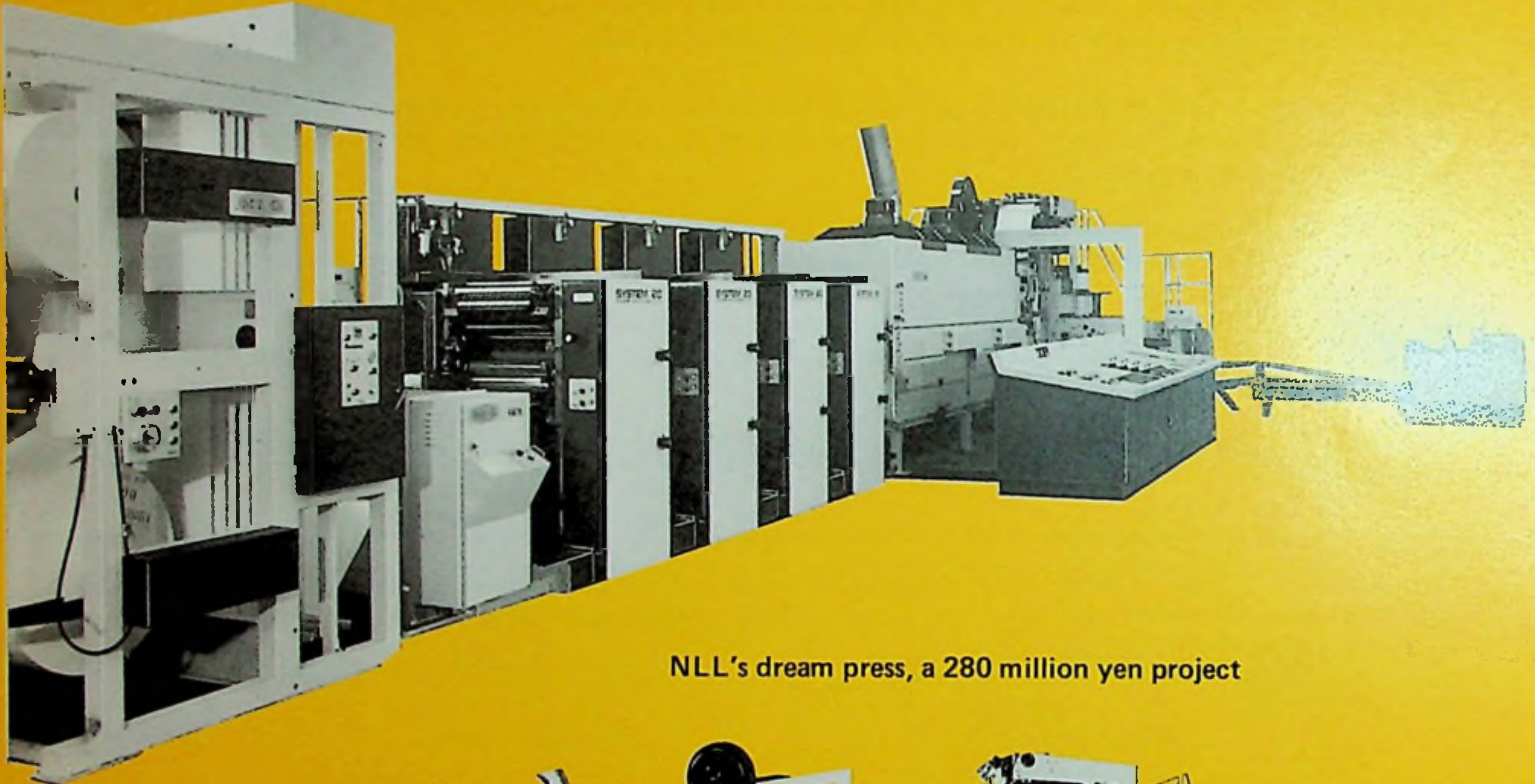


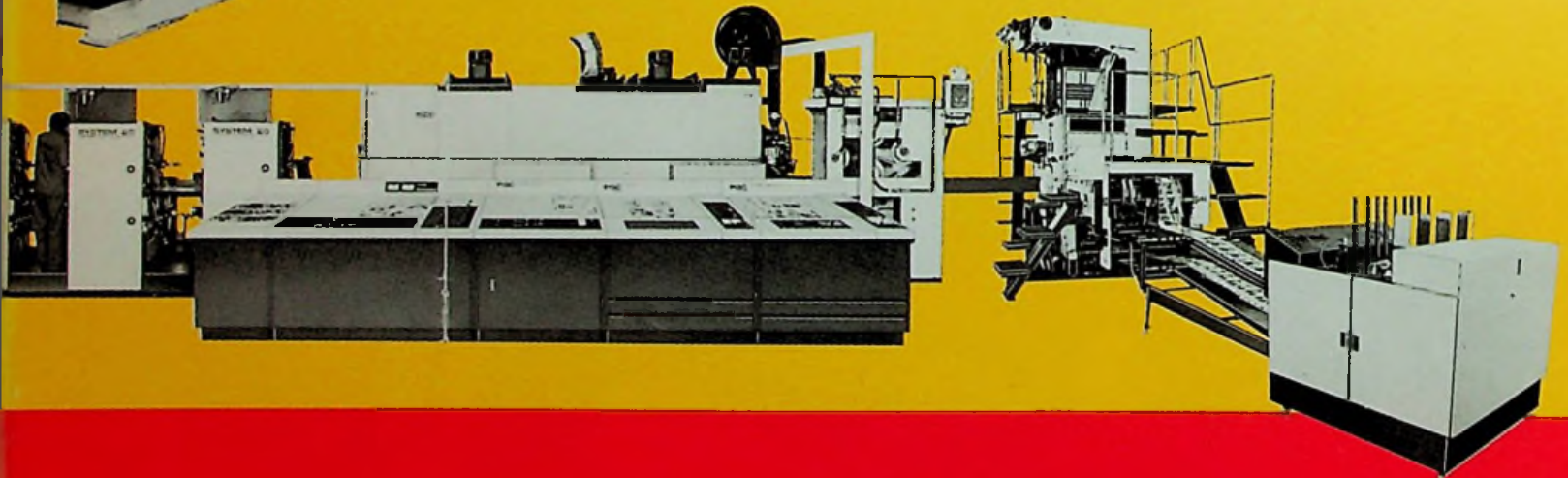
Volume 35, Number 3, 1985

JAPAN HARVEST

The Magazine for Today's Japan Missionary



NLL's dream press, a 280 million yen project



**FEATURE: 35 YEARS OF LITERATURE EVANGELISM
FAMILY GROUPS AND EVANGELISM
GI GOSPEL HOUR REUNION**

The Official Organ of the Japan Evangelical Missionary Association

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(NEW LIFE LEAGUE)

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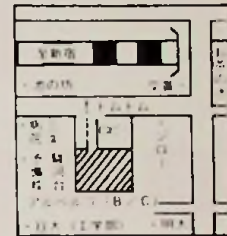
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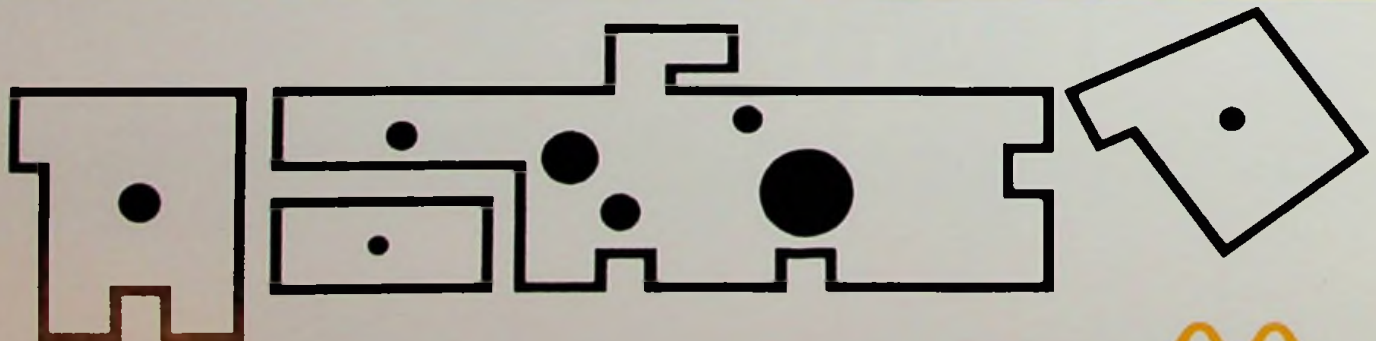
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

1985, Volume 35, Number 3

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a 280 million yen project

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

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

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A Global Vision

Isn't it strange that thirty-five years after entering Houghton College (N.Y.), my most vivid recollections of that freshman year have very little to do with professors or instruction.

There were two forces at work in my formative life, both outside the class room, and they have affected me to this day.

On the wall of the busy hallway that I walked through each day was an intriguing verse from the Psalms: "The fear of the Lord is the beginning of wisdom" (111:10). These words burned deep into my heart; in fact, a philosophy of education was shaped right then and there and the onslaught of humanism, agnosticism and pragmatic materialism that I was confronted with in graduate schools could not shake my faith.

The second source of inspiration was the motto of the village church. It was a quote by John Wesley: "The World is My Parish." At that time it struck me as a sentence strangely out of place in this small, tranquil community along the Genesee River. But as I glanced at the words Sunday after Sunday, something wonderful happened – I was delivered from the shackles of the narrow, insular mentality of the land of my upbringing, of the provincialism that had been binding me. It was with joy that I came to understand more fully that the mission field was not some distant place to which I would go at some future date, but the mission field was right here and now. The starting point was Up-state New York! And so began a weekend ministry that took me to prisons, homes for senior citizens, hospitals, churches, etc. In fact, this new outlook on life made it possible to accept a call to pastor the downtown Chicago Japanese church for two years – a marvelous preparation for life-time service in Japan!

This past summer I was back in the States for a brief furlough. I was pleasantly surprised by a new trend in missions and denominations. There is an awakening to the fact that America offers unique opportunities to reach people of many lands. "The mission field has come to our doorsteps," one church leader said to me. How true. Think of the influx of immigrants, of the hundreds of thousands of international students, of home stay programs, of the expanding tourism trade, of the great number of foreign business men and their families – what a mission field!

The Billy Graham Evangelistic Crusades, too, have taken on a new format as minority groups are urged to attend and as the message is simultaneously interpreted. It was my privilege to serve on the staff of the Billy Graham Southern California Crusade. At the huge Anaheim Stadium the services were interpreted each night into fourteen languages, including Japanese. A thousand seats in the stadium were reserved for those who spoke only Japanese. What a joy it was to interpret for them and what a thrill it was to see many come forward to accept Jesus Christ each night. A special effort had been made to provide counseling and literature in Japanese. What marvelous ten days of sowing and reaping!

When Frederick Fransen, founder of several missions including TEAM, visited Japan, he left an indelible impression on the believers here. They saw this giant of the faith close the day in prayer and as he knelt, his hands clasped a small globe. His was a global vision!

As you labor for Christ in Japan, perhaps in a remote corner where progress is slow, do not despair. You are part of God's world-wide strategy, you belong to God's mighty army – "And He must win the battle."

Siegfried Buss

Reaching the

Eyes and Ears



Verner K. Strom

We are living in the mass media era, the audio visual age. Our eyes and our ears are bombarded with sights and sounds. Nowhere in the world is this more true than it is in Japan.

I salute the organizations in Japan that are engaged in audio visual and literature ministry. They are making an increasingly significant impact for evangelism in Japan.

In the early postwar years most of the literature and audio visual ministries were sponsored by missions and/or missionaries. The material used was mostly translated and adapted from the west. In a recent "Pulse," published by the Evangelical Missions Information Service, an article, "Asia's Christian Communicators Battle Influence of the West," was included. It dealt with the need to encourage indigenous production of audio-visual/literature material using indigenous techniques of communication. Interestingly, Japan was not specifically mentioned as a problem area.

However, in appreciating what has been accomplished, it is important not to miss the impact of this emphasis. Some material is trans-cultural and fits well into any society, e.g. animation films, films set in a holy land setting, biblical and doctrinal material, etc. I am not considering here the problem of contextualizing theology.

I have just viewed a film series produced in the United States, dealing with matters of personal Christian living. I am sure it will have a ministry in Japan, but I wish that a similar indigenous production was available. I have noticed recently that family problems in the Japanese society are beginning to surface. These problems need to be confronted by competent nationals. The answers can be shared with a wider audience through the audio-visual/literature media. Answers to relevant issues on Christian living from an indigenous perspective are needed.

What can we as missionaries do to help this situation? I suggest that we continue to support the present efforts at reaching both the eyes and the ears of the Japanese. These existing audio-visual/literature ministries will no doubt be the ones that provide the vehicle for accelerated national involvement. I suggest further that we encourage potential Japanese authors and producers to be creatively involved in both the written word and the visual presentation. Projects already working in this field need our encouragement.

JEMA

President's

Page

35 years of CLC

PETER HORNE

Just 35 years ago, in the Fall of 1950, a thin young Englishman, Ray Oram, stepped off the boat in Yokohama. The work of CLC in Japan was born. In that difficult post-war period, a survey revealed that there were only 25 evangelical books in print in Japanese, including the Scriptures—hardly an ideal situation to open a bookstore! In fact, the first sales were almost all imported books from England and the U.S. These were in demand by the still large servicemen's population, but it soon became clear that the Japanese pastors and students were even more hungry for these Christian books, even though they were done in a foreign language.

A nation of readers. Then as now Japan held a good claim to that title, as on trains and buses, everywhere, people seemed to be reading. What an opportunity to introduce them to the Word made Flesh! Thanks to the good work of Word of Life Press and others in publishing, the range of Christian titles soon began to expand, and in 1952, we were able to open our first 'proper' bookstore in Sendai, followed by Kyoto in 1953. Business was slow in those days, but the Word was getting out. We were laying the foundations for the ministry God planned for us. In addition to the sales, a number of seekers always seem to be drawn to a Christian bookstore, and over the years it has been our workers' privilege to link thousands with churches and to lead a number to the Lord.

A big step forward for the work was the move into the Ochanomizu Student Christian Center in 1955. Originally two publishing companies bid for that land which the Lord gave miraculously to "Sensei" Irene Webster-Smith. In gratitude to God she vowed to have a Christian bookstore at the front of the property. Many of the thousands of students who pass by every day come in to buy their first Bible or other piece of Christian literature. Ochanomizu has always been at the hub of our ministry.

It is our policy to seek stores on street level locations with plenty of pedestrian traffic even though that means paying high rents. The Lord has given us strategic locations as the chain has expanded — to Hiroshima (1956), Okayama (1960), Kumamoto (1963), Nagoya (1967), Kanazawa (1974), and more recently Shinjuku, Niiza and Akita. Somehow it is easier for a first-timer to Christianity to go into a bookstore rather than a church. We even get people ringing up because our name is listed under "Christian" in the telephone directory!

Our burden is not just for those who come to our bookstores, but for the greater number who don't. In the early days, books were taken door-to-door or consignments were placed in department stores. Today the key method of multiplying distribution is through our bookmobiles. The vision was born in the 60's when a mission-

ary family drove from Tokyo to Hokkaido and was impressed by the thousands of towns and villages where Christian literature could not be seen. Today each of our centers has a bookmobile reaching out for a 100 miles carrying a large range of titles, making a Christian "bookstore" accessible to 1000's more. Pray for these drivers who, jointly, compass over 200,000 miles a year, the equivalent of eight times 'round the world!

Even more important than our shops and vehicles are our workers. In the early days the work was dependent on missionary personnel but this is a severe handicap when dozens of new titles in Japanese must be read every month! Gradually the Lord has given us mature Japanese families to run each center, including several who served in the pastorate. Their commitment to Christ and to literature is no less than the missionary's. Presently there is one foreigner on our board, and, although a certain amount of cross-cultural input is helpful in an international mission like ours, we confidently look forward to the day when leadership is in national hands. Not that Japanese will always do things the way a missionary would..., but that is not a bad thing.

One of the effects of increased Japanese leadership has been a streamlining of the business side of the work. The contrast between the early shops and those of today is striking indeed. When we moved into the new

store at Ochanomizu the manager insisted on using the contractor who designed the leading secular bookstores—a testimony to their conviction that nothing but the best is good enough to promote these books and to represent Christ.

The Japanese business flair, combined with spiritual commitment, can be a great tool in the hands of God both in Japan and abroad. We are hopeful that more Japanese will be involved in literature distribution overseas in Asia in the near future. Not only missionaries for medical work and church planting but also for literature ministries could be provided ably by the Japanese Church.

A first step in this direction was the decision to sponsor Mrs. Chieko Saito, a former CLC worker in Sapporo, to help in the CLC International Bookstore in Sao Paulo, Brazil, with a special brief to supply the literature needs of the large Japanese community there. We often prayed that we would become “strong enough to give”, and for ten years we have contributed to her support and sent consignments of Japanese books and Bibles each month. We’ve been privileged to give financial aid to literature programs in many Third World countries. At our 1985 workers’ conference, one of the unanimous goals was to be able to send more CLC Japanese missionaries to developing nations.

But we cannot assume that beautiful and efficient stores, or even good workers at home and overseas, will guarantee the spiritual effectiveness of our ministry. At each store we start the day with prayer for the customers who will come in and for the books they will buy. Though many of the answers to these prayers are unseen by our eyes, every now and then the Lord encourages us with the visible. For example:

* the “Moonie” in Kumamoto who picked up the small booklet, “The Mistakes of the Unification Church”. It never occurred to him that there could be any mistakes in his church. When he started looking up the Bible references and comparing them with Moon’s “divine principle”, it was not long before God stepped into his life and he was converted.

* the girl in Nagoya who dared to buy a little book focusing on the futility of idol worship to give to her uncle, the founder of a new Buddhist sect. The result? He was converted, returned his expensive god-shelf to the maker, and bought another 100 copies of the book for his followers.

* a young lady in Okayama who felt a strange compulsion to come into our store as she was walking by. “I want to find God”, she said. Through the fellowship of our CLC family and the literature they recommended she found Him. Today she works for CLC.

What of the future? We have come a long way in 35 years, from 25 Christian titles to about 5,000; from one inexpe-

rienced young missionary to a team of over 50 competent workers. Has the role of literature in Japan diminished? With over 30,000 new titles pouring off the secular presses every year, I hardly think so. The average Japanese reads ten books every year and the more enquiring minds consume far more. How often has some obscure topic come up in conversation and your Japanese friends seem to have read all about it? However, very few have read about the works of God. We need to see the Lord raise up more Christian writers who have popular appeal but still convey a clear message. We need to see Christians hungry to know God better through the good materials available. We need to see more imaginative methods of marketing for the best Book in the world. The Bible looks forward to a day when, “the Earth shall be filled with the knowledge of the Lord as the waters cover the sea”, and until that day literature has a job to do. I may not be around to see everything that the next 35 years bring but I know it will be exciting.



MORE THAN PRINTERS THE NEW LIFE LEAGUE STORY

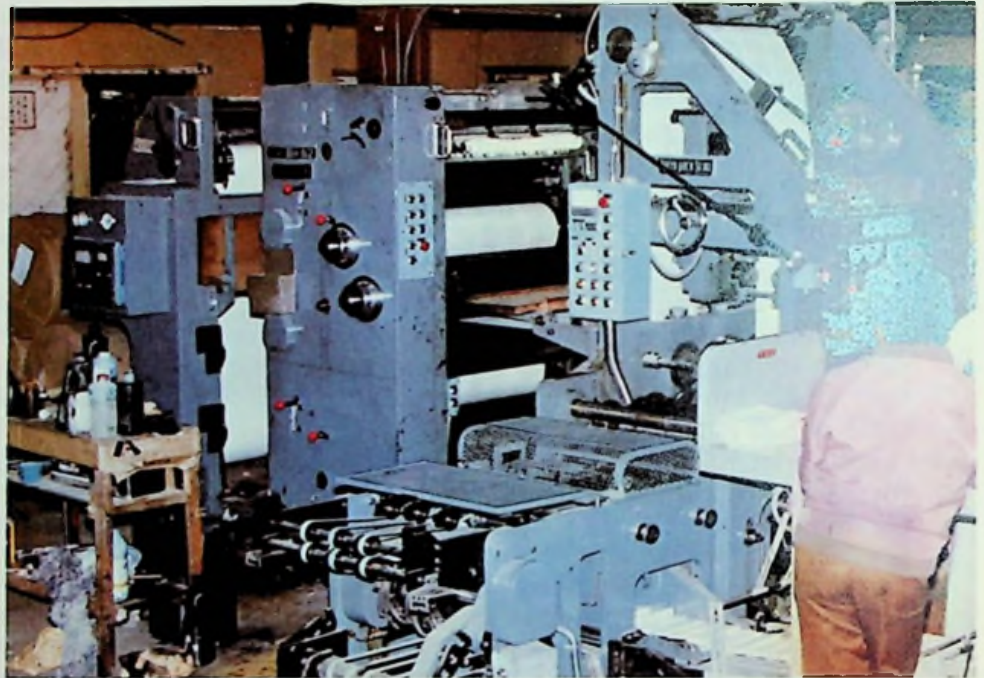
“Serving those who serve”, has been the motto of New Life League (Shinsei Undo) since Dr. Fred Jarvis started it in 1956. After printing and literature work became the main task in 1960, NLL’s goal has been to distribute gospel literature – as much as possible as cheaply as possible to as many as possible.

The start of this evangelical, interdenominational, international work was not impressive. An old press, a little knowledge about printing, and empty, willing hands were just about all there was except for faith in God and a vision. Accompanying that was prayer and hard work. God-directed milestones show the results:

1960 – NLL purchased 1.5 acres of land in Niiza and moved. Under the leadership of Arnfinn and Hildur Andaas new buildings went up and equipment was added. Cliff and Eretta Reimer joined the staff in 1961 along with many Japanese co-workers. Tracts went out by the millions.

1969-70 – NLL was asked to produce 1 million Gospels of John for Osaka’s World Expo. In spite of seemingly insurmountable difficulties with personnel and equipment, the gospels were delivered, showing the Lord’s victory over the opposition.

1972 – A new building was erected, increasing space to 1390 m², a new web press was installed and other equipment was upgraded. New workers joined NLL.



The Bible press installed in 1979 turns out 480,000 pages an hour.



Some literature produced by NLL, including Japanese and Chinese Bibles (middle) and the monthly magazine 'Megumi No Ame' (right)



From the editorial department.



Japanese typesetting is being done on modern equipment.



Designers are busy working on handbills, book-covers etc.



One of the cameras being used in the Lord's service.



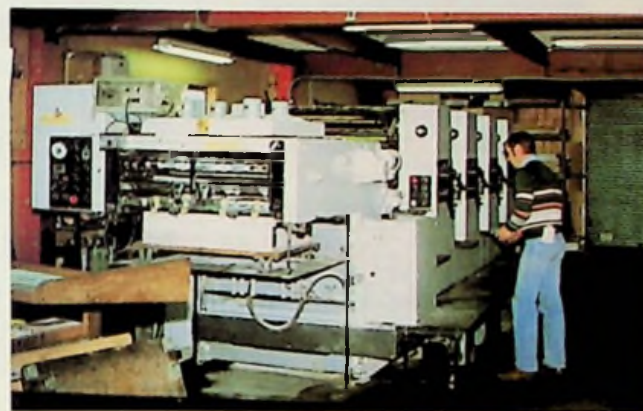
The workers in the film, lay-out section are usually very busy.



Aluminum plates for the 6 presses are burnt on sophisticated equipment.



One of the cutting machines in the book-binding department.



The 4-color Mitsubishi press is often run on two shifts.

1979 — Another specially designed web press was added to print Bibles. NLL produced the first Chinese Bible using the new, simplified script. Since then approximately 1 million Bibles, New Testaments and Scripture portions have left NLL for the People's Republic of China.

While these events have been taking place in Japan, New Life League extended its vision to other Asian countries. Work was begun in Hong Kong in 1978. It today serves as a distribution point. NLL made arrangements which resulted in gospel materials going out to 50 different nations. NLL missionary Yoshiaki Hirayama is a key man for this work. The task in Hong Kong takes on new significance with future PRC control around the 1997 corner.

With eyes on India's 700 million people, NLL gathered an international team to establish work in Sri Lanka. The presses

have just started running this fall. Developments in computerized typesetting have made it possible to use Sinhala, one Sri Lankan language. NLL specialists will now develop programs for languages used in India. Materials are planned for Sri Lanka where books are expensive except for abundant, cheap communist literature, subsidized by the Soviet Union. That and the varieties of languages in India represent NLL's latest faith venture.

By God's grace, New Life League is Asia's largest printshop dedicated solely to producing Christian literature. The staff of 60, including 9 nationalities, can turn out 400 tons of gospel literature a year. NLL has printed in more languages than they have been able to keep records of!

In Japan NLL is probably best known for making available free literature. The annual Christmas tract is a million piece project. While efforts are made to

produce large amounts of good quality, inexpensive tools for evangelism, they also print Japanese and Chinese Living Bibles and high quality, 4-color materials. One of the most recent major tasks was Reiji Oyama's GENDAIYAKU SEISHO.

The production of literature is a mechanical, specialized ministry but NLL realizes it is part of a greater spiritual battle. The Word of God speaks and it will accomplish what He pleases. Current director, Roald Lidal, captures the NLL spirit, "We have just begun. The needs and possibilities are great. We ask prayer for wisdom and grace to meet each new challenge." The vision lives.

(Written by HARVEST staff from NLL information)



Of Oaks and Acorns: The WLP Story

In October of 1950, Word of Life Press in Tokyo was only a thought in the mind of God. Today, 35 years later, it comprises fifteen separate enterprises, each ministering to a distinct need in the church of Japan, and each headed by a capable and gifted leader.

These ministries will reach an aggregate total in sales and business activity of more than ¥4,000,000,000 (about US\$17,000,000). They will reach into all parts of Japan and cover almost all aspects of the publishing and video ministries. And they will require a staff of close to 200 dedicated workers (three of them missionaries), turning out more than 2,000,000 pages of Bible-centered literature every working day. From a tiny acorn of faith which God Himself planted many years ago has sprung an oak tree, spreading its branches over the islands of Japan and bringing life and refreshing to many!

When WLP's first stumbling production, Oswald J. Smith's, "The Only Way", was sent to the printers, there were few resources — only a part-time desk in an already crowded kitchen, a part-time missionary, a part-time interpreter, and ¥108,000 in beginning capital. But God had planted a seed of faith, and it began to grow. There soon followed other books, a monthly magazine ("The Gospel for the Millions"), a hymnal ("The Seika"), and a tiny salesroom. Today, these struggling beginnings have grown to more than 1,000 book titles in print, twenty bookstores spanning the country, and thirteen

other ministries covering everything from a weekly newspaper to a fullscale Sunday School curriculum.

The story of George Mueller of Bristol, who cared for 2,000 orphans with no visible resources all entirely in direct dependence on a Living God, became the fertile soil for WLP from its earliest days. As George Mueller prayed for food and lodging for his orphans, so the early prayer at WLP was for *men*, faithful men with vision and commitment, men who could be trusted with a growing ministry. How God abundantly answered that prayer is a major part of the WLP story. How He not only provided the dedicated men and women, but also the material resources required for such a ministry, just when needed year after year, makes up another chapter.

Word of Life Press germinated as a ministry of The Evangelical Alliance Mission (TEAM) and carries on today legally as a part of TEAM. However, from its inception, it was designed as a fully interdenominational ministry, serving all segments of the Body of Christ.

It has always been financially independent (except for its dependence on God alone). WLP has developed a pattern of management probably unique in the annals of the church, drawing its basic philosophy from the Scriptures, its practical approaches from a blend of Japanese and Western management philosophies, and its strength from a growing body of God-called and dedicated Japanese leaders.

A hallmark of the WLP ministries has been an unbending commitment to a crystal clear evangelical position. While exercising charity in nonessentials, WLP owes a large part of its success to the trust and confidence which Christians and church leaders have placed in it over the years, as a faithful custodian of the great truths of the Bible and of vibrant, Holy Spirit-directed Christian living.

"Without the ministries of Word of Life Press," exclaimed an outstanding church leader, "the church of Japan would not be what it is today. WLP has greatly influenced an entire generation of Japanese churches."

Each of the major ministries of Word of Life Press has been set up essentially as though it were a totally free-standing structure, with its own personnel and budget, its own plans and policies. These then are bound together around a common commitment to a central spiritual and doctrinal position, and to common personnel and financial policies. These bonding policies follow more or less the pattern which is widely used with a "group" of companies in Japan.

What are the fifteen divisions which have grown from the seed that was planted in 1950? Roughly in the sequence in which they began, they are:

1. *Word of Life Publications*. Cooperating officially with 17 missions and denominations, this division has published over 1,300 titles with more than 1,000 of these still in print. Each

year another 45-50 new titles are added, and about 150 titles reprinted. Close to half of these titles are written by Japanese authors, headed by a seven-volume Commentary covering the entire Bible and a full-scale New Bible Dictionary, to be published this year as a 35th Anniversary project.

2. *The Gospel for the Millions.* This monthly magazine has grown to become a standard evangelistic tool in Japanese churches, with its strong emphasis on real life stories of conversion and clear Gospel messages. It is estimated that its 25,000 copies and 120 pages are read by more than 90,000 readers monthly.

3. *Every Home Crusade.* Launched in 1953 this ministry, in collaboration with World Literature Crusade, has produced over 130,000,000 pieces of evangelistic literature, most of them distributed by churches throughout Japan as part of their own outreach. More than 360,000 Japanese have responded, and have been immediately referred back to the local churches and enrolled in Bible Correspondence Courses.

4. *Wholesale Division.* Serving all of the publishing divisions of WLP and numerous other publishers as well, the Wholesale Division provides a comprehensive wholesaling service to 70 Christian retail stores throughout Japan, and to about 100 smaller agencies, with annual sales today of ¥900,000,000.

5. *Life Center Bookstore Chain.* Beginning with a tiny outlet in the Shibuya area in Tokyo, Life Center Stores now number twenty, reaching from Hokkaido(3 stores) to Okinawa. As part of WLP's 35th Anniversary expansion plans, new or enlarged stores were opened in Fukuoka, Osaka and Sapporo, and in the Tokyo area in Ikebukuro and Yokohama. Annual sales in this chain of stores have risen to ¥700,000,000.

6. *Japan Bible Publishers.* The New Japanese Bible, when it was released in 1965, became a major milestone in the churches of Japan, with more than 4,000,000 copies (New Testaments or full Bibles) now in circulation. Japan Bible Publishers, which is administered by its own Board of Directors, manages the distribution and promotion of the New Japanese Bible.

7. *The Christian Newspaper.* This weekly publication in regular newspaper format, with its 28 staff members and 15,000 weekly circulation, serves as a bridge of information and inspiration among the varied evangelical churches of Japan. It now publishes two evangelistic supplements, one for adults and one for children, with circulation running to 1,500,000 each day.

8. *Living Bible - Japan.* Following the general pattern of the Living Bible in English, a fresh translation was done by Japanese translators, seeking to make the Scriptures more accessible to the man-in-the-street. Already, more than 1,000,000 copies have been sold, with a nation-wide promotion program on television as a major means of bringing it to the attention of the Japanese people. The New Media Bible (the Gospel of Luke and the Book of Genesis in a fully dramatized video production) was also released recently by this division and is already in wide use throughout Japan.

9. *Seisho Tosho Publishers.* Originally the publishing arm of the Conservative Baptists, this division continues to produce major works for pastors and theological students, especially theological works. About 80 titles are in print in this division.

10. *Japan Sunday School Union.* Specializing in full-scale curriculum materials, JSSU carries with it a history spanning many years and reaching back

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WORD OF LIFE PRESS MINISTRIES

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to roots in pre-war China. In 1978, following the decease of its founder, it was merged with WLP's Christian Education Division and continues with graded curriculum and teacher training materials to serve the needs of the Japanese church.

11. *Ministry to the Blind.* Bringing light to the sightless, the Ministry to the Blind produces the Bible in Braille, as well as two monthly magazines and numerous books and correspondence courses.

12. *International Ministries.* Beginning in 1971, this division was established to assist in the organization and management of Bible translations, and other Christian literature projects, throughout Asia. Already 37 projects in the Living Bible pattern have been launched (now under direct Living Bibles International management), and three in the pattern of the New American Standard Bible (Chinese, Korean and Hindi). Also under this division, Bible stories in

animation for television (104 weekly programs) have been created and aired throughout Japan.

13. *Life Productions.* This ministry handles the designing and production of such things as greeting cards and wall mot-toes, along with the import and sale of English books and records.

14. *Production Department.* Serving each of the other divisions, and providing production facilities and expertise for other organizations as well, the production Department maintains business arrangements with 17 printing companies (WLP's own printing plant was disbanded in 1953), and handles the actual production of materials prepared and distributed by each of the other divisions.

15. *General Affairs Division.* This very essential division handles the accounting, book-keeping and salary records for the other fourteen divisions. In addition, it handles super-

vision and maintenance of the buildings owned and rented by WLP, and its fleet of automobiles, undergirding and supporting all of the other ministries.

Small wonder that, as we observe what God is doing from day to day at WLP and have watched the wonders of God at work over these 35 years, we exclaim, "To God be the glory, Great things He has done!" And what He has begun, starting from that tiny acorn of faith planted many years ago, He will certainly bring to fulfillment and to even greater fruitfulness in days ahead.

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In reading through Remembering the Years, one cannot but be struck by her absolute dedication and her unconditional obedience to the Redeemer Jesus Christ, and one will realize God's own faithfulness to reward His faithful followers.

This is certainly God's providence to publish this book to celebrate her eightieth birthday and fifty-seven years in Japan.

I am happy to introduce her life story and her message in condensed form. Today's chapter deals with Miss McGrath's call to Japan. Future installments will deal with God's work in Japan, War years, post-war service, Miss McGrath's via Dolarosa, etc. May her exemplary life show us anew the path we are to follow in obedient service until the end of our lives.

Paul K. Ariga

Principal

JEB Kansai Bible College

My Call to Japan.

"What shall I render unto the Lord for All His benefits towards me? Thou hast delivered my soul from death, mine eyes from tears and my feet from falling.... Praise ye the Lord." I have often used the above words as I have sought to tell of what the Lord has done for me. Today they are as real to me as they were in my teen years.

The Lord saved me by His grace on January 23rd, 1921 in the Albert Hall in Belfast, Northern Ireland. The spot was very near to the place where I grew up. I had a good start in the Church of Ireland—Anglican. In the church I learned much of the Word of God and it has stood me in good stead throughout my life. As I look back it still amazes me to think how God saved me. One minister described me as "a total orphan"—I

Remembering the Years 1905-1985



VIOLET McGRATH

was one of four girls without father or mother. But God saved me when I was fifteen years old and in April of the same year, 1921, I heard His call for me to go to Japan. I kept this to myself because I thought people would laugh at the idea but like Sarah I can say "God hath made me to laugh." Although the Lord did not speak to me again for over three years, the sense of call, notwithstanding bereavement in the family, remained with me and my confidence was not shaken.

At nineteen years of age, almost it would seem by accident, I heard that a missionary from Japan was to speak in Belfast and, of course, I pricked up my ears. The meeting took place in a Public Hall located some distance from my home and so on a winter night in February, 1925, I set out alone to hear what the missionary had to say about Japan. The speaker was Rev. G. Dempsie of the Japan Rescue Mission. As he spoke, I knew that God was going to take me at my word.

Subsequently, following more meetings the next week, I offered myself for service in Japan. In April, 1925, I was accepted at Emmanuel Bible College as a student; following my time in Birkenhead, England, it was suggested that I take a course in midwifery. This I did in Belfast. In September, 1927, I again applied to J.R.M. This time I

was accepted. The Lord not only supplied the cost of my passage to Japan, but also He supplied all the clothes I would need for the next five years!

I traveled to Japan by sea aboard the *Kashima Maru*. Together with four other missionaries I stepped off the vessel in Kobe on February 13th, 1928. On the next day, as a very young recruit, I arrived in Sendai but I was filled with one wish; it was to do the will of God. For the next four years I was privileged to work in Sendai, at the same time learning the language. From the start I felt at home; I knew that I had 'arrived'. It was lovely to meet the missionaries and the Japanese workers at the railway station and feel one with them.

But I was far from being 'the finished article'. Looking back on the discipline of those years I have every reason to adore the God of Patience as well as being very grateful for the patience of fellow workers, both Japanese and missionary alike. In September 1932, together with others from Sendai, I moved to the new centre of the Mission in Osaka. I felt very 'far from home' there but an even greater discipline lay ahead for me. I left Japan because of the war in December 1940. Through all these times of testing I was led into a knowledge of the Lord which I would have missed had these events not taken place.... Praise Him forever.



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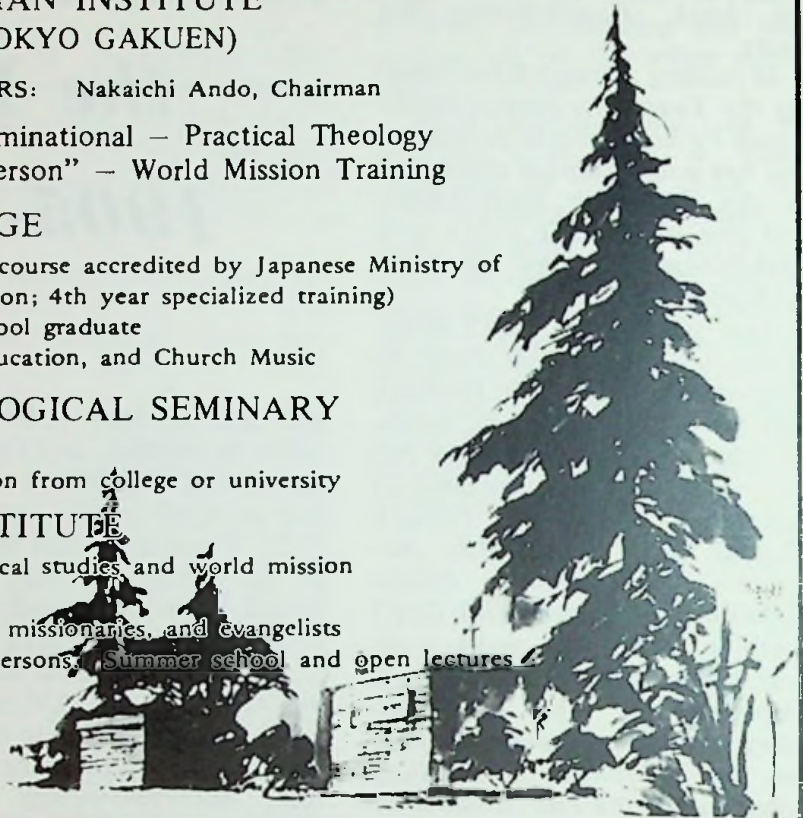
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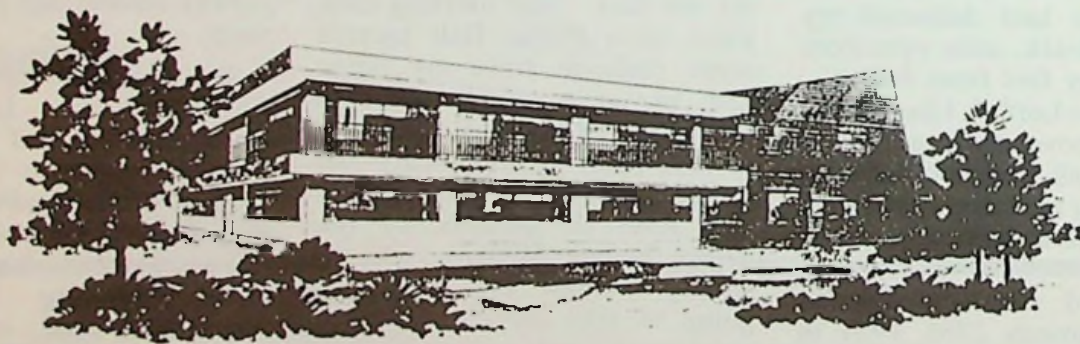
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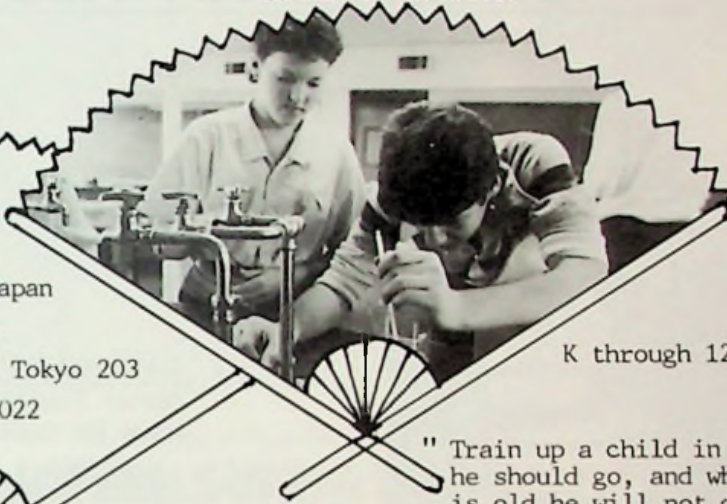
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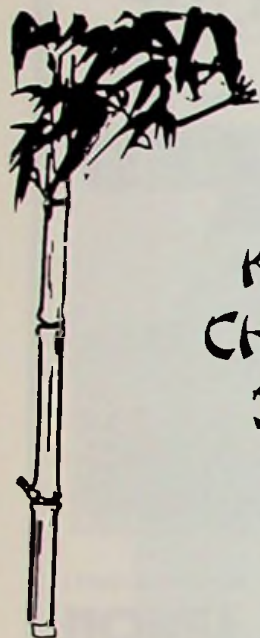
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Family Groups and Evangelization

DONALD McGAVRAN

During these days with you I am emphasizing *the second way* the Church grows. The first way you in Japan know well. ONE BY ONE OUT OF THE FAMILY. But the *second way*—which is commanded by Christ and is necessary for great growth—is not widely practiced in Japan. During our first session I stressed that God requires *both ways*. The Bible illustrates and orders both ways.

Today I stress that the natural sciences of sociology and anthropology show us many cultural and ethnic groupings. The complex structure of human society requires the second way—winning groups of inter-related men and women, winning families and groups of families, winning occupational groups and neighborhoods. Today I shall speak to the topic, "*Mankind Exists as Groups of Families.*"

A. Now let us Look at Natural Groupings in Four Great Nations:

1. Look at the Philippines:

In the Philippines we find many languages—Tagalog, Ilocano, Cebuano, Samarino, English, and on and on. While most Filipinos speak the standard language Tagalog, they "belong" to that group whose home language is their own.

In the Philippines are many occupational groupings—fishing communities, rice farmers, gold miners, forest workers, factory workers, slum dwellers, university communities, merchants and bankers, army officers and soldiers, and many others.

The religious divisions are many. Of them, the principal ones are Roman Catholics, Muslims, Iglesia Ni Cristo members, Adventists, Protestants, Aglipayans, Communists, and Animists.

Each of these groups can best be evangelized *within itself*. If "becoming a Christian" means joining another group—another kind of people—the Church grows slowly. University professors do not join congregations made up of aboriginal tribesmen or slum dwellers. Tagalog speakers will not join congregations worshipping in Cebuano.

In short, mankind in the Philippines exists as a multitude of different natural groupings. Any effective evangelization must recognize these groupings and help the Church to grow along group lines.

2. Look at England:

In England—a modern nation in every sense of the word—there are distinct social classes. Two of these illustrate my argument very well. In Class One are the gentry, the professionals, the scientists, university and school communities, merchants, bankers, and the like. In Class Two are the laborers, the factory workers, dock hands, artisans and coal miners.

Except in country districts, the Church in England consists largely of Class One men and women. The laboring classes are largely not in the Church. As I was driven through East London in December 1982, I was told by men who know that 98 per cent of the laboring men and women

of East London are *not in the Church*. Even the Methodists, who two hundred years ago were largely a Class Two denomination, are *now* largely a Class One Church. In England blue collar men are rare in the Church. The Church of England and most other denominations consist in great part of white collar people.

Could anything illustrate better that all nations have their social classes. Even in the west many of these have not been disciplined. *Each one* needs to be and ought to be disciplined.

3. Look at Russia:

In Russia, the Marxists made every effort to wipe out classes. The old aristocracy and the kulahs were killed by the thousands. But today in Russia natural groupings based on education, residence, occupation, language and political power are quite evident. The old social order has gone, but a new social order has taken its place.

This is particularly noticeable in the great Russian cities. In farming communities, before automobiles were common, mere distance created communities which married very largely within themselves. When men and women from scores of such rural communities moved to THE CITY, those old groupings tend to disappear; but new urban groupings rapidly arise. No man exists as an island. All individuals are necessarily parts of one or more natural groupings. When the old groupings disappear, new groupings—new

ethne—take their place. All are to be discipled.

4. Look at Italy:

In Italy, I had supposed, every one spoke the standard language—Italian. And to a degree, they do. But in many country districts various dialects, various pronunciations, are used in the homes and natural gatherings. In one district a form of *Greek* is the “home language.” Each of these linguistic groups is quite distinct from the other. In addition there are, of course, natural groupings by residence, occupation, education, income and the like.

B. Are There Such Natural Groupings in Japan?

Since I am speaking to Japanese pastors who know their country well, I am going to leave the answer to you. I ask you the following questions:

- Do you have rich and poor in Japan?
- Do you have those whose home language is standard Japanese and those whose home language is the dialect of some prefecture?
- Do you have white collar and blue collar segments of society?
- Do you have urban and rural?
- Are there school and university communities—and Etta neighborhoods?
- Are all classes equally represented in the churches; or are churches made up chiefly of those who are educated enough to cherish a sensei?
- Is it common in Japan for all members of a congregation of fifty to live within 100 meters of the church building? Or do the fifty live at varying distances from the church, up to ten kilometers? Are all fifty members of one community, one natural grouping, or of several?
- Would it seem reasonable and possible to an average

pastor to win an entire “natural grouping” to baptized membership in his church? Does it seem possible to you?

As leaders of Japanese congregations and denominations, and missionaries working in Japan answer these questions, I am confident that they will reply that mankind in Japan—like mankind in all other nation states—consists of *multitudes of natural groupings*. All the members of these groups are equally citizens of the state. In France all are Frenchmen, in Norway all are Norwegian. In Japan all are equally Japanese. At the same time they are members of many, many small segments of society, many natural groupings.

As the Church of Jesus Christ, in accord with Eternal God’s command (Romans 16:25), proclaims the Good News to “all natural groupings” (*panta ta ethne*), *with the intent of disciplining them—enrolling them in the Church as responsible members*—IT MUST SEE THESE GROUPS AND MULTIPLY CONGREGATIONS IN EACH ONE.

Let me now turn to a common objection to what I have been saying. Some people object to thinking of society as composed of natural groups. Some Americans have difficulty with the idea of winning a whole natural grouping to Christ and to membership in a cluster of congregations. Such Americans think that there are no natural groupings in America. America is not a cluster of tribal societies such as you find in Africa. In America every citizen is equal to every other citizen. There are no high and no low. Everyone can go to school at government expense. Farm boys like Ronald Reagan become Presidents. Americans are great believers in democracy.

This opposition to congregations made up of one kind of people arises also because in

America all the denominations are carrying on a fierce battle for brotherhood. They all emphasize that in Christ there is no Jew, no Greek, no slave, no free, no barbarian or Scythian. They proudly assert, “We are all one.” Consequently individual men and women from whatever family background, from whatever “natural groupings,” not only can but *ought* to freely and easily unite in any congregation. “In any part of the Church of Jesus Christ we are all one new people.”

I expect that some such psychology animates the minds of many Japanese also. All Japanese citizens are equal. In the Japan of three hundred years ago, perhaps, as in Europe three hundred years ago, there were many local groupings, and feudal estates and fierce local loyalties. But today all that is past. Japan has become very largely urbanized, and in the city, where people move easily from one locality to another, “natural groupings” of any sort simply do not exist. A person’s close friends are not those who live next door to him, but are those with whom for any reason he has developed close bonds.

The ONE BY ONE congregation made up of individual believers from any part of the city is natural in Japan. It fits modern Japanese society. The GROUP BY GROUP congregation, made up largely of people of one neighborhood, or of one segment of society, might have been suitable three hundred years ago; but certainly it is not suitable today. That is an objection commonly made to what I am saying.

In reply to this objection, common in all advanced and developed nations, I immediately grant that society in them has become mobile, fragmented, and individualized to a remarkable degree. Natural groups are not as tight and exclusive as they once were. Tribes have disappeared. Dialects have almost disappeared.

The Standard Language is required by schools, television, books, newspapers, and radio. Whether people live in California or New York, they are all Americans. Whether they live in Hokkaido or Kyushu, they are all Japanese. This is beyond dispute.

However, natural groupings have *not* disappeared. They are quite vigorous. These people work for General Motors, those for Ford. These work for Honda, those for Sony. These belong to a labor union, those belong to the University Club. These have an income twice as large as those. These live in a suburb where houses cost \$300,000; those in a neighborhood where houses cost \$30,000. In this exclusive club all earn high salaries. The men who gather in that bar earn low salaries. College graduates, teachers, scientists and other professional people have distinct interests, quite different from those of carpenters, house builders, plumbers, and taxi drivers.

Congregations tend to be made up of members coming from several *similar* natural groupings. When one becomes a Christian he likes to join a congregation where he feels at home. A church is a place to feel at home, a place where he meets with his own kind of people, from his own *ethnos* or natural grouping.

If some man or woman has met Christ and wants to become His follower, but finds that the only congregation he can join is made up of men and women unlike himself, having a different standard of education, income, housing, and eating habits, he usually does not become a member of that church. He may, alas, remain permanently out of any church—in which case his love for Christ soon diminishes.

Let me sum up the situation. Even in developed nations like America and Japan, *many natural groupings do exist and will continue to exist*. While it is

possible in this modern society to establish a congregation made up ONE BY ONE and formed into a new social unit, *that* is now and always will be a slow process. The ONE BY ONE can be and ought to be supplemented by the GROUP BY GROUP method of church growth. *Enough natural groupings exist in Japan* to make group by group growth much more natural and permanent. In group by group growth, all the natural linkages of life-friends, relatives, similar interests, similar problems, and recreational habits—work with the Church. In the ONE BY ONE method all natural linkages work *against* growth.

C. Group by Group Converts Become Christ's Followers Without Leaving Their Own Natural Groupings.

The first method by which the Church grows (ONE BY ONE OUT OF THE FAMILY AND INTO THE CHURCH) necessarily means that the convert leaves his own natural grouping and joins a new one—the Christian congregation. This is why it is always a slow method. Men and women do not like to leave their own natural groupings—and nothing in the Bible requires that they should.

The second method of church growth (GROUP BY GROUP INTO THE CHURCH) could, of course, mean that the group leaves its own natural segment of society and joins a new segment—the Church. But when whole families and groups of families come into the Church, especially if they come from one neighborhood, they tend to remain in their own group. The Church multiplies new congregations *within* that natural grouping.

That is exactly what happened on the day of Pentecost. Though there were plenty of Italians, Egyptians, Arabs and Syrians in Jerusalem, none of these became Christians. Though there were plenty of Sadducees, Pharisees,

and Scribes in Jerusalem, very few of these became Christians. The Christians were overwhelmingly the common people of the land—all Jews, all circumcised, all never eating pig meat in any form, but all the common people. They were happy to become followers of the carpenter, Jesus, and be led by fishermen, tax gatherers and peasants. Peter, James and John, Matthew, and other leaders were “ignorant and unlearned” (Acts 4:13), men from Hokkaido—I mean Galilee.

It is essential to see that one reason the Church grew enormously in the first years was that Jews could join it while continuing to be Jews. When Paul extended the Church to the Gentiles, he made every effort to ensure that Gentiles could become sincere followers of the Risen Lord without ceasing to be Gentiles. They did not have to be circumcised and give up pork. They did not have to call themselves Jews, or meet in the synagogues. They continued to be Greeks, Romans, slaves, freemen, giving up only their sins and their idol worship. They did not have to leave their natural groupings. The apostles multiplied congregations *within* the various natural groupings which then existed.

GROUP BY GROUP INTO THE CHURCH encourages congregations to form where all the members are of one sort, live in one neighborhood, work in one factory, come from the same social background, follow the same occupation, and have about the same level of income. I have spent much time emphasizing the hundreds of natural groupings in every nation state and in Japan because it is highly desirable for members of each grouping to become followers of Christ without leaving that grouping. They can become atheists, Communists, or Secularists without leaving their natural grouping. They can also become Christ's obedient and faithful followers without leaving it. The

GROUP BY GROUP INTO THE CHURCH method of growth helps greatly in bringing about a natural, unstoppable flow of men and women into the Society of the Redeemed—the Church.

What do these considerations tell us about activities which will help the Church to grow faster and better? What do they tell pastors and laymen who desire to put into practice effective ways of spreading the Gospel and discipling all the natural groupings in Japan today? I stress four activities.

First, make a careful study of the natural groupings which exist within one kilometer of your church building. If you can find a Christian sociologist, he will be of great assistance. Get a map of your part of the city and on it plot the natural groupings within one kilometer of your church. Your area, which is four square kilometers, will hold many natural groupings, which usually overlap.

Of particular importance to effective evangelization is the natural grouping of a new urban development. Into these new houses or high rise apartments are moving thousands of new families. These families will belong to several natural groupings—some quite open to the Christian Faith, some fairly well closed to it. You will find some families, so separated from their former groups that they are looking for a new group to join. The first activity I stress, therefore, is careful study of the neighborhood which surrounds your church to discover and chart its many natural groupings.

Second, make a careful study of your congregation. From what natural grouping has each member come? Does he or she maintain warm cordial relationships with the natural group in which he grew up? Encourage every member to make out a list of his intimates and close relatives with whom he or she spends time, and enjoys doing so. In

short, find in your congregation the members who are already linked to the natural groupings of your neighborhood.

Third, remember that new converts have many more links with non-Christians than do those who have been Christians for many years. Find ways to help your *recent* converts win their close friends. Get each member of your church to write down the name of a close non-Christian friend or relative, and to pray for that person *every day*, and to work ceaselessly to bring him or her to saving faith. Train all the laity in your church *how to present Christ effectively to modern yet-to-believe Japanese of their own natural groups*—students to students, Mitsubishi employees to Mitsubishi employees, taxi drivers to taxi drivers, typists and computer people to their comrades.

Fourth, establish and multiply Bible Study Groups led by lay persons in homes. This necessitates constructing the kind of Bible Study courses which speak to the natural groupings you seek to win, and which can be led by available lay persons. The pastor ought to meet weekly at the church with all the leaders of his Bible Study groups. He ought *not* to teach the Bible Study groups meeting in homes. That is the work of ordinary members of the congregation. Some Bible Study groups will become “house churches” such as that spoken of in Romans 16:5.

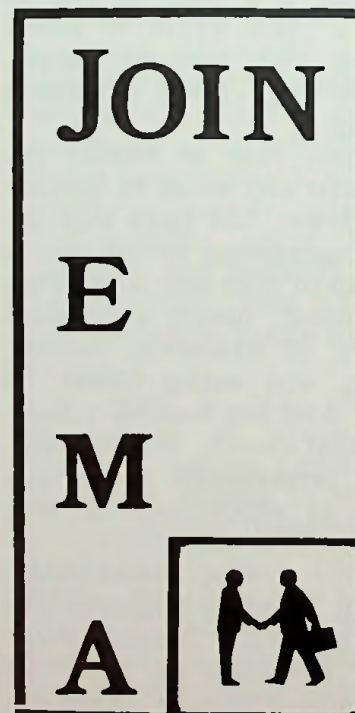
In most countries today, and especially in cities, we must not burden church growth with buying enormously expensive urban lands and erecting on them expensive buildings. We must of course have some buildings, yes. But every building must have *many* affiliated house churches, led by dedicated *men and women*. The leader of each Bible Study group becomes much like an elder of a New Testament house church. Those met in patios, halls, homes—and in times

of danger—in cemeteries. He not only leads the group, he *belongs* to it. He (or she) can get only his own kind of people to join his Bible Study group. Thus Christian cells—house churches—reaching out into many of the natural groupings of that neighborhood, become one effective way of discipling them.

.....

In conclusion, please remember I am advocating both ways of growth. Continue ONY BY ONE. Multiply GROUP BY GROUP. These two methods overlap. Often a single person alone from a group comes to Christ. That is excellent. But help that person to expect that many within his group will come, to pray for and work for many to come. Multiplying converts from any single natural grouping is most necessary for surging growth. In Mexico among the upper classes, the moneyed people, a vigorous Christward move resulted when pastors refused to baptize any convert till he or she had won one or more intimate to firm Christian faith.

God commands both methods. God blesses both methods. Let us use both methods.



GI Gospel Hour Reunion

MILLIE MOREHOUSE

“We have heard the joyful sound, Jesus saves, Jesus saves! Spread the tidings all around, Jesus saves, Jesus saves!”

The confident strains of this gospel hymn resounded again in the historic old Kaigan Church near Yokoham's main pier on Saturday, October 5, 1985. In two important periods of Japan's Christian history this church had played prominent roles. In the Meiji period it was the first organized Protestant church in Japan (1872), and after the close of WW II it was the starting site for the G.I. Gospel Hour in Japan, an impromptu movement that God blessed and used in many ways as Japan was re-opened for the gospel. We were gathered to mark the Fortieth Anniversary of that GI Gospel Hour.

Over 140 people filled the auditorium and balcony for the event. Most were Japanese, but a few missionaries were scattered in the audience too, many of them with greying hair. They had come by ones and twos from many churches and many denominations. As I stood at the top of the steps to help welcome people it was a thrilling sight to see people hurrying from buses, cabs, and cars to attend the rally. Some cab drivers came two or three times, and asked just what was going on to attract so many people.

For several months a preparation committee sponsored by SEND International, but including Japanese brethren as well, had worked for this night. As old timers came together, names of friends and contacts would

tumble out of the memories. Young people who had been reached for Christ in the years just after the war were often found to be in responsible positions in schools, denominations, missions, and a variety of Christian ministries. The program was planned to give witness to the work that God did then, and to praise Him for His faithful leading over the years.

As word of the coming rally was spread around, it was interesting to watch the reactions of people. It was as though someone had pushed a switch into a host of delightful and blessed memories. Faces took on a glow, eyes seemed to see precious scenes again, and a strong magnet began to pull people from many areas toward the Kaigan Church for that night. One pastor observed to me, “When you mention the GI Gospel Hour, you touch a very nostalgic spot for us Japanese.”

What was the G.I. Gospel Hour?

Just what was the GI Gospel Hour, and how did it have such a lasting impact? When World War II ended very suddenly in August 1945, military personnel who had feared the coming battle for Japan, suddenly found that they were miraculously spared the agony of fighting. Guys who had never darkened the door of a chapel tent were suddenly moved to come and kneel in thanks to God for His mercy. Some Christian chaplains and servicemen had already begun a ministry of Gospel Hours in the Philippines in May of '45. Many young men and

women in the services found Christ as Savior and others were called back to a closer walk with Christ. When these same chaplains and GI's got to Japan, they set about to hold the same kind of youth rallies here. Only a month after troops set foot in Japan, the first GI Gospel Hour was held in the Kaigan Church on October 7, 1945.

Week by week the church was crowded, and God began a real work in the hearts of many. Soon a GIGH was also opened in the Ginza Methodist Church in Tokyo. Within a year or so this type of meeting was being held in fifteen different cities of Japan, not to mention similar rallies in Philippines, Okinawa and Korea. Even in Europe such meetings were held, but did not develop as fully as here in the orient.

These revived American servicemen soon were moved to spread the gospel among Japanese, too. Youth for Christ rallies were opened in several places in Yokohama, as well as in Tokyo. Then with the help of Japanese young people who were also now on fire for Christ, visitation programs were begun in Japanese veterans hospitals. A medical clinic was opened in Yokohama, staffed by Japanese doctors, with evangelistic preaching to patients as they waited for treatment. Two orphanages were established in Tokyo and Hamamatsu for some of the many who were made orphans by the war. As Japanese churches began to get back on their feet, GI's came to help with Sunday school, youth meetings, Bible classes or whatever they could find to do.

At one time about 40 Bible classes were being taught by GI's in the Tokyo-Yokohama area alone. Interpreters came from among cooperating pastors, or Japanese young people eager to serve the Lord.

Some key people in building up this work for the Lord included:

- 1) Chaplains who gave leadership and teaching to GI's, such as Rev. George Hixson, Rev. Leonard E. Sweet, Rev. C.E. Finsaas, etc.
- 2) Missionaries who had remained in Japan during the war, such as Miss Mabel Francis, Mrs. Anne Dievendorf, Mrs. H. Topping, Rev. Ernst Lang, etc.
- 3) Japanese Americans who had been caught in Japan during the war, such as Rev. Shimpei Higuchi, Miss Seiko Watanabe (Mrs. Roy Hasegawa), Mr. Lincoln Saito, etc.

These people served as bridges between the U.S. military youth with all their energy and zeal for Christ, and the needy Japanese, who were in a moral vacuum and bewildered after the collapse of the Shinto war effort.

Despite rapid turnover in personnel and leadership among GI's these ministries flourished and grew. Then in a daring move, representatives of both the Philippine and Japan GI ministries, joined to form a new mission, called the Far Eastern Gospel Crusade, now known as SEND International. The new mission picked up where the GI's left off, carrying on projects to help the evangelical cause, and establishing church planting programs in Japan, Philippines and Okinawa.

So for SEND this rally at the Kaigan Church has been a time of tracing our roots. But we've also come to realize that those roots don't belong exclusively to us. Ex-GI's, who were reached and challenged by the GI Gospel Hours can be found in many



Photos:

1. Historic Kaigan Church
2. Chapl. Hixon with former GIs from Korea
3. Same speaker and interpreter 40 years later



missions. At least four other missions, directly or indirectly, are ministering in Japan because of the lives God touched then. On the program at the rally were two Japanese men, heads of their church groups, who were saved through GI ministries. In churches throughout Japan are laymen, church officers, pastors, and Bible women who were saved at street meetings, Youth for Christ, or Bible classes led by GI's.

In addition to Japanese and missionaries who gave testimony of God's working in their lives, the rally was enhanced by the presence of Dr. George Hixson, who came from Kansas City for the event. Ex-Chaplain Hixson was a key figure in starting the Manila Gospel Hour. In fact, he preached at the first meeting in the mortuary on Rizal Avenue where it all started. Later he was also in Japan for over two years, and contributed much to the growth of the work here. His assistant during that period was Mr. Shimpei Higuchi, now president of Tokyo Christian College.

As Dr. Hixson shared with us how God had used him in church

planting in America before he became a chaplain, and then how God had opened doors and miraculously provided for the GI ministries, he shared one incident that had impressed him deeply. It involved a meeting with Dr. John R. Mott.

Dr. Mott had been mightily used by God earlier in this century with the Student Volunteer Movement. Through the challenges of SVM hundreds of thousands of young people had committed their lives to serve Christ as they sought to win their generation for Christ. In the course of his duties Dr. Mott had visited Japan in 1901 and in 1913-14, and preached powerfully. What he saw in Japan led him to challenge the western churches: "Send one thousand missionaries to Japan, and send them now, or else in a few years you will have to send hundreds of thousands of soldiers to fight."

As Chaplain Hixson prepared to leave New Orleans for the Pacific, Dr. Mott earnestly gripped his hand, and told Chaplain Hixson of that earlier challenge. It was turning out to be a true prophecy, as soldiers

were then heading to the Pacific to battle Japan. Dr. Mott's parting words were, "We will be praying for you. Go in every door that the Lord opens for you." As Rev. Hixson went through those God-opened doors, the GI Gospel Hour was born.

At a time when war had badly disrupted the Christian witness in Japan, God chose his own unique way to send zealous young men and women into Japan with the Good News of salvation in Christ. Until Occupation conditions and Japan's economy allowed doors to be reopened for the rush of new missionaries (many of them ex-GI's who had had time to get needed Bible training) in the early 1950's, the GI Gospel Hours and related ministries filled an important gap in presenting a clear witness for Jesus Christ to needy Japan. The rally at the Kaigan Church was a good time to remember these things, and also to be challenged anew to:

"Bear the news to every land, climb the steeps and cross the waves, Onward! 'Tis our Lord's command— Jesus saves, Jesus saves!"

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“*Aganau,*”
the Heart of
the Gospel Message



HENRY AYABE

The Lord Jesus declares that “For even the Son of man did not come to be served, but to serve, and to give His life a ransom for many” (Mk 10:45; Mt 20:28). The heart of the Gospel message is made plain by a single phrase: “to give His life a ransom for many.” The Japanese Bible translates this phrase: *Ōku no hito no tame, aganai no daika to shi, jibun no inochi o ataeru tame desu.*”

The ransom, *aganai no daika*, is the price paid for the release from slavery in the Graeco-Roman world as well as in the Bible situations of captured people (Is. 45:13) and of accidental man slaughter by an ox (Ex. 21:30). But there shall be no ransom paid for a guilty murderer (Num. 35:30-32). He must be executed.

This idea of ransom, *aganai no daika*, in the New Testament occurs only in this passage but it is explicit in the Old Testament sacrifice which foreshadows the Cross, “through His blood, He entered the holy place once for all, having obtained eternal redemption, (*eien no aganai*)” (Heb. 9:12).

Aganai, the noun, and *aganau*, the verb, have two kanji forms. The usual form for buying back as in the idea of ransom is read in the *on yomikata*, (Chinese reading) as *kō*. This kanji form of *aganau* or redeeming of buying deals almost exclusively with money. *Shichiya kara aganai motomeru*, Seek to redeem (a pawned article) from the pawn shop (*shichiya*). In today’s usage it is usually in a compound kanji such as, *Arudake no okane de sono tochi o kōnyu (kō-aganau and nyu) suru*, He purchased (*kōnyu*) land with all the money he had.

The other kanji for *aganau* in *on* reading is *shoku*. This kanji form means to atone for, or paying an indemnity. This particular *aganau* deals definitely with *tsumi*, sin, although the Japanese word, *tsumi* has a different concept than the Bible.

Tsumi no tsugunai o suru, To compensate or to make restitution is redeeming (or atoning) for sins (fault or offense).

Tsumi horoboshi no tame no kane (or buppin, goods) de aganau, Redeem by abolishing sins with money or goods.

Tsumi no tsugunai, (making restitution for sins), *Tsumi horoboshi*, (destroying, abolishing, blotting out sins), *Tsumi no umeawase*, (fulfilling the corresponding cost of sin) are ideas involved in the word *aganau*, kanji *shoku*.

This kanji form is used in the Japanese Bible for redeeming. To redeem is *aganau* or *aganai dasu*. Redemption is *aganai*. The redeemer is *agani nushi*.

In gospel preaching and teaching, the following will be some examples:

Shu Iesu sama wa jūjika jō de watakushi no tsumi o aganaimashita, The Lord Jesus redeemed me from my sins on the cross.

Mattaki no tsumi no sonaemono to shite Iesu wa watakushi no aganainushi to narimashita, By His perfect sacrifice for sin, Jesus became my Redeemer (Saviour).

Tsumi no daika o haratta Iesu sama wa jūjika no kurushimi o ukete kudasaimashita, Jesus paid the price for sin by taking upon Himself the sufferings of the cross.

Watakushitachi no tsumi o aganatta shu Iesu wa yomigaetta, The Lord Jesus, who redeemed us from our sins, rose from the dead.

Aganau is the heart of the Gospel message.

In the older Japanese Bible the compound kanji, *shokuzai* was used. *Shoku, aganai* and *Zai, tsumi* meaning redeemed from sin. The church terms usually follow this term.

Shoku zai sha, the redeemer; although *aganai nushi* is better.

Shoku zai kin, the ransom money; *tsumi no daika*.

Shoku zai ron, the doctrine of atonement (theological term).

Shoku zai fu, the indulgence certificates (Roman Catholic).

Shoku zai no inori, prayers to help those in purgatory (Roman Catholic).

Whenever it is possible, it is always more effective to use Japanese language in the *kun* or *wago* reading such as *tsumi no aganai*, rather than *shokuzai*, which is *kango* reading.

A word that is closely related to *aganai* is *nadame*, to appease. The blood of Jesus Christ is the propitiation for our sins. The Bible term for propitiation is *nadame no sonaemono* (I Jn 2:2; Rom 3:25). God's wrath and anger towards sin is appeased by the satisfaction of the death on the cross.

As a general meaning of appeasing anger, the classic example is Jacob's approach to Esau on his return to Canaan with his family. "I will appease him with the present that goes before me." (Gen. 32:22).

The Japanese people do have some idea of turning aside punishment as found in some of their ancient writings.

Ayamari o nadamuru hiroki nasake, Cool the anger or wrath (*nadamuru*) against the transgression (*ayamari*) with an enlarged compassion. *Nadamunaku kibishiku okonae*, Punish severely without any slacking of the wrath.

Thus, in the ancient era, the idea of appeasing wrath or anger was in the word, *nadameru*.

In the present day the emphasis is more on appeasing the anger between people.

Kenka o nadame, nakanaori o saseru, Calm down the fight and bring reconcillation.

Are kore to nadamete, aite no kimochi o hogusu, Think of many ways of turning aside the opponent's anger and bring a relaxed feeling.

The central idea of turning aside anger and wrath is related to the idea of *aganai* as the result of redemption. The *aganai* is the price paid for redemption which is the *nadame no sonaemono*, the propitiation, which resulted in the turning away of God's wrath. *Tsumi no aganai no daika o haratte, shu Iesu sama wa watakushi tachi no Kami no miikari no nadame no sonaemono desu*, The Lord Jesus paid the price of redemption and became the propitiation that turned away the wrath of God.

Tsugunau to compensate or make restitution is another aspect of *aganau*. The general idea of *tsugunau* is to make up for the loss incurred.

Sonshitsu o tsuginai ete amari aru Offset the financial loss (*sonshitsu*) and having more than enough.

Sono rieki wa hotondo sonshitsu o tsugunau ni itaranakatta, The financial gain (*rieki*) was hardly enough to offset (*tsugunau*) the financial

loss.

Thus, we have the idea of meeting the demands of a loss.

Tsugunau used in a compound word, *benshōsuru*, has become familiar in the present world of suits before the court. The *shō* of *benshō* is the kanji of *tsugunau*, and so it means to pay indemnity for lost life, property, and injury.

Tsugunau in the Bible would correspond to restitution. But this word can be used in preaching and teaching the Bible in the following examples:

Kami ni taisuru tsumi o okashita mon wa so no tsumi no tsuginai wa dekimasen, The sin committed against God cannot be paid back or the loss be recouped (*tsuginau*).

Kirisuto wa jujika no aganai ni yotte watakushi tachi no tsumi no tsuginai o shite kudasaimashita, By the redemption of the cross, Christ paid in full for our sins' lost.

The third word that *aganai* is related to is *minoshiro*, in place of a person. This is not a Biblical term but the idea of ransom and redeeming is involved.

In old Japan, it was a practice to sell a member of the family in order to survive. The money received in this practice is called *minoshirokin*, money paid for the price of a person. In more recent Japan, it is the ransom money in kidnapping crimes, *minoshirokin yūkaizai*. *Minoshirogoro* refers to the clothes left behind so that the family can sell it for money. At other times, it means the clothes of a departing person being dedicated to some idol.

The dramatic Japanese example of this idea is found when a rich customer of one sold into prostitution pays the price of her freedom, the *minoshirokin*. The one who pays the price is called *miukenin*, and the act of buying back the freedom is *miuke o suru*.

This can be richly illustrated in the preaching of the gospel of *aganai* by what the prophet Hosea was commanded to do. And in the New Testament, "I am of flesh, sold into bondage to sin," which is in Japanese, *watakushi wa tsumi aru ningen de ari, urarete tsumi no shita ni aru mono desu*, (Rom 7:14). The idea would be then, *Shu Iesu sama wa urarete tsumi no shita ni aru mono o minoshirokin to shite jujika no aganai no daika o haraimashita*, The Lord Jesus bought back those who have been sold into bondage of sin by the redemption paid on the cross.

Gisei is the fourth word that clearly expresses the idea of *aganai no fukuin*, the gospel of redemption. *Gisei* originally means animal sacrifices (*ikenie*). But in ancient times, there were not only animal sacrifices but *hito mi go ku u*, a compound word composed of the kanji, person-body-honorable-sacrifice meaning human sacrifice.

In a very difficult Japanese, the emperor's decree concerning the war declaration at the Yasukuni shrine is as follows:

Jitsu ni hajime yori beiwa o gisei to shite, sono hibō o togemu to saru mono to omou wa saru bekarazu, Verily, from the very beginning, that mistaken ambition was to be accomplished by sacrificing (*gisei*) peace should have never entered the mind.

The idea of sacrifice is rooted deep in the Japanese mind.

Now, there is one aspect of *gisei* which has the meaning of being victimized or a victim.

Senso wa kanarazu yūshi no inochi ga gisei ni naru, Valiant men will surely become the victims of war.

Ton ne ru kōji wa tasū no giseisha o dashi masu, Building tunnels claims a great number of victims (*giseisha*).

Kotoshi no rōdō funsō wa hitori no giseisha mo dasanakatta, This year's labor offensive did not cause anyone from being dismissed (*giseisha o dasanakatta*).

For today's Japanese, the idea of *jiko gisei*, self-sacrifice is meaningless. But, in the recent pass, they were people who knew the meaning of self-sacrifice.

Kokyō no tame no jiko no rieki o gisei ni suru, Sacrifice one's personal gain for the community or public good.

Haha wa kodomo no tame ni wa ikanaru gisei o mo oshimanai, The mother will not count dear whatever the cost of sacrifice may be for the good of her children.

Jibun no kōfuku o gisei ni shite oya no nozomi o hatasu, He sacrificed his own happiness in order to accomplish his parent's wish.

In the present, the following could be said to be true.

Konnichi no wakamono wa gisei teki seishin ga nai, Today's young people have no spirit of sacrifice.

Gisei teki hōshi o suru hito wa sukunai, There are very few people who sacrificially serve others.

But, there may be some still willing to sacrifice. *Anohito wa gisei teki seishin ni tonde iru no de yorokonde chikara o kashite kudasaru,* That person is rich in sacrificial spirit so that he would gladly lend his strength.

The idea of *gisei* is so clear that it would be easy to use these terms for the preaching and teaching of the gospel of *aganai*. *Naze naraba, shu Iesu wa saidai no gisei o watakushi tachi no tame ni haratta kara desu,* Because the Lord Jesus paid the greatest sacrifice for us all.

Other words that carry the idea of *aganai* are *migawari*, substitution, and *batsu o ukeru*, receive the punishment.

Chūshin no kerai wa tonononaka no migawari to natte shinda, The faithful vassal died as a substitute for his liege lord.

Kare wa yujin no migawari ni sono tsumi o kite, batsu o uketa, He became a substitute for the sin (crime) of his friend by taking the blame (*tsumi o kite*, put on the sin as clothes) and took the punishment.

Batsu o ukeru koto o osorete, migawari o tateta, He feared the punishment that was to be laid upon him (*batsu o ukeru*), so he made someone the scapegoat (*migawari o tateru*) or set up a substitute, i.e., framed up someone else.

These terms are quite easy to work into the heart of the gospel of *aganai*. *Shu Iesu sama wa watakushi tachi no migawari to natte jūjika no kurushimi to shi no tsumi no batsu o ukete kudasaimashita,* The Lord Jesus became our substitute and took upon Himself the punishment of our sins on the cross of suffering and death. Surely, His *aganai*, atonement, redemption, is the substitution of our sins, *Masa ni Shu wa watakushi tachi no tsumi no migawari desu.*

May the Lord help us preach and teach the heart of the gospel of redemption by using these words to fullest advantage.

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Are Particles Needed ?

SHELTON ALLEN

Probably the most troublesome feature of the Japanese language for us foreigners other than the writing system is the proper use of particles. Most of us have come to grips with this annoying problem and arrived at some kind of solution to it.

One the solutions the problem that many us have discovered ourselves the course our study the language is simply the omission them altogether.

Now if the typesetter didn't instinctively supply the prepositions that I deliberately left out of that last sentence, the normal response to it just has to be, "Now wait a minute! Run that one by again." Those little words in English are among so-called "function words" that show the relationship between the "content words" of the sentence. A native speaker has little difficulty supplying them and reconstructing the original sentence. Very little if any of the message is lost. But certainly ease of comprehension suffers by leaving them out.

Those of us who have tried teaching English here in Japan know that these "function words", especially articles and prepositions, are perhaps the hardest part of English for the Japanese to master. The use of them is also one of the hardest features of English for a linguist or grammarian to describe fully by simple rules. We are often hard pressed to come up with any really satisfactory explanation of why we use one preposition and not another in a given context.

(Incidentally, one of the differences between a linguist and a grammarian is that a linguist makes no value judgements but simply makes observations of how native speakers use their language, while a grammarian tries, usually vainly, to prescribe how he thinks they ought to use it.)

Which brings us to the point of this article. I often hear the complaint that the language schools teach the "proper" use of particles while the Japanese themselves violate those "rules" and often leave the particles out altogether. If that is indeed the case, as a linguist and not a grammarian, I would be the first to advocate that by all means we should do as native speakers do regardless of what the grammar books and grammar teachers tell us is "proper".

HOLES ARE NOT ALWAYS EMPTY

Do the Japanese native speakers really leave out particles? Yes, undoubtedly sometimes they do, but not nearly as often as we would like to believe.

Many non-native speakers of English accuse us of not really pronouncing all of our prepositions. They may be right. We probably don't. One interesting exercise you might try in an English class is to read some sentences that have a preposition or an article as the second word. Read them at normal speed and intonation and ask the students to write the second word that they hear. I think this little experiment will demonstrate to

you why some students of Japanese think the Japanese are leaving out particles.

When I first came to Japan, I thought it would be a good idea to memorise some short sermonettes by native speakers of Japanese. I had some on phonograph records and proceeded to supplement my language study by not only memorizing the sermons, but actually trying to understand them. I had the help of a native speaker, and asked the meaning of words and sentences. I was surprised to hear the native speaker supply particles that I was "sure" were missing in the original recording. She would correct me when I repeated the sentences without them. I insisted that they weren't in the recording, but she listened and insisted that they were! Who do you think was right?

It wasn't until years later when I was doing my doctoral studies in linguistics at the University of Michigan that I learned why it is often virtually impossible for a non-native speaker to pick up some of the subtleties of sound that a native speaker perceives. The fact is that the sound *as such* may not really be in the speech signal, but the native speaker fully intended that it be there and the native speaker-hearer perceives it all the same as if it were actually spoken. There is no way that you can convince either of them that it really isn't there. And they are right, because in a very real sense it *is* there. The "hole" isn't entirely empty, as it is when we think we are doing what they are doing.

**OPTICAL ILLUSIONS,
MAGIC TRICKS,
STELLAR CONSTELLATIONS,
FAMILY ARGUMENTS,
NONSENSE SENTENCES AND
BROKEN JAPANESE**

What do all these seemingly diverse things have in common? Just what we have been talking about: non-empty holes.

Our brains are remarkably adept at filling in real or supposed gaps with what we have rightly or wrongly assumed to be missing. Our eyes deceive us in optical illusions and magic tricks because we unconsciously make erroneous assumptions about what we should be seeing rather than correct judgments about what we are actually seeing. Those that imagine they can see giants or animals in random star patterns or forms and shapes in ink blots are likewise deceiving themselves. Most family arguments stem from our own misinterpretation of another's words, actions, or motives.

Here is a classic illustration of what the brain tries to do when it is presented with data that it considers incomplete. A certain sentence, now well known in theoretical linguistic circles, was deliberately created to be grammatical but totally meaningless. Words were chosen that had a very low probability of being found side by side in any normal sentence. That now famous sentence is: "Colorless green ideas sleep furiously." If you think about it, though, and repeat it often enough, the brain tries to make it mean something. Try it yourself and see if you can come up with some meaning. I won't tell you what it "means" to me so that I don't influence those who want to try the experiment for themselves, but I will say that to me it has come to have a "meaning" that is both eloquent and poetic. But maybe that will raise questions about my sanity!

This faculty of the mind to fill in gaps usually serves us in good stead, and indeed without it we

would not be able to understand normal conversation. Much of what we think we hear, usually rightly, simply is not in the speech signal in the form in which we as native speakers perceive it.

Here's an illustration of how this faculty can help in comprehension by filling in the gaps with needed information. A few years ago while I was eating lunch at Shakey's Pizza in Ochanomizu, I saw one of the humorous signs on the wall. It was partly obscured by a post, but I didn't have any trouble figuring out what it said. It looked something like this:

**EY PAYS HIS TAXE
A SMILE, BUT TH
NMENT PREFERS CA**

If you're a native speaker of English, you should have little trouble filling in the missing letters and words. (If you have any trouble with it, write to Sieg Buss. He'll be glad to know somebody is reading these articles.)

Now this is essentially what we are doing with the little function words that native speakers don't fully pronounce. If we ourselves are native speakers of the language we are hearing, we have no trouble perceiving them, but if the language is not our own, we may think that they aren't there at all.

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WA? GA?

One little word that the Japanese will sometimes really leave out of a complete sentence is the particle *wa*. But I don't think you'll ever hear them leave out *ga* except perhaps in an elliptical sentence where it is quite obvious that the sentence was purposely left incomplete.

Take heart, fellow *gaijin*. I've heard native speakers of Japanese argue at length about which was correct in a given sentence and context, *wa* or *ga*. But there is a difference and a real reason why one could be safely deleted from a sentence without substantially changing its meaning while the other couldn't.

A friend once told me, as a joke, that he had decided how to handle this problem. He said he always used *wa* on Mondays, Wednesdays, and Fridays and *ga* on Tuesdays, Thursdays, and Saturdays. On Sunday either was permitted.

Now I'm not going to presume to resolve all missionaries' questions and problems about these two words. I've heard that one entire doctoral dissertation on the Japanese language centered on just one word in Japanese and that was — you guessed it — *wa*. But since we're talking about particles, maybe a brief word on these two troublesome ones may be in order.

All languages have ways of marking new information and shared information in a sentence. The shared information keeps the hearer on the right track so he can keep tuned in to which of the jillions of things the speaker could be referring to in a given sentence. That leaves the channel open so the hearer can receive the new information. All of this is quite unconscious. We aren't aware that this is what we are doing with, for example, subtle changes in sentence intonation and other techniques we have acquired as native speakers.

An example: I knew a man who was director of an English *juku* who, instead of saying "That's very *kind* of you", would say "That's very kind of *you*". I didn't take offense because I knew that since he wasn't a native speaker of English he had no intention of implying that my deed was not really all that worthy of praise, but that since he considered me to be normally an unkind person he should consider the source and treat it as an act of kindness anyway.

Sentence intonation can make just such a big difference in the meaning. Try taking a sentence like "I am feeling great today", and say it five times, emphasizing a different word each time. Not the same sentence each time at all! Different things are assumed in each case.

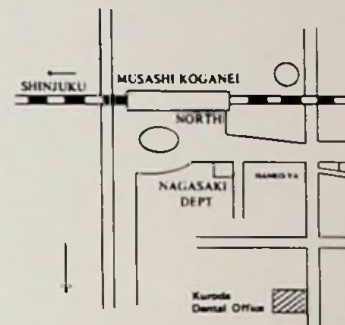
This is what the Japanese do with the words *wa* and *ga*. *Wa* is a topic marker, marking shared information so that the hearer is tuned in to hear what the speaker is going to say about the topic. It can replace *ga* or *o*, or be tacked onto *de* or *ni*, etc. Thus, any word in the sentence can be "topicalized", not just the subject. *Ga* is the real subject marker, and when it is used it marks the subject as information presumed by the speaker to be new to the hearer. Hope this helps to clear up some of the mystery about these words. You're welcome.

Do you appreciate the importance of particles a little more? I hope so. They are important and are not to be left out. The Japanese don't do it, at least not as often as we think they do. And we shouldn't leave them out either. They're tricky, but powerful little words, well worth the effort it takes to use them correctly.

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