glory in blessing our fellow men.<sup>71</sup>

God bestows them upon His creatures to benefit mankind on the natural level. Such talents may and ought to be dedicated to the Lord to be used for His glory and in His service, but they must always be considered consecrated talents, not spiritual gifts.<sup>72</sup>

On the one hand, spiritual gifts are largely limited to the church, though the presence and life of the church in the world are a benefit to mankind generally; on the other hand, natural abilities (talents) benefit the whole creation through common grace.<sup>73</sup>

There is a caution for Christians that natural ability cannot be the generating source for spiritual ministry.<sup>74</sup>

The lesson is clear: don't try to use your natural talents to accomplish the work of God, for talents cannot operate in that sphere. But do use them as channels or vehicles for spiritual gifts and you will find they dovetail beautifully just as you might expect they would since they both come from the same God.<sup>75</sup>

For example, when the singer is singing it is most often the gift of exhortation, but it is being carried by his musical talent as a man is carried by a horse.<sup>76</sup>

#### When Are Natural Gifts Given?

Natural talents are explicitly distributed to men and women quite apart from any reference to their spiritual condition.<sup>77</sup> Since every human being is made in the image of God, he or she possesses certain natural talents from God.<sup>78</sup> Consequently, natural gifts are given to an individual when he or she is born and these gifts are developed in accordance with his own maturation. Until becoming a Christian the person has only natural gifts. If the person becomes a Christian, then he or she will receive a spiritual gift or gifts besides natural gifts.

From the viewpoint of psychology, middle childhood is the time when natural gifts of each individual will be realized.

Middle childhood--or the period from about six to about twelve years of age--is characterized by three great outward pushes. There is the thrust of the child out of the home and into the peer group, the physical thrust into the world of games and work requiring neuromuscular skills, and the mental thrust into the world of adult concepts, logic, symbolism, and communication.<sup>79</sup>

By the end of middle childhood the individual has worked out his particular style and level in all three phases. At the beginning of this period all his potential is waiting to be realized through the unfolding powers of his body and mind and through the lessons which his society will teach him.<sup>80</sup>

#### How Are Natural Gifts Given?

God initiates natural gifts in each human being. The parable of the talents illustrates this fact in Matt 25:14-30. The master apportioned his gifts according to his knowledge of the servants' capacity for business, and the probability of their rightly employing much or little capital. In the same way God proportions his giving as men are able to bear and to profit by it. The boundless variety in men's dispositions, intellects, wills, opportunities, positions, and so on, are all taken into account by God, who modifies and conditions their responsibility.<sup>81</sup>

Since natural gifts are given to each individual at the time of birth, it is reasonable to think that they are related to genetics. Therefore it can be said that natural gifts will be composed and given to the individual according to the principle of genetics.

The genetic composition of the infant begins its work at the moment of conception. The environment also begins its work at this time. Of course, there is no social environment, but the mother's womb constitutes a physical environment that influences the developing fetus.<sup>82</sup>

#### How Are Natural Gifts Known?

One's natural gift usually can be discovered in the following way: One like to use it, he can have success by using it, he can find joy in using it, and other people can recognize it in him.

In the meantime there are some kinds of psychological tests to find human abilities.

Intelligence tests measure general ability to function in school and adult life; aptitude tests measure ability to succeed in a particular kind of training. Intelligence tests have been developed for individual testing and for group testing. Scholastic aptitude tests measure ability to succeed in college or professional school; vocational aptitude tests measure the likelihood of success in vocational training or in an occupation.<sup>83</sup>

For example, the American College Test (ACT), the Scholastic Aptitude Test (SAT) and the Graduate Record Examination (GRE) are frequently used for scholastic aptitude tests; and the Differential Aptitude Test (DAT) is widely accepted for vocational aptitude test.<sup>84</sup>

#### Can Natural Gifts Be Developed?

Of course, natural gifts can be developed. They should be practiced and exercised in order to be developed. From the viewpoint of psychology, natural gifts themselves give motivation to practice and develop them.

Moreover, abilities provide motivation, since a person with a special talent usually has strong motivation to exercise it--a kind of competence need. . . . As a consequence of such strong drives to exercise their talents, children with outstanding abilities usually show them at an early age.<sup>85</sup>

It is also interesting to know that abilities are fashioned

by both nature (heredity) and nurture (environment). The relative contributions of nature and nurture to the determination of particular behaviors have been debated for many years. In reality, both nature and nurture, or heredity and environment, jointly mold a person's abilities, skills, and psychological characteristics. The issue is not to choose between them but rather to recognize the contributions made by each in determining particular behaviors. It seems that nature provides potentialities for behavior and nurture determines whether these potentialities will be realized.<sup>86</sup> Since exercising natural gifts is considered as one model of behaviors, it can be said that natural gifts which are genetically given to human beings can be developed through environment. "All behavior is both genetic and environment."<sup>87</sup>

On the other hand, it has been said that prayer "is the great gulf between developing spiritual gifts and natural talents."<sup>88</sup> The author, however, cannot agree with this opinion, because natural talents, that is natural gifts, also come from God to both Christians and non-Christians; and so it is very appropriate for Christians to pray for God's help for the development of their natural gifts.

## CONCLUSION

Through studying spiritual gifts and natural gifts the author reached a clearer understanding of each gift and found differences and similarities among them.

Concerning differences, first of all, spiritual gifts are concretely identified in the New Testament, but natural gifts are not. Second, although spiritual gifts are given to only Christians, natural gifts are given to all human beings. Third, while spiritual gifts are given at the time of or after conversion, natural gifts are given at the time of birth to human beings.

On the other hand, there are several similarities between spiritual gifts and natural gifts. First, both gifts come from God. Second, both are fundamentally given to glorify God and to serve other fellow men. Third, both can be recognized as gifts through the same methods. Fourth, both can be developed by human exercise through God's grace.

In the meantime, it seems that function of some spiritual gifts is overlapping in the realm of natural gifts. For example, although the gifts of administration, giving, helps, hospitality, leadership, and mercy are listed as spiritual gifts for Christians, the same function of these gifts, in a sense, can be seen as natural gifts among non-Christians.

Finally, after comparatively studying spiritual gifts and natural gifts, the author was convinced of the importance of natural

gifts as well as spiritual gifts to involve laymen for church growth, because there are many natural gifts which are indispensable today for nurture and outreach of the church. Therefore the author would like to suggest that both spiritual and natural gifts be dealt with whenever any spiritual gifts seminar is held in order to motivate church members for involvement of nurture and outreach.

## FOOTNOTES

<sup>1</sup>Harold K. Moulton, ed., The Analytical Greek Lexicon Revised (Grand Rapids, Michigan: Zondervan Publishing House, 1977), p. 435.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 109.

<sup>4</sup>Ibid.

<sup>5</sup>Geroge V. Wigram and Ralph D. Winter, The Word Study Concordance (Wheaton, Illinois: Tyndale House Publishers, 1972), p. 798.

<sup>6</sup>Colin Brown, ed., The New International Dictionary of New Testament Theology, 3 vols. (Grand Rapids, Michigan: Zondervan Publishing House, 1967), 2:118.

<sup>7</sup>Ibid., 2:115.

<sup>8</sup>Gerhard Friedrich, ed., Theological Dictionary of the New Testament, 10 vols. (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1974), 9:403.

<sup>9</sup>Ibid., 9:393.

<sup>10</sup>Brown, ed., 2:121.

<sup>11</sup>Ibid.

<sup>12</sup>Wigram and Winter, p. 169.

<sup>13</sup>Gerhard Kittel, ed., Theological Dictionary of the New Testament, 10 vols. (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1964), 2:167.

<sup>14</sup>Ibid.

<sup>15</sup>Ibid.

<sup>16</sup>Friedrich, ed., 9:403.

<sup>17</sup>Kittel, ed., 2:166.

<sup>18</sup>Ibid., 2:167.

<sup>19</sup>Clifton J. Allen, The Broadman Bible Commentary, 12 vols. (Nashville, Tennessee: Broadman Press, 1972), 10:360.

<sup>20</sup>Ibid., 10:362.



- <sup>21</sup>Francis D. Nichol, ed., The Seventh-day Adventist Bible Commentary, 7 vols. (Washington, D. C.: Review and Herald Pub. Assn., 1980), 6:618.
- <sup>22</sup>Friedrich, ed., 9:404.
- <sup>23</sup>Brown, ed., 2:121.
- <sup>24</sup>Oswald J. Sanders, The Holy Spirit and His Gifts (Grand Rapids, Michigan: Zondervan Publishing House, 1940), p. 111.
- <sup>25</sup>Joseph S. Exell, The Biblical Illustrator, 57 vols. (Grand Rapids, Michigan: Baker Book House, 1958), 43:143.
- <sup>26</sup>R. W. Neighbour, This Gift Is Mine (Nashville, Tennessee: Broadman Press, 1974), p. 22.
- <sup>27</sup>Nichol, ed., 6:770.
- <sup>28</sup>Ibid., 6:768.
- <sup>29</sup>Ibid.
- <sup>30</sup>Allen, 10:362.
- <sup>31</sup>Walter Lock, ed., Westminster Commentaries, 57 vols. (London: Methuen & Co., 1917), 43:108.
- <sup>32</sup>Allen, 10:362.
- <sup>33</sup>Ibid., 10:360.
- <sup>34</sup>Ellen G. White, Gospel Workers (Washington D. C.: Review and Herald Pub. Assn., 1936), p. 481.
- <sup>35</sup>Nichol, ed., 6:1022.
- <sup>36</sup>Allen, 10:362.
- <sup>37</sup>Peter C. Wagner, Stop the World I Want to Get On (Pasadena, California: William Carey Library, 1979), p. 31.
- <sup>38</sup>Peter C. Wagner, Your Spiritual Gifts Can Help Your Church Grow (Grandale, California: Regal Books, 1979), p. 45.
- <sup>39</sup>Roy C. Naden, Discovering Your Spiritual Gifts, Booklet 1 (Berrien Springs, Michigan: Institute of Church Ministry, 1982), p. 8.
- <sup>40</sup>Ibid., p. 9.
- <sup>41</sup>Ellen G. White, Christ's Object Lessons (Washington D. C.: Review and Herald Pub. Assn., 1900), p. 328.

- <sup>42</sup>Ibid., p. 327.
- <sup>43</sup>Ibid., p. 328.
- <sup>44</sup>Neighbour, p. 37.
- <sup>45</sup>Ibid., p. 33.
- <sup>46</sup>Brown, ed., 2:122.
- <sup>47</sup>Lock, ed., 43:125.
- <sup>48</sup>Ray C. Stedman, Body Life (Glendale, California: Regal Books, 1972), pp. 54-55.
- <sup>49</sup>Roy C. Naden and Robert J. Cruise, The Spiritual Gifts Inventory (Berrien Springs, Michigan: Institute of Church Ministry, 1981).
- <sup>50</sup>Naden, Discovering Your Spiritual Gifts, p. 9.
- <sup>51</sup>Stedman, p. 55.
- <sup>52</sup>R. Yohn, Discover Your Spiritual Gift and Use It (Wheaton, Illinois: Tyndale House, 1974), pp. 5-6.
- <sup>53</sup>Allen, 10:362.
- <sup>54</sup>Sanders, p. 111.
- <sup>55</sup>Charles C. Ryrie, The Holy Spirit (Chicago: Moody Press, 1965), p. 25.
- <sup>56</sup>Stedman, p. 55.
- <sup>57</sup>William J. McRae, The Dynamics of Spiritual Gifts (Grand Rapids, Michigan: Zondervan Publishing House, 1976), p. 126.
- <sup>58</sup>Wagner, Your Spiritual Gifts Can Help Your Church Grow, p. 44.
- <sup>59</sup>Friedrich, ed., 9:405.
- <sup>60</sup>White, Christ's Object Lessons, p. 329.
- <sup>61</sup>Kenneth O. Gangel, You and Your Spiritual Gifts (Chicago: Moody Press, 1975), p. 12.
- <sup>62</sup>Wagner, Stop the World I Want to Get On, p. 31.
- <sup>63</sup>Wagner, Your Spiritual Gifts Can Help Your Church Grow, p. 86.
- <sup>64</sup>Stedman, p. 52.

- p. 86.
- <sup>65</sup>Wagner, Your Spiritual Gifts Can Help Your Church Grow,
- <sup>66</sup>Exell, 43:144.
- <sup>67</sup>Ibid.
- <sup>68</sup>Wagner, Stop the World I Want to Get On, p. 31.
- <sup>69</sup>McRae, p. 20.
- <sup>70</sup>Gangel, p. 12.
- <sup>71</sup>White, Christ's Object Lessons, p. 328.
- <sup>72</sup>McRae, pp. 20, 21.
- <sup>73</sup>Gangel, p. 12.
- <sup>74</sup>Ibid.
- <sup>75</sup>Stedman, pp. 53, 54.
- <sup>76</sup>Ibid.
- <sup>77</sup>Ibid., p. 52.
- p. 85.
- <sup>78</sup>Wagner, Your Spiritual Gifts Can Help Your Church Grow,
- <sup>79</sup>Robert J. Havignurst, Human Development and Education (New York: Longmans, Green and Co., 1953), p. 25.
- <sup>80</sup>Ibid.
- <sup>81</sup>H. D. M. Spence and Joseph S. Exell, The Pulpit Commentary, 23 vols. (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1977), 15:476.
- <sup>82</sup>Ira J. Gordon, Human Development (New York: Harper & Row, Publishers, 1969), p. 31.
- <sup>83</sup>Clifford T. Morgan, A Brief Introduction to Psychology (New York: McGraw-Hill Book Company, 1977), p. 305.
- <sup>84</sup>Ibid., pp. 304, 305.
- <sup>85</sup>Ibid., p. 330.
- <sup>86</sup>Ibid., pp. 44, 45.
- <sup>87</sup>Gordon, p. 31.
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APPENDIX D

MARRIAGES WITH UNBELIEVERS

Originally submitted by  
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paper of the course THST  
705 Theology and Practice  
of Ministry in 1986.

## INTRODUCTION

The reason why the writer chose this topic, "Marriages with Unbelievers," is due to one of the present issues of the Seventh-day Adventist<sup>1</sup> church in Japan. It has been seriously debated in the past decade whether or not SDA ministers should preside over marriages with unbelievers considering the situation of Japan.

While the writer was appointed to Youth Director of Japan Union from 1979 to 1983, he was forced to meet this problem directly. He had a very hard time dealing with the issue for five years, because one of the important responsibilities of Youth Department is to help Adventist young people with their marriage plans.

The issue of marriages with unbelievers has been still one of the major concerns in the writer's mind since he came to study at Andrews University in 1984. It is very difficult for him even now to determine which opinion is right. The more he has learned theology, the more he has felt it difficult to choose one answer.

The writer, however, is going to argue this issue in the context of Japan. Chapter I of this paper will introduce the problems regarding marriages with unbelievers. Chapter II treats exegesis of 2 Cor 6:14 which is considered as the main passage for the issue. Chapter III focuses on the main principle of 2 Cor 6:14. Chapter IV deals with the principle and the issue. Chapter V shows other sources regarding the issue. Chapter VI, finally, discusses application of the principle and other sources to the issue.

## CHAPTER I

### THE ISSUE: MARRIAGES WITH UNBELIEVERS IN JAPAN

#### Reasons of the Issue

In Japan Christians make up only 1 percent of the total population, around 110,000,000. The membership of the SDA church is about 11,000. Among SDAs there are more single adult women than single adult men. When the writer examined 335 SDA young people who were more than twenty years of age and desired to marry in 1980, the ratio was two females to one male.<sup>2</sup> Thus, numerically, it is very difficult for all SDA women to marry with men who have the same faith.

Japanese, in general, have a strong family relationship in their culture and tradition. In the past it has been considered a shame for parents to have unmarried adult daughters still living at home. When daughters come to near thirty years of age parents really worry about their marriages. Therefore it is very true even today that marriages are arranged sometimes by parents. This is no exception for SDA women. SDA women do their best to explain to their non-SDA parents why they do not marry with unbelievers as follows:

. . . The Scriptures counsel, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). Differences regarding religion are likely to mar the happiness of a home where partners hold different beliefs and lead to confusion, perplexity, and failure in the rearing of children.

Differences concerning the worship of God, Sabbathkeeping,

recreation, association, and training of children often lead to discouragement and finally to complete loss of Christian experience.<sup>3</sup>

Parents, however, do not always agree with their daughters. Sometimes parents force their daughters to marry for the honor of the family. On the other hand there are some SDA women who spontaneously find their partners outside of the church, because they can not get their partners within the church. In a sense, they give their first priority to marriage rather than their beliefs. Thus the issue of marriages with unbelievers is serious in the SDA church in Japan.

#### Discontent from Laymen

The issue is producing another problem, because some SDA women ask SDA ministers to preside over their marriages with unbelievers in SDA churches. Of course they know that the SDA church does not sanction their marriages with unbelievers. Then, why do they ask SDA ministers to preside their marriages? Because they know that SDA pastors including the writer have traditionally presided over marriages for couples where both partners are unbelievers in SDA churches, for the purpose of evangelistic outreach. Therefore they think that it is also evangelistic outreach for their faithless partners and parents to have their marriages in SDA churches by SDA ministers. It is very important to notice that offering the church for wedding ceremonies is one of the three most effective approaches to reach the public with the Christian message in Japan.<sup>4</sup>

Thus, according to SDA laymen, it is inconsistent for SDA ministers to preside over weddings of unbelievers and then refuse to do the same in the case of a believer marrying an unbeliever, this

too is good evangelistic outreach. Additionally they say that SDA ministers should show their love to their church members who have contributed to their church through giving time, service and money. In other words the laity insist that SDA ministers should preside over marriages of their own members even if they marry with unbelievers. Otherwise those couples have to ask non-SDA ministers to preside over their marriages. In fact, there were quite a few cases that SDA women had to ask non-SDA pastors to officiate at their marriages with unbelievers. It is no wonder that some disenchantment with SDA ministers would be felt by those couples after this kind of experience. Laymen believe that it is very foolish to lose souls by refusing to preside over these marriages.

#### Sufferings of Pastors

Let us think about this issue from the view point of the ordained ministers. Laymen sometimes cannot explicitly understand the situation of their pastors. Every SDA minister is forbidden to preside over the marriages of believers and unbelievers according to his manual.

Ministers should not perform the marriage ceremony of believers with unbelievers, because this is expressly contrary to the teaching of the church.<sup>5</sup>

Therefore if he is loyal to the policy he cannot do anything in such marriages. Moreover if he notices such relationships developing he has to warn the couple with the Bible and Spirit of Prophecy. He, however, may not be appreciated by those who already decide to marry. Furthermore he may be considered as a loveless pastor by them. According to the writer's observation majority of



SDA ministers stand on the policy regarding marriages with unbelievers.

On the other hand, some pastors are insisting that they should help their members even if they marry with unbelievers. In fact some pastors preside over marriages with unbelievers. They sympathize with their members who marry with unbelievers. The argument of those pastors is based on an evangelistic view. They say that if pastors are allowed to preside over marriages of unbelievers for evangelistic reasons, it should also be permitted for them to preside over marriages between SDAs and unbelievers that the unbeliever may be reached by Christianity. Pastors who perform these mixed marriages are appreciated by the newly married couple, but on the other hand they know that they have broken the church's policy and so they feel guilty.

#### Disunity among Workers

The issue of marriages with unbelievers brings disunity among SDA workers. The issue has been debated several times at pastoral meetings at various levels. The writer could not forget the hot argument of the issue during the summer school for workers in 1981.

The Ministerial Secretary of Japan Union at that time prepared his paper which encouraged pastors to preside over marriages with unbelievers. Some other leading pastors also gave speeches to favor this view. Even one of our college teachers expressed his view that mixed marriages should be permitted. Those who explicitly opposed them were local church pastors and Bible workers besides the writer. Consequently the writer became the main speaker to defend

the traditional SDA position which rejects marriages with unbelievers.

The main point of the Ministerial Secretary was based on a soul-winning view. His argument was not from the Bible. He analyzed two marriages with unbelievers which were presided over by an SDA minister at a SDA church and by a non-SDA minister at a non-SDA church. Then he determined which case had more benefits for the SDA church. In other words, he calculated that it is more advantageous for the SDA church to preside over marriages with unbelievers than to refuse. Namely he emphasized the view of the laymen.

To the contrary the writer's argument depended on the traditional view of the SDA church. He was afraid of liberal trends among the SDA pastors. Although he recognized the laymen's view, he preferred to be loyal to the policy. His main concern was to keep unity among the workers regarding marriages with unbelievers. He thought at that time that the SDA church should have the same attitude towards marriages with unbelievers all over the world and so Japan should not change the policy by herself.

Consequently the worker's meeting, in spite of extraordinary enthusiasm on the part of the Ministerial Secretary and others, did not change the policy, but unfortunately disunity regarding marriages with unbelievers still exists among SDA workers even today.

## CHAPTER II

### EXEGESIS OF 2 COR 6:14

This chapter will deal with the key passage concerning marriages with unbelievers, which is found in 2 Cor 6:14.

*Μὴ γίνεσθε ἑτεροζυγῶντες ὀπίσθους·*  
Do not ye become unequally yoked (with) unbelievers;<sup>6</sup>

In this passage the writer will focus on two words, *ἑτεροζυγῶντες* and *ὀπίσθους*, for the exegetical study.

#### ἑτεροζυγῶντες (unequally yoked)

*ἑτεροζυγῶντες* is a present participle of *ἑτεροζυγέω* which is composed of *ἕτερος* (other) and *ζυγέω* (to march in line or form a line).<sup>7</sup> Additionally the noun form of *ζυγέω* is *ζυγός* which means a yoke that is used metaphorically or to denote a balance.<sup>8</sup> The verb *ἑτεροζυγέω* is a development from the adjective *ἑτερόζυγος* (unequally yoked) which is used in the LXX.<sup>9</sup> This verb is found only in Apollonius' lexicon to Homer (1st and 2nd century A.D.) besides 2 Cor 6:14 of the New Testament.<sup>10</sup>

Paul uses the verb *ἑτεροζυγέω* which is used of the yoking of different kinds of animals in Lev 19:19 of LXX<sup>11</sup> as follows:

*Τὸν νόμον μου φυλάξετε· τὰ κτήνη σου οὐ κατολεύσεις ἑτεροζύγῳ, καὶ τὸν ἀμπελῶνά σου οὐ κατασπερεῖς διόφορον, καὶ ἱμάτιον ἐκ δύο ὑφασμένων κίβδηλον οὐκ ἐπιβλεῖς ἐαυτῷ.*

You shall keep my statutes. You shall not let your cattle breed with a different kind; you shall not sow your field with two kinds of seed; not shall there come upon you a garment of cloth made of two kinds of stuff. (RSV)

Deut 22:10 forbids explicitly the practice of yoking together different kinds of animals,<sup>12</sup> "you shall not plow with an ox and an ass together." (RSV) These prohibitions of Lev 19:19 and Deut 22:10 appear in contexts which forbid mixing of crops, animals and material.<sup>13</sup> The same thought can be found in De Specialibus Legibus of Philo of Alexandria (c.50 B.C.-A.D.45) and Antiquitates Judaicae of Flavius Josephus (c.A.D.37-97).<sup>14</sup>

Consequently the meaning of ἑτεροζυγέω will be "to go under one and the same yoke with someone else even though one does not have the requisite presupposition."<sup>15</sup> It means "to be unequally yoked" and is used "metaphorically."<sup>16</sup> It means also to be unevenly yoked or to be mismatched.<sup>17</sup>

#### ὀπίστος (unbelievers)

The word ὀπίστος is plural form of ὀπίστος.<sup>18</sup> The word, ὀπίστος, is found 23 times in the New Testament and among them 11 times in 1 Cor and 3 in 2 Cor.<sup>19</sup> Therefore both epistles to Corinthians have more than half of uses of ὀπίστος. The word ὀπίστος is an adjective, but it is used as a noun, unbeliever, only 4 times as follows: Luke 12:46; 1 Cor 6:6, 14:23; 2 Cor 6:14.<sup>20</sup>

The meaning of ὀπίστος is "distrustful" so in Odyssey of Homer and frequently later "unfaithful," or "unreliable."<sup>21</sup> It denotes also "unreliability" of relations as well as persons so in Thucydides of Athens (c.460-396 B.C.) and that of word or speech so in Herodotus of Halicarnassus (c.484-425 B.C.) and Plato of Athens (428/7-348/7 B.C.).<sup>22</sup> Consequently ὀπίστος means "untrustworthy,"<sup>23</sup> "unbelievable," "incredible," "faithless," and "unbelieving."<sup>24</sup>

One commentary says that 2 Cor 6:14 may be some allusion to the followings:

'Heathen belong to one species, Christians to quite another, and it is against nature that Christians should be yokefellows with them. They will not walk as Christians do, and Christians must not walk in their ways.' (cf. Plautus, Aulularia, II. ii. 51f.)<sup>25</sup>

Thus the commentary says that "we shall be right in confining to those who do not believe the Gospel, the unconverted heathen" (1 Cor 6:6; 7:12ff; 10:27; 14:22ff).<sup>26</sup>

According to 2 Cor 6:14-16, there is a basic spiritual difference between believers and unbelievers. Paul clearly makes a line of demarkation between them as follows: (1) righteousness and unrighteousness; (2) light and darkness; (3) Christ and Satan; (4) faith and infidelity; (5) the temple of God and the temple of idols.<sup>27</sup> Since Christ and Satan are mentioned here, it is very reasonable to understand that believers stand for Christians and unbelievers do for non-Christians.

Additionally Paul's concept of *πίστις* (faith), which is opposite of *ἄπιστος*, is to receive the message of salvation and conduct based on the gospel which depends on the cross of Jesus and His resurrection.<sup>28</sup> Therefore believers are those who accept Christ as their Savior and unbelievers are those who do not.

### CHAPTER III

#### THE MAIN PRINCIPLE OF 2 COR 6:14

This passage gives strongly worded admonition to make no compromise with heathenism.<sup>29</sup> "The meaning is not to be confined to mixed marriages; intimate combinations of other kinds are condemned."<sup>30</sup> Paul seemed to have in mind a general application of the metaphor, rather than the sole application to marriage.<sup>31</sup> This is a warning against any and every kind of association with unbelievers which would make it difficult or impossible for Christians to avoid compromising principle including the prohibition of marriages with unbelievers.<sup>32</sup> Although the RSV interprets the injunction as a warning against mixed marriages: "Do not be mismatched with unbelievers," this is by no means an exclusive association.<sup>33</sup> The whole context and argument of 2 Cor 6:14-18 appears to look beyond mixed marriages to idolatry and defilement in general, though it is very true that a mixed marriage could lead to such idolatry and defilement.<sup>34</sup>

Therefore the main principle of the passage is that "there is a dissimilarity between believers and unbelievers so great that it is as improper for them to mingle together as it is to yoke animals of different kinds and species."<sup>35</sup> The direction doubtless refers all kinds of improper connections with unbelievers including intimate friendships or participation in their amusements and employments as

well as marriage.<sup>36</sup> This principle is similar to that found in Exod 34:11-17; Deut 7:1-5; 1 Kgs 11:1-10; Ezra 9:12; 1 Cor 7:39 and separation between good and evil or belief and unbelief is one of the major principles in the Bible.<sup>37</sup>

So great is the difference in ideals and conduct between Christians and non-Christians, believers and unbelievers, that to enter into any binding relationships with them, whether in marriage, in business, or otherwise, inevitably confronts the Christian with the alternatives of abandoning principle or enduring difficulties occasioned by differences in belief and conduct.<sup>38</sup>

On the other hand Paul does not advocate an exclusive separation from the world according to 1 Cor 7:12-16; 1 Cor 9:19-23; 1 Cor 14:24.<sup>39</sup> Because Christians are to remain in the world and to bear witness of Christ to it.<sup>40</sup> Paul forbids only such association with unbelievers "as would tend to diminish the Christian's love for God, to adulterate the purity of his outlook on life, or to lead him to deviate from a strict pattern of conduct."<sup>41</sup> In other words Christians should not allow their faith to be compromised in any way, especially by pagan idolatry and the sexual mores of the heathen.<sup>42</sup>

## CHAPTER IV

### THE PRINCIPLE AND THE ISSUE

The issue is marriages with unbelievers and the Bible principle prohibits compromising with unbelievers in marriages.

Japan, in a word, is a pagan country. Japan has two main religions, Shintoism and Buddhism. Most of Japanese are nominally born believers of these religions. Although Christianity was first introduced to Japan in 1549 by Jesuit priest, Francis Xavier, there are very few Christians in the country. What, then, is the hindrance of Christian mission in Japan? There may be many reasons, but the Japanese people themselves are the principal hindrance according to the writer's observation. Because, though they accept Christianity as a foreign religion once in their early lives they return back their Japanese religions later.

One of the biggest characteristics of Japanese people is compromise. They do not like to be isolated from all society, particularly when they become old. They are so afraid to be alone. This trend can be seen in their religious attitudes. They hesitate to insist on one religion because they consider other religions of equal value. Japanese tend to be very eclectic in this respect. In fact they have two religions, Shintoism and Buddhism, at the same time in their homes. This is one of the basic religious attitudes of Japanese.



Unfortunately this same attitude can be found even among Christians. They unconsciously expect that Christianity can be compromised, too. Consequently they do not mind to marry with unbelievers, if they can not find a Christian partner. It is very true to find such attitudes among SDAs today in Japan. For example, there was a survey of Japanese SDAs in 1982. One of the questions was concerning marriages with unbelievers. The results were as follows: to deny them absolutely is 17 percent; to avoid mixed marriage as much as possible is 48 percent; to allow them occasionally is 33 percent; to encourage them positively is 2 percent.<sup>43</sup> These attitudes toward marriages with unbelievers has produced the present issue among SDAs in Japan. Therefore it is no wonder that they ask their ministers to allow marriages with unbelievers and to preside over them in SDA churches.

However, the writer believes that the Bible principle on this is not to allow marriages with unbelievers. Because the concept of marriages with unbelievers itself is a compromise. Moreover, since Christians are a minority in Japan Christian mates will be taken in sooner or later by the Japanese religions of their partners and their extended families. It can be said, as a whole, that a marriage with an unbeliever is a gate way to compromise and to apostasy in Japan. Thus, because Christian mates could and do loose their faith in God, marriages with unbelievers should be forbidden and SDA ministers should not preside over them. SDAs in Japan should be more serious in their attitudes towards marriages with unbelievers according to Bible principles.

## CHAPTER V

### OTHER SOURCES REGARDING THE ISSUE

#### The Reasons against Marriages with Unbelievers

According to Ellen G. White there are many reasons why marriages with unbelievers are forbidden.

#### Essential Reasons

1. The Lord commanded.

The Lord commanded Israel not to make marriages with the idolatrous nations around them. "Thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son will the anger of the Lord be kindled against you, and destroy thee suddenly."<sup>44</sup>

2. Prohibitions in the Bible.

In the New Testament are similar prohibitions concerning the marriage of Christians with the ungodly. The apostle Paul, in his first letter to the Corinthians, declares: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." Again, in his second epistle, he writes: "Be ye not unequally yoked together with unbelievers: . . ." <sup>45</sup>

3. You grieve the Spirit of God.

There is no concord between Christ and Belial. The two cannot harmonize. To connect with an unbeliever is to place yourself on Satan's ground. You grieve the Spirit of God and forfeit His protection. Can you afford to have such terrible odds against you in fighting the battle for everlasting life?<sup>46</sup>

#### Concrete Reasons

1. To turn heart away from God.

God strictly forbade the intermarrying of His ancient people with other nations. . . . The reason which God assigned for

forbidding these marriages was: "For they will turn away thy son from following Me." . . . Take the case of Solomon for example. His wives turned away his heart from his God.<sup>47</sup>

2. To sacrifice Christ.

Hundreds have sacrificed Christ and heaven in consequence of marrying unconverted persons. Can it be that the love and fellowship of Christ are of so little value to them that they prefer the companionship of poor mortals? Is heaven so little esteemed that they are willing to risk its enjoyments for one who has no love for the precious Saviour?<sup>48</sup>

3. To lose interest and confidence in the truth.

Many are now losing their interest and confidence in the truth because they have taken unbelief into close connection with themselves. They breathe the atmosphere of doubt, of questioning, of infidelity. They see and hear unbelief, and finally they cherish it.<sup>49</sup>

4. To draw away from the faith.

I have been shown the cases of some who profess to believe the truth, who have made a great mistake by marrying unbelievers. The hope was cherished by them that the unbelieving party would embrace the truth; but after his object is gained, he is further from the truth than before. And then begin the subtle workings, the continued efforts, of the enemy to draw away the believing one from the faith.<sup>50</sup>

5. Spiritual declension.

Although the better judgment of the believer may suggest the impropriety of a union for life with an unbeliever, yet, in nine cases out of ten, inclination triumphs. Spiritual declension commences the moment the vow is made at the altar; religious fervor is dampened, and one stronghold after another is broken down, until both stand side by side under the black banner of Satan.<sup>51</sup>

6. Loss of their souls.

Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed. Because of this, many men and women are without hope and without God in the world. Their noble aspirations are dead; by a chain of circumstances they are held in Satan's net. Those who are ruled by passion and impulse will have a bitter harvest to reap in this life, and their course may result in the loss of their souls.<sup>52</sup>

7. To lose God's favor.

It is carrying that which is lawful to excess that makes it a grievous sin. Those who profess the truth trample on the will of God in marrying unbelievers; they lose His favor and make bitter work for repentance.<sup>53</sup>

8. God pronounces his curse.

Let not the friends of the world form unholy bounds of union, and be married, for God has pronounced his curse upon all such unions. Let the people of God take their stand firmly for truth and for righteousness.<sup>54</sup>

Problems of Marriages with Unbelievers

Generally speaking marriages have a better chance for success when couples are from a similar background according to studies of marital success and failure.<sup>55</sup> Moreover it is said that those who are trained in the values supported by religions would succeed in marriage.<sup>56</sup>

A marriage with different religions is called sometimes an inter-faith marriage or a mixed marriage. Inter-faith marriages constitute a formidable obstacle in the development of a lasting relationship for many couples.<sup>57</sup> Religious differences make a sizable number of marriages encounter major problems.<sup>58</sup> If one partner is vitally concerned with religious matters and the other either is uninterested in or against them, problems are even more serious.<sup>59</sup>

For SDAs both an inter-faith marriage and a mixed marriage belong to marriages with unbelievers. Because in these marriages the other partner of the SDA is not a believer of the SDA church. Then, what are the concrete problems of marriages with unbelievers?

1. Parental opposition. Since the parents of each spouse intend to make the couple close to the parental family's religions, the difference in religious faith produces the parental opposition.<sup>60</sup>

2. Interference by in-laws. There is also conflict over interference by in-laws in religious matters.<sup>61</sup>

3. Lack of resources for marital health. They lack the resources for marital health which is provided by common worship and common involvement in the most significant matters in life.<sup>62</sup>

4. Lack of common basis. They lack a commonly held and articulated basis of ideas, purposes, and motivations.<sup>63</sup>

5. Difference in practice. They produce a difference in practice, especially when accompanied by a degree of insistence or pressure on one side or the other, can lead to conflict.<sup>64</sup> For example, if the wife always gives first priority to God and her religious duties, her husband will feel that he is neglected and will be jealous on account of her affections to God.<sup>65</sup> This is a serious conflict in the home (Mark 3:25).

6. Conflict over church attendance. They have really a difficulty when the husband and wife attend different churches or different religious meetings.<sup>66</sup>

7. Loss of common relationship with their children. They rob the parents of a common relationship with their children on the deepest level; namely of spiritual life.<sup>67</sup>

8. Problem of the child's religious training. They have another problem with the child's religious training and eventual church affiliation.<sup>68</sup>

9. Loss of spiritual heritage to their children. One of the parents or sometimes both lose the opportunity of bringing to their children the best spiritual heritage that he or she knows for parental responsibility.<sup>69</sup>

10. Conflict over size of family. They have conflict over size of family or spacing of children.<sup>70</sup>

## CHAPTER VI

### APPLICATION OF THE PRINCIPLE AND OTHER SOURCES TO THE ISSUE

#### Regarding Reasons of the Issue

According to the exegetical study of 2 Cor 6:14, the principle of the passage is the prohibition of compromise with heathenism including marriages with unbelievers. The principle should be applied anywhere and any time. The writings of Ellen G. White also strictly oppose marriages with unbelievers and point out concrete reasons for her objections. Although the writer can not agree with them, there are some articles which have positive views of a mixed marriage. One says that it can be seen as a sign of unity for different Churches.<sup>71</sup> Another writes that a mixed marriage itself is a single reality and this one marriage has truly received the blessing of Christ.<sup>72</sup> To the contrary most of the specialists of marriage and family warn of unhappiness in a mixed marriage or an inter-faith marriage.

Therefore Japanese SDAs should have much more serious attitudes towards many counsels against marriages with unbelievers. No matter how difficult the situation of SDA marriages may be in Japan, marriages with unbelievers should be forbidden because of Bible principle. The Bible principle should come before Japanese culture and tradition. In the meantime SDA ministers as stewards of

Bible principle should not preside over marriages with unbelievers. Moreover they should lead SDAs to re-think potential marriages with unbelievers on behalf of their true happiness. If marriages with unbelievers are performed in spite of the counsel of SDA ministers, they should help their members continuously to keep their faith after their marriages.

#### Regarding Discontent from Laymen

Discontent from laymen in Japan is due to inconsistency of SDA ministers who perform marriages for couples of unbelievers but reject to do marriages for a believer and an unbeliever. Although Japanese SDA pastors have performed marriages for couples of unbelievers traditionally in SDA churches, it should be asked whether or not it is truly honorable to God. Since Japan is a heathen country the Japanese concept of God is totally different from the Christian God. Therefore it seems to be irrelevant that Christian style marriages are performed for couples of heathen religions by Christian pastors in Christian churches. According to the belief of SDAs, "Marriage affects the afterlife both in this world and in the world to come."<sup>73</sup> Then it is very strange for Adventist ministers to preside over marriages for unbelievers who do not believe in or even do not know the world to come. Consequently it is impossible for SDA ministers to perform marriages of unbelievers in SDA churches. SDA pastors in Japan should stop presiding over marriages for unbelievers from now on. Then there will be no more discontent from the laymen.

On the other hand it may be said that opportunity of evangelistic outreach will be lost by refusing marriages with



unbelievers. The writer, however, believes that the Bible principle should be more important than evangelism. Evangelism of the SDA church can be only possible when the church can keep her identity. Thus it is nonsense for the church to have opportunity of evangelistic outreach by compromising this Bible principle with heathenism (Matt 5:13).

#### Regarding Sufferings of Pastors

If Japanese SDA pastors can understand the principle of 2 Cor 6:14 through the exegetical study, they can explain to their laymen the reason why they deny marriages with unbelievers by their own conviction but not only because it is a policy. Even if laymen do not-agree with pastors, they at least understand the position of pastors according to the Bible. Thus they do not need to suffer that they may be considered as cold or loveless pastors by refusing marriages with unbelievers.

In the meanwhile if some pastors in Japan, who have performed marriages with unbelievers, can have clear grasp of 2 Cor 6:14 they will be surely able to stop presiding marriages with unbelievers. Then they will be delivered from guilt for disobeying church policy.

#### Regarding Disunity among Workers

Disunity among workers concerning marriages with unbelievers may be understood as a sign of academic freedom in the Japanese SDA church. On the other hand it can be interpreted as a sign of administrative incompetence. According to the writer's exegetical theology, present Manual for Ministers has the right conclusion on the subject of marriages with unbelievers. Therefore Japan Union

Conference should work for the unity among workers on this point. One of the main responsibilities of administrators is to maintain the unity of belief and practice in the church.

Simultaneously, since marriages for couples of unbelievers by SDA ministers in SDA churches are not appropriate according to the writer's study, he recommends that the conference should have agreement with all workers not to perform marriages for couples of unbelievers in Japan. Then the issue of marriages with unbelievers in Japan will be resolved and the unity among workers will be restored at least in this issue.

## CONCLUSION

Since the issue of marriages with unbelievers was one of the biggest burdens for the writer, it was a real privilege to wrestle with it through this paper.

In process of this research the writer believes that he could practice the conclusions arising from the exegetical study for the issue. Accordingly he has conviction with his conclusion that marriages with unbelievers should not be performed by SDA ministers in Japan, too. At the same time, SDA ministers should stop presiding marriages for couples of unbelievers in Japan.

The writer has a desire not only to share his findings regarding the issue, but also to introduce the exegetical theology to his co-workers in Japan. Since a pastor should be a theologian the writer intends to study the Bible seriously in order to discover correct Bible principles. Before insisting on the correctness of SDA church policy, however, the writer believes that one should exegetically study what Scripture teaches and present the Scriptural evidence before appealing to church policy.

Although quantity of soul winning is one of the successful factors for every pastor, the writer will spend enough time for Bible study with people so that they may think by themselves about various issues which will happen in their lives.

It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought.<sup>74</sup>

## FOOTNOTES

<sup>1</sup>For brevity's sake the abbreviation "SDA" will be used in lieu of the full term from now on.

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<sup>3</sup>Seventh-day Adventist Church Manual (Washington, D. C.: The General Conference of Seventh-day Adventists, 1981), p. 230.

<sup>4</sup>James P. Colligan, ed., The Image of Christianity in Japan: A Survey (Tokyo: Sophia University, 1980), p. 81.

<sup>5</sup>The Ministerial Association, Manual for Ministers (Washington, D. C.: The General Conference of Seventh-day Adventists, 1977), p. 120.

<sup>6</sup>The Zondervan Parallel New Testament in Greek and English (Grand Rapids, Michigan: Zondervan Bible Publishers, 1975), p. 533.

<sup>7</sup>The Analytical Greek Lexicon (London: Samuel Bagster and Sons Limited), p. 170; Henry Stuart Jones and Roderick McKenzie, A Greek-English Lexicon (Oxford: The Clarendon Press, 1843), p. 757.

<sup>8</sup>W. E. Vine, Expository Dictionary of New Testament Words (London: Oliphants Ltd., 1941), p. 246.

<sup>9</sup>Colin Brown, ed., The New International Dictionary of New Testament Theology, 3 vols. (Grand Rapids, Michigan: Zondervan Publishing House, 1978), 3:1160; Gerhard Kittel, ed., Theological Dictionary of the New Testament, 10 vols. (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1964), 2:901.

<sup>10</sup>Brown, ed., 3:1160; Robert Young, Analytical Concordance to the Bible, (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company), p. 1083.

<sup>11</sup>Brown, ed., 3:1164.

<sup>12</sup>Ibid., 3:1160.

<sup>13</sup>Ibid.

<sup>14</sup>Ibid.

<sup>15</sup>Kittel, ed., 2:901.

<sup>16</sup>Vine, p. 246.

<sup>17</sup>Walter Bauer, William F. Arndt, and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, (Chicago: The University of Chicago, 1957), p. 315.

- <sup>18</sup>The Analytical Greek Lexicon, p. 40.
- <sup>19</sup>George V. Wigram and Ralph D. Winter, The Word Study Concordance (Wheaton, Illinois: Tyndale House Publishers, 1972), p. 575.
- <sup>20</sup>James Strong, The Exhaustive Concordance of the Bible (New York: Abingdon Press, 1890), p. 1086.
- <sup>21</sup>Kittel, ed., 6:176.
- <sup>22</sup>Ibid.
- <sup>23</sup>Ibid.
- <sup>24</sup>Bauer, Arndt, and Gingrich, p. 85.
- <sup>25</sup>S. R. Driver, A. Plummer, and C. A. Briggs, eds., The International Critical Commentary, 43 vols. (Edinburgh: T. & T. Clark, 1915), 33:206.
- <sup>26</sup>Ibid.
- <sup>27</sup>Joseph S. Exell, The Biblical Illustrator, 57 vols. (Grand Rapids, Michigan: Baker Book House, 1958), 44:345.
- <sup>28</sup>Brown, ed., 1:601.
- <sup>29</sup>Driver, Plummer, and Briggs, 33:204.
- <sup>30</sup>Ibid., 33:206.
- <sup>31</sup>Exell, 44:50.
- <sup>32</sup>Francis D. Nichol, ed., The Seventh-day Adventist Bible Commentary, 7 vols. (Washington, D. C.: Review and Herald Pub. Assn., 1980), 6:876.
- <sup>33</sup>Brown, ed., 3:1165.
- <sup>34</sup>Ibid.
- <sup>35</sup>Albert Barnes, Notes on the New Testament, 20 vols. (Grand Rapids, Michigan: Baker Book House, 1955), 15:154.
- <sup>36</sup>Ibid.
- <sup>37</sup>Nichol, ed., 6:876.
- <sup>38</sup>Ibid.
- <sup>39</sup>Brown, ed., 3:1165.

- <sup>40</sup>Ibid.
- <sup>41</sup>Nichol, ed., 6:877.
- <sup>42</sup>Brown, ed., 3:1165.
- <sup>43</sup>Japan Market Research Bureau, "A Conscious Survey of Seventh-day Adventist Church Members" (1982), p. 37.
- <sup>44</sup>Ellen G. White, Testimonies for the Church. 9 vols. (Mountain View, California: Pacific Press Pub. Assn., 1948), 5:328.
- <sup>45</sup>Ibid., 5:363, 364.
- <sup>46</sup>Ibid., 5:364, 365.
- <sup>47</sup>White, Testimonies for the Church, 4:508.
- <sup>48</sup>Ibid., 4:507.
- <sup>49</sup>Ibid., 4:504.
- <sup>50</sup>Ibid.
- <sup>51</sup>Ibid., 4:505.
- <sup>52</sup>Ellen G. White, "Lessons From the Life of Solomon--No. 20" The Review and Herald, 83:5 (February 1, 1906), 8.
- <sup>53</sup>White, Testimonies for the Church, 4:505.
- <sup>54</sup>Ellen G. White, MS 39, 1891. p. 10.
- <sup>55</sup>Judson T. Landis and Mary G. Landis, Building A Successful Marriage (Englewood Cliffs, New Jersey: Prentice-Hall, 1948), p. 157.
- <sup>56</sup>Paul H. Landis, Making the Most of Marriage (Englewood Cliffs, New Jersey: Prentice-Hall, 1955), p. 180.
- <sup>57</sup>Robert L. Mason Jr. and Caroline L. Jacobs, How to Choose the Wrong Marriage Partner and Live Unhappily Ever After (Atlanta, Georgia: John Knox Press, 1979), p. 120.
- <sup>58</sup>Ibid.
- <sup>59</sup>Ibid., p. 121.
- <sup>60</sup>Landis and Landis, p. 158.
- <sup>61</sup>Ibid., p. 165.
- <sup>62</sup>James A. Pike, If You Marry Outside Your Faith (New York: Harper & Brothers, 1954), p. 102.

<sup>63</sup>Ibid.

<sup>64</sup>Henry A. Bowman, A Christian Interpretation of Marriage (Philadelphia: The Westminster Press, 1959), p. 86.

<sup>65</sup>White, Testimonies for the Church, 4:506.

<sup>66</sup>Bowman, p. 85.

<sup>67</sup>Pike, p. 102.

<sup>68</sup>Bowman, p. 85.

<sup>69</sup>Pike, p. 102.

<sup>70</sup>Landis and Landis, p. 165.

<sup>71</sup>"Mixed Marriages," Theology, 78:656 (February 1975), 76.

<sup>72</sup>Kallistos Timothy Ware, "The Problem of Mixed Marriages: A Recent Correspondence," Eastern Churches Review, 6:2 (Autumn 1974), 198.

<sup>73</sup>Ellen G. White, The Ministry of Healing (Mountain View, California: Pacific Press Pub. Assn., 1905), p. 359.

<sup>74</sup>Ellen G. White, Education (Mountain View, California: Pacific Press Pub. Assn., 1903), p. 17.

APPENDIX E

MINISTRY TO SINGLE ADULTS: PASTORAL CARE  
FOR THE SINGLE ADULT WOMEN

Originally submitted by Tadaomi Shinmyo  
as a paper of the course CHMN645 Seminar  
in Marriage and Family Problems in 1986.



## INTRODUCTION

It is true that "The word 'singles' means many different kinds of people with a diversity of needs."<sup>1</sup> Generally speaking, however, "single adults" mean those who are singles from teenagers to the old. There are three main reasons why they are single. First, they have not yet married. Secondly, they have divorced. Thirdly, they have lost their spouses by death.

In this paper I deal only with the Adventist single adults who have not yet married. Furthermore I will focus on the Adventist single adult women who have never married in their lives.

The reason why I choose this topic is due to my past experience of ministry in my country. I was the Youth Director of the Japan Union for five years, 1979-1983. One of the most important ministries for the young people was to give council in regard to marriage. However, if there are more single adult women than single adult men in the Adventist church, numerically it is very difficult for all women to marry. How, then, can we offer the pastoral care for the nonmarital women in our church. This is the purpose of my paper.

## CHAPTER I

### BIBLICAL SUPPORT OF THE SINGLE ADULT WOMEN

In general, marriage is the ideal life style for human beings according to the Bible. Especially it is true in the Old Testament. God created man and woman in the image of Himself and He Himself presided over the first wedding ceremony for the couple (Gen 1:27; 2:21-23). Thus the institution of marriage, like the Sabbath, was established by God in the beginning of the human history.

In the meanwhile, in the New Testament, Jesus also endorsed the marriage at Cana in Galilee by his first miracle when he started to do his public ministry (John 2:1-11). Because, marriage symbolizes the relationship between God and His people. "The close and sacred relationship of God to His people is represented under the figure of marriage."<sup>2</sup>

On the other hand, it is interesting to know that "Single is Biblical," too.<sup>3</sup> In the Old Testament period, marriage was the means by which Messiah would come according to Gen 3:15.

Marriage was the way that you linked arms with your forefathers and moved the human chain forward a few steps toward the future, toward the coming of Messiah. In this context, staying single was heresy; it was regarded as a waste and tragedy.<sup>4</sup>

In the New Testament period Messiah has come through the marriage of Joseph and Mary (Luke 2:1-20). Consequently marriage has been seen from the different perspective as follows:

Paul, in the New Testament, wrote on the other side of Messiah. Link upon link, generation upon generation, Israel had finally reached that horizon of hope. Messiah was born. The match that would never go out had been struck, and Messiah, Jesus, walked among us. He opened a new era in which marriage is no longer compulsory. As Christians we have freedom to choose. Marriage is a gift of God, but remaining single is an option. It is acceptable in God's sight.<sup>5</sup>

In fact, Paul recognized the single life style and he himself practiced it according to 1 Cor 7:8.

## CHAPTER II

### PROBLEMS OF THE SINGLE ADULT WOMEN

What are the main problems of the single adult women in our church. The following things should be considered.

1. They would like to marry generally. But they cannot always find partners because "they take seriously the Seventh-day Adventist Church's strong stand against dating or marrying anyone who doesn't share common religious beliefs--and there aren't enough Adventist partners to go around."<sup>6</sup> It is very true in Japan according to my survey. When I examined 335 Japanese Adventist young people who were more than twenty years and desired to marry, the ratio was two females versus one male.<sup>7</sup>

2. When they cannot endure their single lives, some of them marry non-Adventists or even non-Christians. This is really sad news for Adventist ministers. If Adventist women married non-Christians, what would happen to their church attendance? Would those women still continue to attend their churches on Sabbath?

I surveyed the relationship of Sabbath church attendance between single adult women and women who married non-Christians in Japan. I compiled 419 names of Adventist single adult women in 1980 and 190 names of Adventist women who married non-Christians before 1980. I compared these two groups regarding Sabbath church attendance which is considered to some degree a sign of keeping

faith. The results showed, 77 percent of the single adult women kept on attending church services regularly. On the other hand only 39 percent of women married to non-Christians kept attending regularly.<sup>8</sup> It is not hard to see that, generally speaking, Adventist women married with non-Christians will stop attending the church service on Sabbath, sooner or later, due to the negative influence of their non-Christian partners. Therefore it is really a serious problem for the Adventist women to marry non-Christians.

3. They are not always satisfied with the church. "Many churches unconsciously gear most of their programs to 'the family,' which they assume to be a traditional nuclear family but which statistically is less present than ever in our society."<sup>9</sup> This tendency is also found in our church. It was estimated in 1977 that there were 160,000 Adventist single adults including both male and female in North America.<sup>10</sup>

. . . it is clear that nationally singles constitute a significant segment in most congregations. That segment probably will rise beyond one third in the years ahead.

Yet in large measure singles are the forgotten third. Sermons tend to be directed toward those who are married. Church activities tend to be built around family."<sup>11</sup>

Additionally they may be embarrassed by the church which is dominated by men. One mother said: "My girls are not going to be comfortable in a church that is of men, by men, and for men."<sup>12</sup>

4. They are lonely. "They are lonely for fellowship, lonely from unsatisfied spiritual needs."<sup>13</sup>

5. There is prejudice against them in the church. For example:

We may share the view of a conference president who recently told a single seminarian, "If you're not married by now, there's something wrong with you."<sup>14</sup>

This seminarian mentioned is no doubt a man. But there is the same attitude toward single women in the church.

6. They have fear of the future. While they are young they can take care of themselves. However, when they become old, where do they go? Who will care them? They are afraid for their future physically, financially, socially and spiritually.

## CHAPTER III

### PASTORAL CARE FOR THE SINGLE ADULT WOMEN

How can the church help the single adult women? I would like to give ten suggestions of pastoral care for them.

1. The church can help them find partners. Although it "should not be the chief object of the minister or church members to try to find spouses for singles in the congregation,"<sup>15</sup> the church must do something for them in this area. Because there are requests from parents to the church such as: "I hope you are preparing those young men to be comfortable with my daughters as an active part of you."<sup>16</sup>

I believe that International PHILOSDA Club and Adventist Contact are helpful for them.<sup>17</sup> While I was the Youth Director of the Japan Union, I established SDA Gobetween Association to help the single adults in 1983. Simultaneously I made a list of the single adults confidentially for the use of helping them find mates in the church.

2. The church should give them the biblical support. I already dealt with the biblical and theological endorsement for the single life in Chapter I of this paper. In a sense they need to have self-worth or self-esteem. Because one of the problems of young adults is lack of self-worth.<sup>18</sup> "The sense of self-worth is gained by considering our great value in the sight of God."<sup>19</sup>

3. The church should recognize the importance of young single people. It is suggested to mention them in every possible and relevant occasion.<sup>20</sup> Because they are "a great asset to the Adventist Church."<sup>21</sup>

4. The church should encourage them to think. They have learned the doctrines of the Bible, but the "moral and ethical decisions they must make are difficult."<sup>22</sup> Although they don't need the church to give them answers, they need the church to teach them to find their own.<sup>23</sup>

5. The church should provide them the role models. They "need role models."<sup>24</sup> There is the request, "please provide them with a host of role models. They need to see the church making places for its active women."<sup>25</sup>

6. The church should ask them roles in the church. "Give them public responsibilities. Let single people pray and preach and administer."<sup>26</sup> A mother of four daughters appeals to the church saying "They are just beginning to discover their abilities--abilities you must use if you would keep them part of you."<sup>27</sup>

7. The church should have programs for them. For example, it is very helpful to plan "seminars for singles of different ages and personal circumstances."<sup>28</sup> Camp meeting is also a good program for them. In July of 1977 "the first 'singles' camp meeting was held in the history of the church perhaps of any church."<sup>29</sup>

In the meantime we should be careful in making plans for them as follows:

Most participants rejected the idea of "specialized singles ministries" that isolate the unmarried. Ministry, while it may be specialized at times, needs to be consciously inclusive.<sup>30</sup>



8. The church should not be prejudiced against them and consider them as valuable to God. "PHILOSDA is doing everything possible to erase the stigma of being merely a 'lonely-hearts club' or a 'date-match club.'"<sup>31</sup>

9. The church should provide "a caring, concerned fellowship" for them.<sup>32</sup>

God is complete in three Persons, and I would suggest that we became complete and healthy only when we are in a fellowship of three--ourselves, God, and at least one other human being.<sup>33</sup>

10. The church should give them the assurance in Jesus Christ who will care for their future. "Most important, let Jesus be your constant, though invisible, roommate."<sup>34</sup> Of course, the denominational senior citizen homes must be very helpful for them.

## CONCLUSION

When we think of the ministry to the single adult women who have never married, we need to have some basic concept toward them.

First of all, we have to be aware of the fact that there are quite a number of single adult women among the Adventists. That is why we must do something.

Secondly, we need to look at them from the biblical perspective. In other words, "marriage is not the only life style the Bible endorses."<sup>35</sup> Nonmarital women are biblical.

Thirdly, we should understand their problems correctly and also know their true needs.

Finally, we must provide appropriate pastoral cares to them.

Although there are many kinds of jobs to do in the church, ministry to the single adult women is very important. Because they are usually so faithful and earnest to serve God and His church according to my pastoral experience since 1966. Therefore we should offer the necessary pastoral care for the single adult women in our church.

## FOOTNOTES

<sup>1</sup>Virgil and Lynn Nelson, Catalog of Creative Ministries (Valley Forge, Pennsylvania: Judson Press, 1983), p. 64.

<sup>2</sup>Ellen G. White, The Story of Patriarchs and Prophets (Mountain View, California: Pacific Press Pub. Assn., 1958), p. 306.

<sup>3</sup>Kit Watts, "Single is Biblical," Ministry, January 1984, p. 9.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

<sup>6</sup>Ibid., p. 11.

<sup>7</sup>Tadaomi Shinmyo, Seinenkai Yakuin Mini Sankosho ["A brief guide book for youth officers"] (Yokohama, Japan: Youth Department of the Japan Union Mission, 1982), p. 54.

<sup>8</sup>Ibid., pp. 54-56.

<sup>9</sup>Nelson, p. 64.

<sup>10</sup>J. R. Spangler, "Ministry to the Neglected 'Singles,'" Ministry, June 1977, p. 10.

<sup>11</sup>William G. Johnsson, "The Forgotten Third," Adventist Review, July 8, 1982, p. 12.

<sup>12</sup>Betty Gibb, "Church, What Can You Do For My Daughters?" Adventist Review, February 6, 1986, p. 13.

<sup>13</sup>Johnsson, p. 12.

<sup>14</sup>Watts, p. 10.

<sup>15</sup>Johnsson, p. 12.

<sup>16</sup>Gibb, p. 13.

<sup>17</sup>Spangler, "Ministry to the Neglected 'Singles,'" pp. 10-14.

<sup>18</sup>Roger L. Dudley, When Teen-Agers Cry, Help! How to Counsel Effectively (Washington, D.C.: Review and Herald Pub. Assn., 1981), p. 12.

<sup>19</sup>Roger and Peggy Dudley, Married and Glad of It (Washington, D.C.: Review and Herald Pub. Assn., 1980), p. 120.

<sup>20</sup>Watts, p. 11.

- <sup>21</sup>Johnsson, p. 12.
- <sup>22</sup>Gibb, p. 13.
- <sup>23</sup>Ibid.
- <sup>24</sup>Watts, p. 11.
- <sup>25</sup>Gibb, p. 13.
- <sup>26</sup>Watts, p. 11.
- <sup>27</sup>Gibb, p. 13.
- <sup>28</sup>Watts, p. 11.
- <sup>29</sup>J. R. Spangler, "Camp Meeting for Singles," Ministry,  
October 1977, p. 2.
- <sup>30</sup>Nelson, p. 64.
- <sup>31</sup>Spangler, "Camp Meeting for Singles," p. 2.
- <sup>32</sup>Johnsson, p. 12.
- <sup>33</sup>Watts, p. 10.
- <sup>34</sup>Katie Tonn-Oliver, "An Only-Lonely Used to Live Here,"  
Adventist Review, May 24, 1984, p. 17.
- <sup>35</sup>Watts, p. 10.

APPENDIX F

PRINCIPLES OF SERVANT LEADERSHIP

Originally submitted by Tadaomi  
Shinmyo as a term paper of the  
course CHMN727 Leadership in  
Church Organizations in 1986.

## INTRODUCTION

It is said that our society moves from centralization to decentralization, from representative democracy to participatory democracy, and from hierarchies to networking.<sup>1</sup> In such a society, what kind of church leadership is expected by people? One author writes, "Our confusion about leadership is clearly seen in those who study for the ministry: seminary students."<sup>2</sup> To some extent, it seems true. He continues. "Either they never dare to think of themselves as leaders in any sense, or else they absolutize their leadership role in every sense: humble and suffering servants on one hand, self-styled dictators on the other!"<sup>3</sup> It is very interesting to notice that he mentions "suffering servants." He, however, uses the words in negative sense, because "suffering servants" means here no leadership.

On the other hand, what kind of leadership did Jesus use in his earthly life? What did He say about leadership?

But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many. (Matt 20:25-28, RSV)

Thus, Jesus taught His disciples, who would be leaders in future, that they should be servants or slaves instead of rulers. Generally, it is unthinkable to be a leader and at the same time to be a servant. According to Jesus, however, His disciples must become

servant leaders. In other words, the servant leadership is the leadership style for Christian leaders. Then, what is servant leadership?

The purpose of this paper is to find principles of the servant leadership. In order to reach the goal, the author, first of all, will deal with the concept of servant in Scripture in Chapter I of the paper. Next, he will discuss principles and applications of the servant leadership in Chapter II. All quotations from Scripture are from the Revised Standard Version unless otherwise indicated.

## CHAPTER I

### SERVANT IN SCRIPTURE

#### Servant in the Old Testament

##### Meaning of עֶבֶד

In the Old Testament, a Hebrew word "עֶבֶד" is used for slave or servant.<sup>4</sup> The memory of Israel's experiences in their captivity in Egypt, the house of slaves "בֵּית עֶבְדֵי מִצְרַיִם" (Exod 13:3, 14), was the main source of this root's essential meaning and the word emphasized on the service of a slave which is a repressive or at least dependent form of service under the complete control of a superior.<sup>5</sup>

On the other hand, after Exodus the nation of Israel used slaves.

Many slaves in the ancient Near East were captives taken in war (cf. Num. 31:7 ff.; Deut. 20:10 ff.; 1 Ki. 20:39; 2 Chr. 28:8 ff.). Some were presented to the tabernacle or temple (Num. 31:32-47; Jos. 9:23-27; Ezer. 8:20; Ezek. 44:7 ff.), and others to military leaders (Deut. 20:10-14; 21:10; Jdg. 5:30). But the majority belonged to the king, and slaves played an important part in Israelite economy under the monarchy (1 Ki. 9:21,27; 2 Chr. 8:18; 9:12).<sup>6</sup>

##### The Nation of Israel as Servant

There are two primary servants identified in the Old Testament and one of them is the nation of Israel itself.<sup>7</sup> For example, the nation of Israel as servant can be seen in the following passages.



"But now hear, O Jacob my servant,  
 Israel whom I have chosen!  
 Thus says the Lord who made you,  
 who formed you from the womb and will help you:  
 Fear not, O Jacob my servant,  
 Jeshurun whom I have chosen. (Isa 44:1-2)

Jacob, Israel, and Jeshurun are all names for the Lord's people.<sup>8</sup>

Thus, the picture of the nation as servant is related in part to the purpose for which God chose Israel. Being named servant is to be recognized as one whom God has shaped with special care and to whom He is personally committed. Therefore, to be named a servant by God is no invitation to an inferior calling.<sup>9</sup> "This courtly, ceremonial language is adopted in worship to describe the relation of God and man."<sup>10</sup> Although the concept of slave or servant still retained the element of unconditional subjection to another, it yet lost the character of abject baseness. Through God's special election, servant "עֶבֶד" became a title of honour as follows:<sup>11</sup>

כָּרַתִּי בְרִית לְבְחִירִי וְשָׁבַעְתִּי לְדָוִד עֶבְדִּי :  
 Thou hast said, "I have made a covenant with my chosen one,  
 I have sworn to David my servant: (Ps 89:3)

#### Messiah as Servant

Another servant identified in the Old Testament is the promised Deliverer. In fact, the dominant Old Testament servant figure in the Old Testament is not Israel, but the Messiah. One day, will come a Man who will be the Servant of the Lord. He will perfectly perform the will of God and win freedom for the captives through His obedience.<sup>12</sup>

Behold my servant, whom I uphold,  
 my chosen, in whom my soul delights;  
 I have put my Spirit upon him,  
 he will bring forth justice to the nations.  
 He will not cry or lift up his voice,  
 or make it heard in the street;

a bruised reed he will not break,  
 and a dimly burning wick he will not quench;  
 he will faithfully bring forth justice.  
 He will not fail or be discouraged  
 till he has established justice in the earth;  
 and the coastlands wait for his law. (Isa 42:1-4)

Thus, there is a beautiful picture of this Servant in those passages which highlight His relationship to God and His attitude as He goes about His ministry.<sup>13</sup> The expression "my servant" is " אֲדָמִי " which is the first person, singular, possessive and masculine form of Hebrew "אָדָם". Here, "servant" is a designation for Christ.<sup>14</sup>

On the other hand, the picture of servanthood in the Old Testament is not an attractive way of life. Additionally, there is a high cost. The sketch of Christ the Servant as portrayed in Isaiah is highlighted as follows: (1) The Servant was chosen by the Lord (42:1; 49:1); (2) He was endued with the Spirit (42:1); (3) He was taught by the Lord (50:4); (4) He found His strength in the Lord (49:2,5); (5) It was the Lord's will that He should suffer (53:10); (6) He was weak, unimpressive, and scorned by men (52:14; 53:1-3, 7-9); (7) He was meek (42:2); (8) He was gentle (42:3); (9) He was uncomplaining (50:6; 53:7); (10) Despite His innocence (53:9), He was subjected to constant suffering (50:6; 53:3, 8-10), so as to be reduced to near-despair (49:4); (11) His trust was in the Lord (49:4; 50:7-9); (12) He obeyed the Lord (50:4-5); (13) He persevered (50:7) until He was victorious (42:4; 50:8, 9).<sup>15</sup>

#### Servant in the New Testament

In the New Testament, Jesus explicitly taught about servanthood to His disciples (Matt 20:25-28; Mark 10:42-45; Luke 22:25-27). In fact, Jesus is the greatest example of servanthood.<sup>16</sup>

οὐχ οὕτως ἐστὶν ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ ἐν  
 ὑμῖν μέγας γενέσθαι, ἔσται ὑμῶν διάκονος,  
 It shall not be so among you; but whoever would be great among  
 you must be your servant, (Matt 20:26)

καὶ ὅς ἐάν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται  
 ὑμῶν δούλος.  
 and whoever would be first among you must be your slave; (Matt  
 20:27)

The Greek word for "slave" is "δούλος" and "servant" is "διάκονος."  
 Since the Hebrew word "עַבְד" is correspond to the Greek word  
 "δούλος,"<sup>17</sup> "δούλος" will be mainly discussed here.

#### Meaning of δούλος

It is important to know that for the Attic Greek, personal freedom was his prized possession. Namely, to be independent of others and to manage his own life and to live as he chooses is of the essence of such freedom. On the other hand, the "δούλος" (slave) belonged by nature not to himself, but to someone else.<sup>18</sup> Although the "δούλος" could take part in the domestic worship, yet on the whole, the life of the slave was one of unrelieved compulsory labour and service in the household and in public works.<sup>19</sup> The free Greek world always sees its own antitype in the "δούλος." Because the distinctive feature of the self-awareness of the Greek is the thought of freedom and the Greek finds his personal dignity in the fact that he is free.<sup>20</sup>

In the New Testament, "δούλος" appears 125 times according to The Word Study Concordance<sup>21</sup> and it is translated as slave or servant. The New International Dictionary of New Testament Theology says that out of the 124 instances of "δούλος," 30 are in Paul, 30

in Matthew and 26 in Luke.<sup>22</sup> Thus, it is very clear that the word is very often used in the Pauline writings and two Gospels.

The situation of the slave in society in the New Testament can be found out principally from the parables of Jesus. Although slaves are sometimes put in a position of responsibility and command (Matt 24:45), the slave owes his master exclusive and absolute obedience (Matt 6:24; 8:9).<sup>23</sup> The word "δούλος" emphasizes always on "serving as a slave." Since he is subject as a slave to an alien will, to the will of his owner, a slave must perform a service whether he likes or not.<sup>24</sup>

#### Jesus Christ as Servant

It is necessary to remember that it can be understood in two ways to speak of the title "Servant" about Jesus as follows: (1) in a technical sense in the New Testament which has a reference back to a figure who is described in several parts of the book of Isaiah; (2) in the quite general sense of one who serves others in any capacity.<sup>25</sup>

First of all, this author would like to deal with Jesus as Servant in a technical sense. When Jesus was baptized by John the Baptist in the Jordan, there was a heavenly voice addressed to Jesus as follows: "Thou art my beloved Son; with thee I am well pleased" (Mark 1:11). These words are related to Isa 42:1, "Behold my servant, whom I uphold, my chosen, in whom my soul delights;" which addresses the Servant of Yahweh and identify Jesus as the fulfillment of this Old Testament prophecy. Therefore, there is a conviction of many biblical scholars that the title of Servant in this technical sense was the earliest one applied to Jesus. It is also their

conviction that Jesus conceived of His ministry primarily in this light.<sup>26</sup>

There are the four Servant Songs of Isaiah (42:1-4, 49:1-6, 50:4-7, 52:13-53:12) and the three great themes in them are obedience, witness, and endurance. The Servant described in those passages is totally obedient to God's voice (42:1; 50:4, 5), witnesses both to the lapsed among Israel and to the Gentiles (49:6), and suffers ignominy and pain (50:5, 6). Although the Servant is innocent, He bears the sins of the people (53:6, 11, 12), and God will accept His sacrifice, and vindicate His cause (53:10-12). In those prophesized words, Jesus saw the foreshadowing of His own ministry.<sup>27</sup> To the early Christians, there was no question that the Servant was Jesus and that He had thus thought of Himself. In fact, the phrases of Isaiah 53 echo throughout the books of the New Testament to describe Jesus' suffering and serving. Luke and Matthew present Jesus in the form of the Servant in the beginning of Jesus' ministry.<sup>28</sup> Additionally, it is very interesting to know the relation of "lamb" and "servant" as follows:

Jesus is greeted by the Baptist as 'the Lamb of God who takes away the sin of the world' (Jn. 1:29, 36). This title would, of course, have taken his Jewish hearers back to the sacrificial system they knew so well. But it would have done more. It would have pointed them to the Suffering Servant of Isaiah 53, for talya, the Aramic word for 'lamb', is also the word for 'servant'.<sup>29</sup>

Secondly, in the quite general sense, Jesus' whole ministry was one of service. This lesson of the royalty of service must have been indebly inprinted on the minds of the disciples through foot washing by Jesus at the Last Supper.<sup>30</sup>

rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to

wash the disciples' feet, and to wipe them with the towel with which he was girded. (John 13:4, 5)

At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but not servant was present, and it was the disciples' part to perform it.<sup>31</sup>

Moreover, washing feet was one of the duties of non-Jewish rather than Jewish slaves. In practicing this service, Jesus puts Himself in the position of a "δούλος" who must unthinkingly fulfil his office.<sup>32</sup> Thus, Jesus introduces His disciples to a revolutionary idea of greatness which is measured in terms of service. He saw ministry not from the viewpoint of status but rather from the viewpoint of function. Service is the pattern for Christian ministry set by Jesus.<sup>33</sup> Consequently, "He was supremely, and in everything, the Servant of the Lord."<sup>34</sup> "As servant He came from God, as servant He must return to God; there is for Him no remission of the servant's tasks."<sup>35</sup>

#### Christian as Servant

The first Servant of the Lord was the nation Israel. The nation, however, refused to obey, recoiled from suffering, and gave way to idolatry instead of witnessing to the Lord. Therefore, the task of the Servant of the Lord transferred to a faithful remnant within Israel, who accepted its implications.<sup>36</sup> Then, the Servant of the Lord was embodied by a single person, Jesus Christ. Later, the Servant of the Lord was to expand again in His followers who are Christians called to serve.<sup>37</sup> When we surrendered ourselves to God, we surrendered ourselves to become His servants. It was as Servant

Jesus was sent, it is as servants that we are called (cf. John 20:21).<sup>38</sup> Thus, Christians are servants of the Lord.

On the other hand, for Christians, the Lord is Jesus Christ. Consequently, Christians are servants of Jesus Christ. There are other reasons why Christians are servants of Him. There is the phrase of self-description, " δούλος Ἰησοῦ Χριστοῦ " (a servant of Jesus Christ) used often by Paul (Rom 1:1; Phil 1:1; etc.), but also by James (Jas 1:1), Peter (2 Pet 1:1) and Jude (Jude 1). They were servants of Jesus Christ, because they were saved by Him and they belonged to Him.<sup>39</sup> At the same time, this phrase alludes another fact which is not only a confession of the saving act of Jesus, but also a description of the special office of the men who use it. Therefore, the self-designation " δούλος Ἰησοῦ Χριστοῦ " which is used by Paul parallels " ἀπόστολος Ἰησοῦ Χριστοῦ " (an apostle of Jesus Christ).<sup>40</sup> In this titular sense, " δούλος " is closest in sense to " δούλος " (servant) which often appears in Paul's writings of the apostolic service of witness (Col 4:7).<sup>41</sup>

At any rate, Christians are servants of the Servant, Jesus Christ, who continues His work through His Servant-people.<sup>42</sup> "Through his Servant-church the glorified Servant-Lord perpetuates his self-giving."<sup>43</sup>

## CHAPTER II

### SERVANT LEADERSHIP

Although the author has dealt with the biblical concept of servant in the previous chapter of this paper, how can a servant become a leader? To Christians, Jesus Christ is literally the true Servant Leader. Then, what are concepts, principles and applications of the servant leadership?

#### Concepts of Servant Leadership

##### Service and Servant

And he said to them, "The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. (Luke 22:25-26)

According to Jesus, for Christians the lowliest service is itself the supreme privilege and the highest calling is to serve others, not to lord it over them.<sup>44</sup> To Jesus "the authority of the Servant lay simply in the fact of His service."<sup>45</sup> The purpose of Paul, who is a prominent leader after Christ, is not to dominate the Church, but to seek rather to edify it as one who, set in the service of Christ, discharges his office in the place appointed.<sup>46</sup>

It is very important to notice that there is a fundamental difference between serving and being a servant. Benefactors are bureaucrats. Although a bureaucrat is also engaged in service, he himself is not a servant but a boss.<sup>47</sup>



The Christian leader is to be a servant. None would deny that Christ was the ideal leader, but His spirit and attitude were very different from what we associate commonly with leadership.<sup>48</sup>

Christian leaders should know the reality of self-denial and sacrifice as Christ's leadership involved the Cross (Phil 2:6-8).<sup>49</sup>

#### Servant and Leader

There is a sharp insight regarding servant leadership. Servant and leader--these two roles can be fused in one real person in all levels of status or calling.<sup>50</sup> Since the world is divided into leaders and followers,<sup>51</sup> there are two kinds of servants among people: servants as followers and servants as leaders. Servant leaders will bend their efforts to serve with skill, understanding, and spirit; and servant followers will respond only to able servants who would lead them. Everyone, from time to time, may be in both roles.<sup>52</sup> Therefore, if a person is a servant leader, he can simultaneously be a servant and a leader. In other words, the servant leader is the leader who is, first of all, the servant of the Lord, and secondly the servant of people whom he will lead. Thus, in true sense, Jesus Christ was the Servant Leader.

This author notices that the same concept of servant leadership is sometimes presented by different indications in some books as follows: Christian leadership,<sup>53</sup> spiritual leadership,<sup>54</sup> life-giving leadership,<sup>55</sup> shepherd leadership,<sup>56</sup> and New Testament leadership.<sup>57</sup> Therefore, this author will collect principles of servant leadership from several books which contain the idea of the servant leader.

Principles of Servant Leadership

## Motivation

"God is love" (1 John 4:8). God loved Jesus Christ (John 17:24), so Jesus, in a sense, became the Servant of God. Jesus said, "As the Father has loved me, so have I loved you; abide in my love" (John 15:9). Namely, Jesus first loves us, so we are willing to be servants of Him.

The fact that God loves me becomes the motivating power of the Christian life. It leads to response, to service. The service Jesus requires is determined by love. "Thou shalt love thy neighbor as thyself." [Matt 22:39] The neighbor is in view--the leader sees the group.<sup>58</sup>

The divine love is at the root of the service which Jesus demands and also it is precisely the motivating factor of Christian service and leadership.<sup>59</sup>

We are to give in sincerity, not to make a show of our good deeds, but from pity and love to the suffering ones. Sincerity of purpose, real kindness of heart, is the motive that Heaven values.<sup>60</sup>

## Purpose

On the morrow Moses said to the people, "You have sinned a great sin. And now I will go up to the Lord; perhaps I can make atonement for your sin." So Moses returned to the Lord and said, "Alas, this people have sinned a great sin; they have made for themselves gods of gold. But now, if thou wilt forgive their sin--and if not, blot me, I pray thee, out of thy book which thou hast written." (Exod 32:30-32)

Thus, Moses was truly a servant leader who is redemptive for his people. He was used by God to redeem and liberate Israel out of Egypt. Even so, the ultimate purpose of Christ was redemption of human beings. The aim of Christ was to redeem mankind and He accomplished it through his atoning death. Then, redemption produces liberty and service which are only opposite sides of the same fact.<sup>61</sup>

Christ's service was redemptive and He came to provide freedom for man: "the truth will make you free" (John 8:32).<sup>62</sup> Therefore, the servant leadership is redemptive or liberating in its goal.<sup>63</sup>

### Method

The servant leadership has several methods to perform its purpose.

1. Service. The method of leadership seen in Jesus was service.<sup>64</sup> Christ came to serve and this was His method of leadership. He unselfishly gave His life and that giving culminated in His death on the Cross.<sup>65</sup> The same attitude can be found in the life of Paul who made himself a slave to all in order to save some (1 Cor 9:19).<sup>66</sup> "New Testament leadership is not flashy public relations and platform personality, but humble service to the group."<sup>67</sup> Leaders serve by leading; leaders lead by serving.<sup>68</sup>

2. Modeling. To model a strong spiritual example is a basic job of a church leader.<sup>69</sup> Modeling is the leader's method.<sup>70</sup> That is why Jesus washed His disciples' feet and said:

If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. (John 13:14, 15)

A model of the servant leadership can be also found in Paul's life, especially when he says: "we worked night and day, that we might not burden any of you, while we preached to you the gospel of God" (1 Thess 2:9). Leadership by example sustains trust.<sup>71</sup> Therefore, the Christian leader must set a worthy example for his flock (1 Pet 5:3).<sup>72</sup>

3. Teaching. Christ served through His teaching in word and

deed which consumed the major part of His time. Jesus preached His life and lived His doctrine, so His teaching was authoritative.<sup>73</sup>

And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. (Matt 9:35)

It is very clear that teaching was also one of Paul's method of the servant leadership as follows:

And he lived there two whole years at his own expense, and welcomed all who came to him, preaching the kingdom of God and teaching about the Lord Jesus Christ quite openly and unhindered. (Acts 28:30-31)

4. Healing. Christ also served people in His healing ministry. In fact, healing was one of the main methods which Jesus used to save people.

During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save.<sup>74</sup>

5. Training. Another method of Christ's service was training. Especially, He spent a lot of hours alone with His Twelve disciples in order to secure representatives and witnesses and to lay the foundation of the kingdom of God in their lives.<sup>75</sup> Paul also served in training young workers like Timothy according to Paul's two letters to him.

6. Nurture. "New Testament Church Leadership is Nurture."<sup>76</sup>

But we were gentle among you, like a nurse taking care of her children. (1 Thess 2:7)

And the Lord's servant must not be quarrelsome but kindly to every one, an apt teacher, forbearing, correcting his opponents with gentleness. . . . (2 Tim 2:24-25)

Here, Paul described what nurture really is in the eyeball-to-eyeball relationships that mark leadership responsibility. He talked about the gentleness of a nurse which is an obvious reference to a nursing

mother, not a hired baby-sitter. The word "nurse" is used in the Old Testament for describing Jehovah's care of Israel.<sup>77</sup>

7. New Testament leadership does not use the method of political power-play, authoritarian attitude, and cultic control.<sup>78</sup>

#### Role

There are some roles of the servant leadership.

1. To serve. According to Jesus' teachings regarding the role of a Christian leader as minister, to serve is basic to life-giving leadership.<sup>79</sup>

2. To heal. "Servant-leaders are healers in the sense of making whole by helping others to a larger and nobler vision and purpose than they would be likely to attain for themselves."<sup>80</sup> They help others to become healthier, wiser, freer, more autonomous and more likely themselves to be servants.<sup>81</sup>

3. To suffer. It is very true that any leader sometimes suffers because they are leaders, how much more so for servant leaders.

Suffering was the heart of Christ's therapy for us: the Shepherd Leadership Style. Suffering is the heart of our pastoral therapy with others. To lead is to suffer; to submit is to suffer: to be a Christian is to suffer.<sup>82</sup>

4. To create a climate. It is basically one of the main jobs for a church leader to create a climate where each person can do his best work.<sup>83</sup>

#### Form

There are three forms of servanthood--Apostle, Shepherd, Priest--when we see Jesus as the Servant. Christian ministry is sent

into the world, cares for the world, prays for the world.<sup>84</sup> Thus, it can be said that servant leaders take these three forms.

1. The Apostle: sent into the world. Jesus said, "As thou didst send me into the world, so I have sent them into the world" (John 17:18).

2. The Shepherd: caring for the world. Jesus is the good Shepherd and He expects servant leaders to be good shepherds.

I am the good shepherd. The good shepherd lays down his life for the sheep. (John 10:11)

Jesus repeated to say Peter as follows: "Feed my lambs. . . . Tend my sheep. . . . Feed my sheep" (John 21:15-19). Paul spoke to the Ephesian elders as follows: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord which he obtained with his own blood" (Acts 20:28).

Just as the divine shepherd revealed himself in his Servant, the Shepherd-Christ, so he will continue to make himself known in us, his Servant-people, the shepherding community.<sup>85</sup>

3. The Priest: praying for the world. Jesus, the High Priest (Heb 4:14), personified a life of prayer.<sup>86</sup>

And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed. (Mark 1:35)

"Prayer always begins as priestly self-offering."<sup>87</sup> As His servant-people He calls us to participate in Christ's priestly ministry, an essential aspect of our servanthood.<sup>88</sup>

#### Criterion of Greatness

Jesus wanted His disciples to understand that "it is loving service, true humility, which constitutes real greatness."<sup>89</sup> Jesus taught that worldly conceptions of greatness and leadership cannot be

carried over into His spiritual kingdom. The heavenly criterion of greatness and the real preparation for leadership is not the number of one's servants, but the number whom one serves.<sup>90</sup> "True greatness, true leadership is achieved in selfless service to others."<sup>91</sup>

#### Attitude

There are several characteristics of attitude regarding the servant leadership.

1. Servant first. The servant leader is servant first, so it begins with the natural feeling that one desires to serve, to serve first.<sup>92</sup> Consequently, the servant leader must constantly ask: How can I use myself to serve best?<sup>93</sup>

2. Disinterested in gain. "The spiritual leader must be disinterested in gain in his service."<sup>94</sup>

Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, (1 Pet 5:2)

3. Not dictatorial. "The Christian leader must not be dictatorial."<sup>95</sup> "Without the power to coerce behavior, servants must seek the free choice of the ones being led."<sup>96</sup>

not as domineering over those in your charge but being examples to the flock. (1 Pet 5:3)

4. Humility. The Christian leader should be clothed with humility.

. . . Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud, but gives grace to the humble." (1 Pet 5:5)

The word clothed occurs only here and refers to the white garment or apron worn by a slave. The leader is to don the slave's apron.<sup>97</sup>

5. Sacrificial. The spiritual leader will choose the hidden pathway of sacrificial service and the approval of the Lord rather

than the flamboyant assignment and the adulation of the unspiritual crowd (cf. John 3:30).<sup>98</sup>

6. Open. Since servant leaders are fully human, they are closer to the ground. Namely, they hear, see, and know things; and their intuitive insight is exceptional.<sup>99</sup> It can be said that they are open to their people.

7. Courageous. Servant leaders are different from other leaders of goodwill because they act on according to their belief.<sup>100</sup> They may sometimes stand alone without the support of their culture.<sup>101</sup> Therefore, it is necessary for them to be courageous on behalf of their faith.

Fight the good fight of the faith; take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses. (1 Tim 6:12)

### Applications of Servant Leadership

#### Style of Servant Leadership

Although there are several ways to classify styles of leadership, this author prefers the four basic leadership styles as follows: autocratic, authoritative, democratic, and laissez-faire style. The autocratic style means that the leader holds a total control, and determines goals and policies. The leader of authoritative style holds a strong control and takes responsibility until others can assume it. According to the democratic style, the leader holds a shared control and shares leadership responsibility. The laissez-faire style means that the leader holds minimal control, and does not seem to care.<sup>102</sup> It is said that "ideally a leader should have different styles."<sup>103</sup> In other words, the leader needs



to use different leadership styles according to characteristics of people, situation, and his own personality.

On the other hand, what is the difference or similarity between the servant leadership style and the four above mentioned leadership styles? The autocratic style is totally opposite to the idea of servanthood. The authoritative style, as a whole, is also against the servant style. Since the servant style has the definite principles to help others, it cannot be the laissez-faire style which does not have those. Out of the four styles, the democratic style seems to be close to the servant style. Because, the democratic leader does not control others. In a sense, a servant leader can be a democratic leader. Additionally, since the servant leadership respects freedom of people, it may be considered as the free rein style, but never autocratic. It is people oriented rather than task oriented. The servant leader will have an interactive relationship with people. Thus, the servant leadership can partially mingle with a few other different leadership styles. In other words, there are some similarities between the servant leadership and others.

To the contrary, the servant leadership is different from other leadership styles. It is different from even the democratic leadership. Because, the servant leadership has some principles which cannot be found in the democratic leadership. For example, the purpose of servant leadership is the redemption of people. Its methods are focussed on the servanthood which is originated from the Bible. Its forms come from Jesus Christ. Therefore, the servant style is more religious rather than political. It is the Christ-like style. Although the servant leadership is the Christian style, this

author believes that it can be applied to anytime and anywhere in the world. Because, the essence of it is to serve people.

#### Pastor as Servant Leader

In general, it is said that there are six roles of the pastor as follows: organizer/administrator, preacher/leader of worship, evangelism, teacher/trainer, nurture, person/minister.<sup>104</sup> This author will examine how the servant leadership can be applied to these roles of the pastor.

1. Organizer/Administrator. Frankly speaking, it is quite difficult to say that an organizer or an administrator is a servant leader according to the general picture of the servant leadership. On the other hand, there is a clear reference to "administrators" in 1 Cor 12:28. Paul, as a servant leader, mentions here that God has appointed administrators in the church. Therefore, an administrator can surely be a servant leader in accordance with the principles of the servant leadership. Love should be the motivation for this role.

2. Preacher/Leader of Worship. One of the main works for Jesus on the earth was preaching (Matt 4:23). Paul was described as an outstanding preacher in the New Testament (cf. Acts 26:28). All servants of the Lord should make their efforts to worship Him with their people. Worship to God, the Creator, is the basic factor which makes Christians recognize their office as servants to Him. Thus, the preacher or the leader of worship can be the servant leader through preaching or leading worship. Modeling is an indispensable method for him.

3. Evangelism. Jesus Christ, the servant of God, and Paul, a servant of Jesus Christ, are successful evangelists. One of

Christ's gifts to Christians is evangelism. As administrators are appointed by Christ, even so evangelists are assigned for building up the body of Christ (Eph 4:11-12). Then, there is no reason that servant leadership cannot be applied to evangelism. Evangelists should not forget the purpose of their works, redemption of human beings.

4. Teacher/Trainer. As mentioned before in this paper, both teaching and training are important methods of the servant leadership, which were used by both Jesus and Paul. It is necessary for a teacher or a trainer to live according to what he teaches or trains in word and deed.

5. Nurture. Nurture is also one of the methods of the servant leadership. The servant leader will surely serve people through various nurturing programs of the church.

6. Person/Minister. It seems that the pastor as a person or a minister needs to know all elements of the principles of the servant leadership. Especially, he had better remember roles, forms, criteria of greatness, and attitudes of the servant leadership.

Thus, it is so explicit that the servant leadership can be totally applied to all roles of the pastor. In other words, the pastor can use various principles of the servant leadership according to his different roles. Then, he will truly become a servant leader.

## CONCLUSION

Through working for this paper, the author was convinced that he should use the servant leadership style from now on in his ministry. Because, he has found some peculiar facts of the servant leader as follows:

1. The servant leadership is the only leadership style that is completely supported by both the Old and New Testament. Its concept is firmly based on Jesus Christ who is described as the Servant of the Lord in Scripture.

2. Servant leaders, who practice principles of the servant leadership, will surely be welcomed by today's churches. Because, it is said that "In time like these the children, youth, and adults who frequent our churches need loving and loyal servants of God to work with them."<sup>105</sup> Although there are several leadership styles which will work according to different situations, the author believes that the servant style is the best of all to motivate church volunteers who seek participation or involvement.

3. It is true that the servant leadership is the Christian style. Its service is "rooted in Christ's love in taking the form of a servant."<sup>106</sup> But, non-Christians are also looking for such a selfless love in their leaders. People usually do not like to be controlled and to be used for benefits of their leaders. Therefore, the servant leadership must be willingly accepted by other religious people or any cultures in the world.

## FOOTNOTES

<sup>1</sup>John Naisbitt, Megatrends (New York: Warner Books, 1982), pp. 97, 159, 189.

<sup>2</sup>Edgar M. Grider, Can I Make It One More Year? (Atlanta: John Knox Press, 1973), p. 90.

<sup>3</sup>Ibid.

<sup>4</sup>Francis Brown, S. R. Driver, and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: The Clarendon Press, 1907), p. 713.

<sup>5</sup>Colin Brown, ed., The New International Dictionary of New Testament Theology, 3 vols. (Grand Rapids, Michigan: Zondervan Publishing House, 1986), 3:593.

<sup>6</sup>Ibid.

<sup>7</sup>Lawrence O. Richards and Clyde Hoeldtke, A Theology of Church Leadership (Grand Rapids, Michigan: Zondervan Publishing House, 1980), p. 103.

<sup>8</sup>H. D. M. Spence and Joseph S. Exell, eds., The Pulpit Commentary, 23 vols. (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1977), 10:155.

<sup>9</sup>Richards and Hoeldtke, p. 103.

<sup>10</sup>Brown, ed., 3:594.

<sup>11</sup>Ibid., 3:595.

<sup>12</sup>Richards and Hoeldtk, p. 103.

<sup>13</sup>Ibid.

<sup>14</sup>Francis D. Nichol, ed., The Seventh-day Adventist Bible Commentary, 7 vols. (Washington, D.C.: Review and Herald Pub. Assn., 1976), 4:255.

<sup>15</sup>Richards and Hoeldtke, p. 104.

<sup>16</sup>Ibid., p. 105.

<sup>17</sup>Brown, ed., 3:593.

<sup>18</sup>Ibid., 3:592.

<sup>19</sup>Ibid., 3:593.

<sup>20</sup>Gerhard Kittel, ed., Theological Dictionary of the New Testament, 10 vols. (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1964), 2:261.

<sup>21</sup>George V. Wigram and Ralph D. Winter, The Word Study Concordance (Wheaton, Illinois: Tyndale House Publishers, 1972), p. 163.

- <sup>22</sup>Brown, ed., 3:595. <sup>23</sup>Ibid.
- <sup>24</sup>Kittel, ed., 2:261.
- <sup>25</sup>Eugene H. Maly, ed., The Priest and Sacred Scripture (Washington, D.C.: United States Catholic Conference, 1972), pp. 6, 7.
- <sup>26</sup>Maly, ed., p. 7.
- <sup>27</sup>Michael Green, Called to Serve (Philadelphia: The Westminster Press, 1964), pp. 12, 13.
- <sup>28</sup>Ronald E. Osborn, In Christ's Place (St. Louis, Missouri: The Bethany Press, 1967), pp. 29, 30.
- <sup>29</sup>Green, p. 13 <sup>30</sup>Ibid., p. 11.
- <sup>31</sup>Ellen G. White, The Desire of Ages (Mountain View, California: Pacific Press Pub. Assn., 1953), p. 644.
- <sup>32</sup>Kittel, ed., 2:277. <sup>33</sup>Green, pp. 11, 12.
- <sup>34</sup>Ibid., p. 12.
- <sup>35</sup>D. T. Niles, The Preacher's Calling to Be Servant (New York: Harper & Brothers Publishers, 1959), p. 46.
- <sup>36</sup>Green, p. 12. <sup>37</sup>Ibid., p. 14.
- <sup>38</sup>Niles, p. 44. <sup>39</sup>Kittel, ed., 2:276.
- <sup>40</sup>Ibid., 2:276, 277. <sup>41</sup>Brown, ed., 3:596.
- <sup>42</sup>Osborn, p. 46. <sup>43</sup>Ibid., p. 47.
- <sup>44</sup>Leon Morris, Ministers of God (London: Inter-Varsity Fellowship, 1964), p. 36.
- <sup>45</sup>Green, p. 15. <sup>46</sup>Kittel, ed., 2:276.
- <sup>47</sup>Niles, pp. 53, 54.
- <sup>48</sup>Derek Prime, A Christian's Guide to Leadership (Chicago: Moody Press, 1966), p. 19.
- <sup>49</sup>Ibid., p. 20.
- <sup>50</sup>Robert K. Greenleaf, Servant Leadership (New York: Paulist Press, 1977), p. 7.
- <sup>51</sup>Ted W. Engstrom, The Making of a Christian Leader (Grand Rapids, Michigan: Zondervan Publishing House, 1976), p. v.



- <sup>85</sup>Ibid., p. 123.                      <sup>86</sup>Ibid., p. 149.  
<sup>87</sup>Ibid., p. 150.                      <sup>88</sup>Ibid., p. 154.  
<sup>89</sup>White, The Desire of Ages, p. 644.  
<sup>90</sup>Sanders, p. 13.                      <sup>91</sup>Engstrom, p. 39.  
<sup>92</sup>Greenleaf, p. 13.                      <sup>93</sup>Ibid., p. 19.  
<sup>94</sup>Sanders, p. 40.                      <sup>95</sup>Ibid., p. 41.  
<sup>96</sup>Richards and Hoeldtke, p. 107.  
<sup>97</sup>Sanders, p. 41.                      <sup>98</sup>Ibid., p. 57.  
<sup>99</sup>Greenleaf, p. 42.                      <sup>100</sup>Ibid., p. 329.  
<sup>101</sup>Ibid., p. 330.  
<sup>102</sup>Roberta Hestenes, Using the Bible in Groups  
(Philadelphia: The Westminster Press, 1983), p. 41.  
<sup>103</sup>Engstrom, p. 79.  
<sup>104</sup>Benjamin Schoun, "CHMN727 Leadership in Church  
Organizations" (Syllabus Part 1, Andrews University, 1986), p. 27.  
<sup>105</sup>Aultman, p. 104.                      <sup>106</sup>Brown, ed., 3:597.



APPENDIX G

CHINESE AND JAPANESE TRANSCRIPTION OF JAPANESE  
NAMES AND TITLES FREQUENTLY USED  
IN THE PROJECT

|                             |            |                                       |
|-----------------------------|------------|---------------------------------------|
| <u>Adventist Life</u>       | アドベンチストライフ | The Union paper of SDAs               |
| Akagiyama Gakuen            | 赤城山学園      | A self-supporting school in Gunma-ken |
| Akie Shimotsumagari         | 下津曲あきえ     | An SDA colporteur                     |
| Akira Yamaji                | 山地明        | An SDA worker                         |
| Amagi Sanso                 | 天城山荘       | A hotel in Shizuoka-ken               |
| Amanuma                     | 天沼         | A place in Suginami-ku                |
| Amanuma Gakuin              | 天沼学院       | An SDA school located in Amanuma      |
| <u>Arano wo Hiraku Mito</u> | 荒野を拓く人     | Pioneer of the field                  |
| Chian Iji Ho                | 治安維持法      | See definition on p. 16.              |
| Chiba-ken                   | 千葉県        | A prefecture near Tokyo               |
| Chiba-shi                   | 千葉市        | A city in Chiba-ken                   |
| Chubu                       | 中部         | The central area of Honshu            |
| Daiwa-cho                   | 大和町        | A town in Hiroshima-ken               |
| Eiji Shibata                | 柴田栄治       | An SDA worker                         |
| Eiyu Minami                 | 南栄祐        | An SDA worker                         |
| Fukuinsha                   | 福音社        | Japan Publishing House                |
| Fukuoka                     | 福岡         | See figure 1 on p. 23.                |
| Fukushima                   | 福島         | A prefecture or a city in Tohoku      |
| Fumihiro Atari              | 当文弘        | An SDA worker                         |
| Fusako Ishibashi            | 石橋婦佐子      | An SDA laywoman                       |
| Genji Hirokawa              | 広川愿二       | An SDA layman                         |
| Gunma-ken                   | 群馬県        | A prefecture near Tokyo               |
| Hakodate                    | 函館         | A city in Hokkaido                    |
| Hakone                      | 箱根         | A national park near Tokyo            |
| Hakone Gora Hotel           | 箱根強羅ホテル    | A hotel in Hakone                     |

|                         |        |                                  |
|-------------------------|--------|----------------------------------|
| Harajuku                | 原宿     | A place in Tokyo                 |
| Haruichi Yamamoto       | 山本治一   | An SDA worker                    |
| Hide Kuniya             | 国谷秀    | An SDA worker                    |
| Hidesada Yanami         | 八浪英貞   | An SDA worker                    |
| Hideyoshi Toyotomi      | 豊臣秀吉   | An emperor                       |
| Himeji                  | 姫路     | A city near Kobe                 |
| Hirohito                | 裕仁     | The name of the present emperor  |
| Hiroshi Imura           | 井村宏    | An SDA worker                    |
| Hiroshi Shibata         | 柴田洸    | An SDA worker                    |
| Hiroshima               | 広島     | See figure 1.                    |
| Hiroshima Saniku Gakuin | 広島三育学院 | Hiroshima Academy                |
| Hisao Seki              | 関久男    | An SDA layman                    |
| Hisashi Yasukochi       | 安河内寿   | An SDA worker                    |
| Hokkaido                | 北海道    | See figure 1.                    |
| Honshu                  | 本州     | See figure 1.                    |
| Hyogo-ken               | 兵庫県    | A prefecture near Osaka          |
| Ibaragi-ken             | 茨城県    | A prefecture near Tokyo          |
| <u>Jicho</u>            | 時兆     | Signs of the Times               |
| Joji Henmi              | 辺見護治   | An SDA medical doctor            |
| Kagoshima               | 鹿児島    | A prefecture or a city in Kyushu |
| Kamenokoyama            | 亀甲山    | A place in Kamikawai-cho         |
| kami                    | 神      | god                              |
| Kamikawai-cho           | 上川井町   | A town in Yokohama               |
| Kanagawa-ken            | 神奈川県   | A prefecture near Tokyo          |
| Kansai                  | 関西     | Osaka-Kyoto area                 |
| Kanto                   | 関東     | Tokyo area                       |

|                    |       |                                     |
|--------------------|-------|-------------------------------------|
| Karafuto           | 樺太    | Sakhalin                            |
| Katsuhiko Nishiura | 西浦捷裕  | An SDA worker                       |
| Kazuyoshi Kuniya   | 国谷和義  | An SDA worker                       |
| Kenji Soneda       | 曾根田健二 | An SDA worker                       |
| Kensaku Yasui      | 安居聖作  | An SDA worker                       |
| Kisarazu-shi       | 木更津市  | A city in Chiba-ken                 |
| Kitaura-mura       | 北浦村   | A village in Ibaragi-ken            |
| Kiyoshi Fujita     | 藤田潔   | An SDA worker                       |
| Kobe               | 神戸    | See figure 1.                       |
| Koei Aka           | 阿嘉宏英  | An SDA worker                       |
| Koganei-shi        | 小金井市  | A city in Tokyo                     |
| Kujikawa           | 久慈川   | A river in Ibaragi-ken              |
| Kurume-shi         | 久留米市  | A city in Fukuoka-ken               |
| Kushiro-mura       | 釧路村   | A village in Hokkaido               |
| Kyoichi Miyazaki   | 宮崎恭一  | An SDA worker                       |
| Kyoto              | 京都    | See figure 1.                       |
| Kyushu             | 九州    | See figure 1.                       |
| Masao Uruma        | 売間正男  | An SDA worker                       |
| Masukazu Kamoda    | 鴨田増一  | An SDA worker                       |
| Meiji              | 明治    | The name of an emperor              |
| Minoru Hirota      | 廣田実   | An SDA worker                       |
| Minoru Inada       | 稲田実   | An SDA worker                       |
| Mitsuhiko Hayashi  | 林光彦   | An SDA worker                       |
| Nagasaki           | 長崎    | A prefecture or a city<br>in Kyushu |
| Nago               | 名護    | A city in Okinawa-ken               |
| Nagoya             | 名古屋   | See figure 1.                       |
| Naha               | 那覇    | See figure 1.                       |

|                               |          |  |
|-------------------------------|----------|--|
| Naraha                        | 楠葉       | A place in Sodegaura                                       |
| Nihon Saniku Gakuin           | 日本三育学院   | Japan Missionary College                                   |
| Nihon Saniku Jogakuin         | 日本三育女学院  | The SDA school for girls                                   |
| Nishinippon                   | 西日本      | The southern area of Honshu, Shikoku, and Kyushu           |
| Nobuo Nakagawa                | 中川信男     | An SDA worker  |
| Nunobiki                      | 布引       | A place in Kobe-shi  |
| Ogikubo                       | 荻窪       | A place in Tokyo   |
| Okayama-ken                   | 岡山県      | A prefecture in the southern area of Honshu                |
| Okinawa                       | 沖縄       | A prefecture composed of the Ryukyu Islands. See figure 1. |
| Osaka                         | 大阪       | See figure 1.  |
| Otaki-cho                     | 大多喜町     | A town in Chiba-ken  |
| <u>Owari no Fukuin</u>        | 末世之福音    | Gospel for the Last Days                                   |
| Ryukyu                        | 琉球       | See figure 1.  |
| Saburo Arakaki                | 新垣三郎     | An SDA worker  |
| Sagamihara                    | 相模原      | A city near Yokohama                                       |
| Saniku                        | 三育       | Threefold (mind, spirit, and body)                         |
| San-iku Foods                 | 三育フーズ    | The SDA food factory                                       |
| Saniku Gakuin<br>Tankidaigaku | 三育学院短期大学 | Saniku Gakuin Junior College                               |
| Sapporo                       | 札幌       | See figure 1.  |
| <u>Sekaishi no Yoten</u>      | 世界史の要点   | Summary of the world history                               |
| Sendai                        | 仙台       | See figure 1.  |
| Senzo Nagakubo                | 長窪専三     | An SDA worker  |
| Shigenobu Arakaki             | 新垣茂信     | An SDA worker  |

|                           |          |                                    |
|---------------------------|----------|------------------------------------|
| Shigeru Hagiwara          | 萩原滋      | An SLA worker                      |
| Shigeru Tsukayama         | 津嘉山繁     | An SDA worker                      |
| Shikoku                   | 四国       | See figure 1.                      |
| <u>Shimei</u>             | 使命       | Message                            |
| <u>Shimei ni Moete</u>    | 使命に燃えて   | Burning spirit for the message     |
| Shinkansen                | 新幹線      | Bullet train                       |
| Shinsei Kondo             | 近藤新生     | An SDA worker                      |
| Shinto                    | 神道       | Shintoism                          |
| Shirou Kunihiro           | 国平四郎     | An SDA worker                      |
| Shirou Ogura              | 小倉指郎     | An SDA worker                      |
| Shizuoka-ken              | 静岡県      | A prefecture near Tokyo            |
| Shozo Tabuchi             | 田淵昭三     | An SDA worker                      |
| <u>Shu wo Hometataeyo</u> | 主をほめたたえよ | Praise the Lord                    |
| Shuri                     | 首里       | A place in Naha                    |
| Sodegaura                 | 袖ヶ浦      | A town in Chiba-ken                |
| Suginami-ku               | 杉並区      | A ward in Tokyo                    |
| Sumiko Tsukayama          | 津嘉山澄子    | An SDA worker                      |
| Tadaomi Shinmyo           | 新名忠臣     | See vita on p. 749.                |
| Taiwan                    | 台湾       | Formosa                            |
| Takaharu Hayashi          | 林高春      | An SDA medical doctor              |
| Takashi Shiraishi         | 白石尚      | An SDA worker                      |
| Tamagawa (University)     | 玉川(大学)   | A private university in Tokyo      |
| T. H. Okohira             | 大河平輝彦    | A pioneer of the SDA work in Japan |
| Tohoku                    | 東北       | The northern area of Honshu        |
| Tokuo Hatanaka            | 畠中徳男     | An SDA worker                      |

|                     |       |                                     |
|---------------------|-------|-------------------------------------|
| Tokyo               | 東京    | The capital of Japan                |
| Tomakomai-shi       | 苫小牧市  | A city in Hokkaido                  |
| Toshio Yamagata     | 山形俊夫  | An SDA worker                       |
| Tosuke Funada       | 舟田東助  | An SDA worker                       |
| Toyama              | 富山    | A prefecture or a city in Honshu    |
| Tsumoru Kajiyama    | 梶山積   | An SDA worker                       |
| Tsuneyoshi Watanabe | 渡辺恒義  | An SDA worker                       |
| Tsuruji Hasegawa    | 長谷川鶴治 | An SDA worker                       |
| Tsutomu Sensaki     | 千先勉   | An SDA worker                       |
| Yaedake Gakuen      | 八重岳学園 | A self-supporting school in Okinawa |
| Yahei Koseki        | 小関弥平  | An SDA medical doctor               |
| Yasukuni Jinja      | 靖国神社  | See definition on p. 39.            |
| Yokohama            | 横浜    | See figure 1.                       |
| Yonezo Okafuji      | 岡藤米蔵  | An SDA worker                       |
| Yoshiko Yamanaka    | 山中淑子  | An SDA colporteur                   |
| Yoshiyuki Mukai     | 向井嘉行  | An SDA worker                       |
| Yotsuya             | 四谷    | A place in Tokyo                    |
| Yukio Yokomizo      | 横溝幸雄  | An SDA worker                       |
| zaibatsu            | 財閥    | See definition on p. 13.            |

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