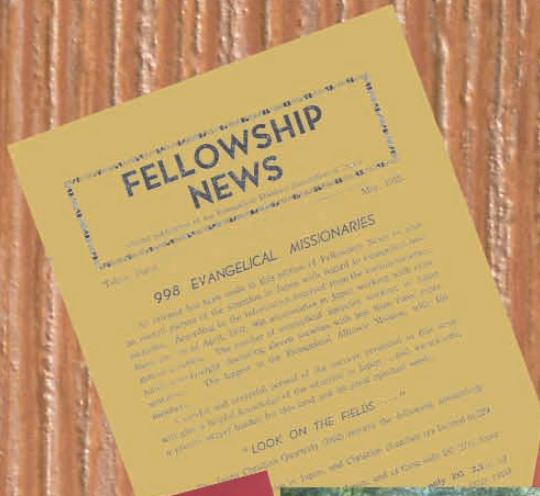


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Summer 2001
Japan Evangelical Missionary Association



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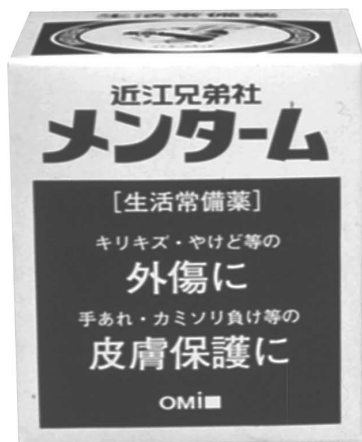




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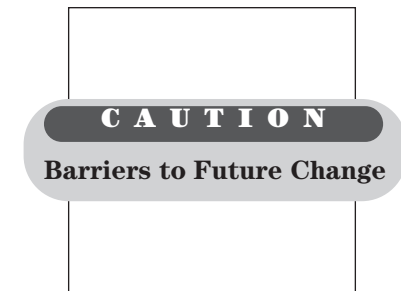
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Is It Worth It All?

By Hilda Wigg



Give a picture to a six year old and see where it leads! I've no idea who gave me that little mauve colored book with its line drawings and simple story introducing the dolls' festival, flower arrangement and the tea ceremony—but I was hooked! From that time on I wanted to visit Japan and see all for myself. Library books and calendar pictures of Hirosaki Castle fed my interest but, although I prayed for missions in many countries, it was a long time before my interest in missions and my interest in Japan came together in a college prayer group. Several years and many fascinating books later, the Lord confirmed His leading to OMF—and to Japan.

My first impressions were a bit disappointing. There was no special excitement on arrival. I wasn't immediately attracted to miso soup! The beautifully landscaped miniature gardens of my calendars were hard to find in Sapporo and even the temples and shrines were inconspicuous. It was nearly a year later that I felt a joyful sense of belonging, of being in the place God wanted me. Two years of language study preceded two years in Hirosaki City, only a mile or so from the castle of my treasured picture. Here the Lord gave the opportunity to work with university students and this led, in my next term, to my return to Sapporo to work in association with KGK (university campus ministries). An unexpected invitation to teach English part-time in the University of Hokkaido presented another door to student work which God kept open for nearly twenty years. What has He taught me?

He works through sinful people.

Sometimes we shudder at the mistakes we've made and maybe also at the mistakes of others. How can God use anyone so self-centered, so short sighted and so weak? But He does. He called us in the first place, knowing the mess we'd make of relationships, the cultural blunders, the lack of love...and yet seilling, even so, to entrust us with the Word of life.

It takes all sorts!

Working with students I have often been interested to see they welcome ANYONE who really cares for them. God has called such a wonderful variety of people to make up His missionary force. There is no one pattern in His creation, but recognizing the gifts He has given to others is one thing and actually working with someone of a different temperament may be another! It's a strange fact that, though the people who irritate us most are often those most like ourselves, we still try to make others do things 'our way.' Let's thank God for the rich variety among His people and allow each other to be the unique individuals we are.

It helps to share.

It is easy for our sense of self worth to be tied up in the results of 'our' work. Our supporters may look for the success stories and question the value of what we're doing if they don't hear of much progress. But is this biblical? Jesus himself said, "I sent you to reap what you have not

worked for. Others have done the hard work and you have reaped the benefits of their labor.” And Paul, “I planted the seed, Apollos watered it, but God made it grow. So neither he that plants nor he who waters is anything, but only God who makes things grow.” If we have been nurturing an enquirer but someone else comes along and ‘takes over’ it’s easy to feel put out and hurt. But no one loses out in sharing. The seeker or new believer benefits from the input of someone else and no matter what claims are made—it’s God who makes the seed grow.

Patience brings encouragement.

One of the exciting things about working with students is seeing seed sown in childhood—perhaps by a CS teacher or a Miura Ayako novel—coming to life many years later. Sometimes the contact was so slight as to seem meaningless—yet it contained life bearing seed. Staying in Japan for a good long time gives the opportunity to see some of this for-

gotten seed growing and bearing fruit. It also gives time to see some who once confessed faith and then turned back, discover that God doesn’t let them go, but patiently and persistently draws them back to Himself.

It’s important to say “Sorry.”

Why is it harder to admit we are wrong to those who are closest to us—our family or fellow workers? It’s humbling to ask forgiveness, but such a relief when we do! The outward show of humility practiced by the Japanese does a lot to oil relationships. Returning recently to the UK I’ve discovered that the long held policy of not admitting blame in a traffic accident now carries over into many other areas of life and people don’t apologize for mistakes—neither corporate or individual. That’s a dangerous attitude for Christians to adopt.

Loyalty

Loyalty to one’s local church encourages mutual care and prayer. I thank God for the biblical ministry of the

Japanese pastors I’ve been privileged to learn from and greatly appreciate the personal prayer support and care which loyalty to the local church produces. At the same time, I’d like to see more inter-denominational fellowships cooperating. This would make it much easier for those whose jobs take them around the country to find new spiritual homes. To live in a place you’ve longed to visit... to be involved in work you enjoy... to share in the lives of hundreds of young people... to see God at work and the fruit of seed sown—often by others years before—who could ask for a greater privilege?

Hilda Wigg came to Japan with OMF in 1968 and is presently on home assignment leading into retirement. She served for many years as a student worker and then as the Language and Orientation Supervisor.

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on 50 years of faithful service
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Philippians 1:3-5

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Congratulations to JEMA on 50 years service to the nation of Japan!

Our Disappointments— God's Appointments

by Neil and Peggy Verwey

Our combined ages are more than 150 years, and the journey from the Kalahari Desert, South Africa, to the crowded, narrow streets of Japan has provided my wife and I with many experiences. But during the past few years we have made one of the biggest spiritual discoveries of our lives! The Lord has taught us that He overrules the mistakes we make in ignorance to such a degree that it works out for the benefit of His Kingdom!

Recently, after one of our meetings, we needed to leave without delay, for our next meeting was quite a distance away. Already well on our way we realized that we had forgotten the video projector at the previous church. A few years ago this would have been a huge crisis for us and we would have blamed ourselves for our absentmindedness. Not any more! The Lord has taught us, "All the paths of the Lord are mercy and truth to such as keep his covenant and his testimonies," Psalm 25:10. Not "some", of the paths of the Lord are mercy and truth. No, "all" the paths of the Lord are so! Nowadays, we stand on this promise, even when it comes to our many shortcoming and mistakes.

"Our forgetting the projector means the Lord is intervening and changing our plans," I said to my wife. "We must go back to the church and be sensitive to the leading of the

Holy Spirit, because God wants to do something we are unaware of."

As we turned around and headed back the traffic was bumper to bumper, but we trusted the Lord to overrule our forgetfulness and to use it for the benefit of His Kingdom. When we arrived at the church we saw that all the doors were locked and there was no one to help us. I knocked on the door of the house next door. "Excuse me sir," I said to the bearded man when he opened the door, "Are you a member of the church next door?" He was very angry and I fled.

Meanwhile, my wife had found the phone number of the pastor. "Phone him," my wife suggested. But there was not a phone in sight and I didn't want to encounter the angry man again! As we were considering what to do, a car pulled up in front of the church. Seated inside was a lady in conversation on her cell phone. As I approached her she said rather nervously, "Sir, am I allowed to park here in front of the church?"

"Yes, that's all right," I assured her. When she heard of our predicament she immediately offered to help. While I used her cell phone to call the minister and ask him to unlock the church, my wife Peggy began to speak to the woman. To Peggy's surprise she showed real interest in the Gospel. When I joined in the conversation, she took her phone and called

her boyfriend.

"Come on over here! There are people here that we need to talk to!" she told him. We had the most amazing opportunity to witness to these two young people about the saving grace of our Lord.

Our journey was delayed for several hours through our absentmindedness, but we were exceedingly glad that the Lord used even our mistakes and shortcomings for the spread of His Kingdom. Are we not serving a wonderful God!



Neil, Peggy with their children

Prayer Focus

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone.

Japan



I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. (I Timothy 2:1-2)

Pray for Prime Minister Junichiro Koizumi and his cabinet that policies made will not interfere with the freedom which the church in Japan now enjoys. May Shintoist influence decrease rather than increase. Let us continue to pray for righteousness and justice in government and be thankful for the Prime Minister's efforts in political and financial system reform.

and pray for us, too, that God may open a door for our message, so that we proclaim the mystery of Christ. (Colossians 4:8)

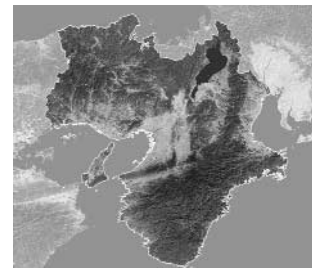
Pray for our Korean and Japanese brothers and sisters who are coordinating two major evangelistic efforts happening this year and next. One is the autumn showing of "Jesus is My Boss," a joint evangelistic effort of South Korean and Japanese churches. Let's pray for many Christians to invite their non-Christian friends to see this film. The second is the various evangelistic activities planned for next year's World Cup soccer finals being held in both Japan and South Korea. Let's pray for wisdom and unity for those involved in the planning in progress.

The whole family was filled with joy because they had come to believe in God. (Acts 16:34)

Let's pray for the church to be able to minister the gospel to the family in Japan which is under many pressures and strains. A sign of the times is Prime Minister Koizumi's May 7 policy address promise "to ensure that children will be given better after-school care..." (Daily Yomiuri May 19). The same article stated that as of May 1, 2000 there were 10,976 after-school facilities - about twice as many as 10 years earlier. Still "an increasing number of children in many parts of the country have to be put on waiting lists for admissions to after-school nurseries."

Asia

...be alert and always keep on praying for all the saints...(Philippians 4:6)



Let us pray for our brothers and sisters in Asia who do not experience the same freedom to worship that we do here in Japan. Voice of Martyrs (<http://www.persecution.net>) reports churches across China being closed in May. Prayer is asked for this new wave of intense persecution. Prayer is also asked by the mother of a 14 year old Christian girl who was kidnapped in Pakistan in February this year by powerful Muslims. She was kidnapped because she shared her faith with her Muslim classmates. The authorities are not taking interest in the case. Finally, families of 21 Egyptian Coptic Christians murdered last year by a Muslim mob which rampaged for 3 days are still waiting for the court's judgment on their appeal in regards to the acquittal of the accused.

Beyond

Pray for the peace of Jerusalem (Psalm 122:6)

Pray that this year's increase in suicide bombers, car attacks, military shootings of citizens - violence which is affecting both Israelis and Palestinians- will stop. Pray for Christians living and ministering in Jerusalem that they will have wisdom and love to share the good news of the Messiah with those who are grieving.



John Somers-Harris and his wife, Rhonda, serve with Youth with a Mission. They live in Adachi-ku Tokyo. John came to Japan in 1985.

**Women in Ministry Day of Prayer will be held
October 29, 2001, from 10-4
at the Christian & Missionary Alliance Center
in Higashi Tokorozawa.**

C & MA missionaries, Mabel Francis and her sister Ann, elected to stay behind even though war was declared. Immediately after the war the forces of the occupation acted as the first wave of Christian witness. In Tokyo there were about six women who did a great deal to help the first American servicemen start Gospel Hours in various places. A chance meeting on a train with one of these women led to some of the GI's use of the Methodist church in Ginza, holes in the roof and all, caused by American bombs. What was it that marked these women? They all possessed certain characteristics to a greater or lesser degree. One was a willingness to suffer and sacrifice for the sake of Christ and the Japanese. Those who stayed and were put in internment camps did so realizing that they would be needed at the end of hostilities. They consciously made the decision to stay because of what they felt they could do when the fighting was over. They were characterized by a spirit of prayer which lead them out in obedient and faithful serve. The servicemen and these women accomplished much before a new wave of missionaries arrived.

From 1949 onward there was a steady stream of missionaries coming to Japan. Several years after the first Protestants arrived, the missionary community talked of a finished job/no more missionaries needed. The response to the Gospel had been so encouraging. It was easy, after the war, to gather crowds for street meetings and the demand for tracts and Bibles was so great it could hardly be met. One evangelist was found it necessary to charge people an entrance fee to his meetings/the crowds were so great! Yet, sadly, the nation was not brought to Christ. Looking back over the six years

immediately following the war, a number of things stand out as obstacles. Buddhism and Shintoism were hardier and more deeply ingrained in the lives of Japanese than the missionaries had assumed. (This can be seen in the recent history of China, too, where Buddhism is back with a bang.)

A SCAP report in 1947 noted that the Obon celebrations were the most impres-

an economic boost which continued until the 1990s. During this time there was sustained economic growth and things made in Japan earned a world-wide reputation. Spiritually, the hunger for the things of God seemed largely to disappear and missionaries found the work slow and hard. Perhaps we ought to remind ourselves that it has always been hard to win souls and whilst there are peculiar cultural difficulties here, the church is growing.

The bursting of the bubble economy may have caused some to think of eternal things as there is a greater sense of realism.

What does this brief overview tell us? Perhaps the main thing is that God uses men and women—not methods. We use methods but we shouldn't rely on them. Is our evangelism one where the Biblical Gospel is clearly presented in its fullness? I don't mean that each time we preach the Gospel we cover every aspect of it. However in the course of dealing with someone, we must resist the pragmatic and actually present what the Bible teaches as necessary for salvation and Christian living. I am hear-

ing reports of people being converted some years after their first exposure to the Christian Gospel at their wedding service.

Now, as then, the missionary has to be characterized by love for the people, a sacrificial spirit, a willingness to spend and be spent for the sake of the Gospel. May God save us from a mediocre half baked discipleship and be pleased to use us, everyone, for the furtherance of his Kingdom!

This article was based largely on information from Kenny Joseph, a long serving missionary, and JEMA archives.

—Paul Pike

MISSIONS BEFORE AND AFTER THE WAR



sive since 1941. Perhaps we missionaries were rather naive in not thoroughly discipling converts. This may explain why there was a huge emphasis on “follow up” just a few years later. Evangelists learned that the many coming to meetings came not because of spiritual hunger, but because they were unemployed. Besides, it was better going to meetings than doing nothing, and Bible paper was good for making cigarettes. The occupation troops were a mixed blessing—there was the good and the very bad.

It was during this period that many ministries, presently household names in the Japanese Christian world, were born. The list reads like a roll of honor and includes PBA, Japan Christian College, TEAM-AVED, Word of Life Press, to mention just a few.

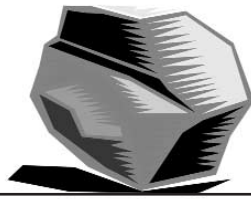
The war in Korea and the preparation for the 1964 Tokyo Olympics gave Japan

As I dug into the archives at the JEMA office with Matsushita sans help, I found some interesting material. First taken from a booklet called, These Thirty Years 1947-1977, EMAJ, JCEM-JEMA.

JAPAN HARVEST: Another deep and lasting contribution to evangelical missionary work in Japan is and has been the quarterly magazine, *Japan Harvest*. The December 18, 1950 minutes give the first reference to any EMAJ publishing venture under the heading “*EMAJ Newspaper*.” Mr. Ray Oram was the head of the committee involved and the heads of missions in Japan were to be solicited for contributions and the appointment of reporters. The first issue of the news sheet was distributed at the time of the Spring Meeting of EMAJ. Evidently very little news was forwarded to the editor because a note in the Minutes of the next Executive Committee tells of a pep talk given by Mr. Oram about the publication and indicates his willingness to print it provided news was turned in to him. A hand-written comment by some officer recorded on the copy of the minutes reads: “Put teeth in this”. Down through the years there has had to be a constant push to keep usable materials flowing to the editors of EMAJ publications.

The first issues published have all vanished. The earliest on file at the JEMA office reads *FELLOWSHIP NEWS May, 1952*. The articles included in this small magazine are most interesting. In September 1953 the Ex-Com voted to completely re-vamp this little publication and publish on a subscription basis, with the Editorial Board and contributing editors. The first issue was planned for October, but failed to make its appearance because of the lack of funds.

Twenty-five years of publishing *Japan Harvest* under that name have had an incalculable effect on evangelical missionary work and church development in Japan. Some missions entered into new areas of work as a direct result of information given through the periodic surveys on the situation in Japan. It is significant to discover that in the twenty year period



Nuggets from the past 50 Years

from 1955 to 1974 more than fifty different surveys were made and reported in the pages of the *Japan Harvest*.

Following are articles from each of the past five decades.

The Japanese say, **Put Yourself in Their Place** —1957 *by Rev. & Mrs P.T. Luke*

“And I sat where they sat, and remained there astonished among them seven days.” (Ezekiel 3:15)

So you want to preach to the Japanese? That’s why you came to Japan, that’s why you’re studying the language with such intense fervent zeal....you’re eager to “put it across” as soon as possible, and impatient because of the days that must pass before you’ll be able to preach. In view of this eagerness and zeal, this burning holy ambition, then, why, we often ask ourselves, is the zealous well-meaning young missionary so often (and so effectively) defeating his own ends by persistently using methods of thought that are incomprehensible to the people he is so anxious to convince—the Japanese

We do not mean to perpetuate the

myth that “these Japanese” are a mysterious, mystic folk so different from ourselves, so other-worldly that there is absolutely no common ground at all. No, no, to be sure they are just people, like ourselves, with the same inborn human psychology of wayward self-will and ego-centric interests, of warped desires and carnal motives....but here is one thing above all others that makes them so different from you that if you fail to recognize it and take it into account in all your dealings with them. You will as a missionary be a dismal failure, period. That thing is, in one single and comprehensive word, BACKGROUND.

I remember how a missionary, who was a British Army officer in World War I, told us of a certain seasoned and, many-times wounded veteran officer who used to address the new officer cadets at Sandhurst (the British equivalent of West Point). Standing like a ramrod before the assembled cadets in the very incarnation of military ferocity, he would bark at them, “There are three things you fellows have got to learn: the first is, discipline ! The second is (voice ~rising), Discipline!! And the third is (voice like thunder), DISCIPLINE!!!”

If we could thus some how with a similar urgency impart to all young missionaries the tremendous and indispensable truth we’ve been talking about, we’d certainly do so: Brethren, their background is **DIFFERENT**; their **BACKGROUND** is different, their background **IS** different!!!

Mr. Paget Wilkes related the amusing story of a visiting preacher to Japan who began his sermon to a Gospel meeting crowd with the words, “Dear friends, you will remember how, when the Israelites crossed the Red Sea from Egypt into the wilderness...,” The interpreter (who I suspect was Mr. Wilkes himself) stopped him with this caution, “I’m afraid, brother, you’ll have to explain first who the Israelites were; then what they were doing in Egypt; and then why they had to cross the Red Sea to get out of it.”

One of the most frustrating experiences of any missionary after he has got to the place where he thinks he is at last able to preach in Japanese, is the discovery (may God grant he makes it

soon enough) that in spite of all his careful and painstaking preparations, his dynamic message has somehow misfired—it has not got across—the people just haven't "got" it. There's a lack of comprehension that might even infuriate the preacher, if he were not a sanctified soul purified from the dross of impatience. What could be the matter? Is the language wrong somewhere? Very likely it is, but in all probability that is not the cause of the trouble; the real cause is more likely to be this business of background. The fact is the preacher used a thoroughly western approach,—theological terms, ideas, illustrations that are utterly unfamiliar to his hearers. The horrible truth is that they have no idea at all what he's been talking about, or why, for he's been speaking out of his own foreign (to them) background, with his own characteristically American, English or European thinking and training at work. Possibly not even once has he used an illustration or an idea with which his hearers are familiar, and though they've listened politely they are little the wiser and will probably not come again. They've been uncomprehending because the preacher has been incomprehensible.

Dale Carnegie in his famous book, *How to Win Friends and Influence People*, wrote, "There is only one way under high heaven to get anybody to do anything....and that is by making the other person want to do it." Later he gives this as one of his rules for success in this task—"Talk in terms of the other man's interests."

In his remarkable book, *Dynamic of Service*, Paget Wilkes points out that in his experience it was not conviction of sin (which would come later) but hope of personal advantage or desire for personal happiness which was confessed to by most Japanese Christians as the primary motive that had led them to seek salvation. Surely this is natural and realistic enough!

There can be no doubt at all that Japanese audiences are delighted when a foreign preacher uses a well-known Japanese proverb or saying, or refers to a recent Japanese news event (but avoid politics like the plague) or tells a truly Japanese story no matter how



simple. They'll usually laugh heartily at a well-known story or proverb told by a foreigner, more because it was a foreigner who unexpectedly came out with it than because the thing itself was amusing; they would not have laughed if a Japanese preacher had said it, but perhaps merely nodded approval. (If however you are amongst those solemn brethren who feel that there should be no laughing during a Gospel sermon, then we pity you, for your audiences will be small indeed.)

In this all-important matter of background then, there are three things that ought to be kept in mind:

1. Your Entire Message Should Be Influenced By Their Background.

We do not mean that you have to indulge in a form of mental gymnastics to reproduce an already decided message in a form palatable to the oriental mind. We mean that if you're a wise preacher seeking to win souls then you'll sit in your hearer's seat and, with his ears, hear yourself preach that message, remembering all the while that YOU are that weary carpenter with the struggling business and the dishonest debtors; YOU are that bewildered office girl with the immoral boss and the unsympathetic home; YOU are that anxious farmer with the imminent crop

failure waiting for rain or sunshine to make the difference; YOU are that ignorant mother who really believes that those certain ancestors will have to be propitiated without delay or something terrible will happen (Jiro is already sick!); YOU are that devil-may-care young member of the Young Men's Association who thinks that the whole proceeding (and especially the foreign preacher) is a huge joke....YES, YOU! Right? Now, go ahead and tell each of these people in your meeting something, just one thing each, that will bring them back to hear you preach tomorrow night—can you do it?

2. Your Understanding of Their Background Must Be Accurate—

or you'll probably make a fool of yourself. But don't be discouraged if you do, for if your spirit is right they'll probably love you for trying anyway (if you find them laughing at you, join heartily in the laughter against yourself—you'll be a "hit" if you do). The really big thing is that sympathetic eye and ear that all the time notices their way of life with its peculiar difficulties, not critically and disparagingly belittling it, but recognizing the power of it, its ancient roots and its (to them) indispensability. Keep on trying to discover how the Gospel message will meet their need in those circumstances; you'll be amazed at how versatile the wonderful Gospel is, especially how very Eastern it really is after all, and how irresistibly it can be made to fit their thinking. You must "sit where they sit" or you'll never begin to understand their background.

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3. Your Application of The Gospel Message to Their Background Must Be Realistic, Sympathetic and Loving.

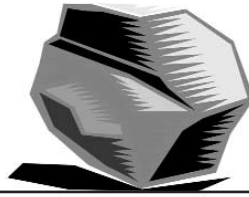
That “hell-fire” preaching may be all right in that church full of comfortable hypocrites at home, but it’ll do neither you nor the Japanese any good here....and if you are tempted to disagree with us about this, please go again and take another long look at the Master’s own method, for it is there in all its wonderful sweetness and power for any aspiring preacher to emulate—there in the four Gospels.

If, like Ezekiel, that utterly submissive prophet of the Lord, you “sit where they sit,” you too will find yourself “amazed” for many, many days, unable to speak with that original cocksure self-confidence that you came out with; “amazed” at the realization of your own utter inadequacy; “amazed” at the condescension and daring of God in venturing to attempt to use anyone as clumsy and ignorant as you are in so tremendous and responsible a task as this....and then by His amazing grace you’ll be brought to the place where He can use you in the truly amazing miracle of a life changing ministry in Japan. May God bless and use you in just such a ministry among these remarkable people.

Discipling the Japanese—1963

by Henry Ayabe-1960's

In a strange land in a strange environment, we learn quickly that we are different, so different that we



feel uneasy, and we seek the familiar around us. Some seek to learn and adopt the customs while others try vainly to force acceptance of their own ways. Still others put their own meaning to the words and actions they see around them. We all have done these things in varying degrees in our missionary lives.

One of the essentials for living is to relate ourselves to others. So vital is this aspect of human life that every society on earth has unwritten rules governing interpersonal relationships. The more sophisticated society writes these rules in books of etiquette and protocol. In spite of these written rules, the uniqueness of human relationships cannot be fully expressed in any book. We must learn these rules by being apart of society.

The Great Commission commands us to “make disciples of all nations.” To make a disciple is a very special form of relating ourselves to others. In our lifetime we meet many people, and we relate ourselves to them; some loosely, others for life (such as marriage), and still others by occupation, by hobby, by race or nationality, by accident (such as sharing a ride on the train), or by simply existing alongside them.

In discipling, we deliberately make ourselves “servants” (2 Cor. 4:5) in order to minister the gospel. We seek to build the relationship by employing

human bonds of friendship. Discipling involves not only the preaching of the gospel, but also the teaching and nurturing of those who have believed. To do this requires secure interpersonal relationships.

However, even though we American missionaries know that our interpersonal relationships are different from the Japanese, many times we force our own cultural concepts of these relationships on them. We tend to take spoken words at their face value, not reading the meaning of words in their cultural setting. We value a man according to his words and his works. High income speaks to us of ability and achievements; the Ph.D. after a name points to power.

The Japanese are different. They are more like Europeans because they are more status conscious. It is not what is said but who says it at what particular situation; this gives the full meaning. A simple Japanese “yes” (*hai*, derives its meaning from the social status of the one who says it and to whom it is said. Thus, the relationships related to personal social status, rather than just the words that are said, are the key.

We stress the objective words and actions in our relationships, while the Japanese stress the subjective moods of the persons involved in their relationships. No wonder a “yes” can mean “no” according to the relative status of those involved in the relationship.

We can build better human bonds in our discipling if we remember that, to the Japanese, the person is more important than the words and actions. The clearer we understand our status of relationship, the more effective we can become in discipling. In the beginning the obvious relationship is that of foreigner-friend to Japanese-friend. What can we offer as a foreigner-friend to a Japanese-friend? It might be just neighborliness, or goodwill or the English language.

Once we begin teaching English, we have strengthened the human bond with another status of relationship, that of teacher to pupil. Then, we have to be careful to keep the various relationships separate or we will confuse the Japanese and lose our effectiveness. There can be any number of relation-

Congratulations to the Japan Harvest on 50 Years of Publication!

from the
Japan Baptist Mission

“Those who sow...shall reap.” (Psalm 126:5)

ships. These can be recognized according to the situation in which the relationship is occurring. The greater and broader the bonds of relationships we have with Japanese, the greater the opportunities we will have to minister the gospel.

We can all remember when we were new missionaries, how when purchasing some article, in our minds we would change the yen price in to dollars. But as our service in this country grew into years, we learned the value of the merchandise without comparing it with the dollar.

In like manner, if we try to live in the Japanese society and understand the interpersonal relationships, we can learn to relate ourselves better to the Japanese. We can enter into their society and see the relationships of personal social status through their eyes.

The idea of emphasizing the person is not completely a Japanese idea. We have words like empathy - intellectual identification with another without emotional involvement.

We speak of "getting inside of his skin," or "walking in his shoes." This kind of thinking will help us improve our relationships.

When Paul disciplined the Corinthians, his interpersonal relationships were with deliberate human bonds (1 Cor. 9: 19- 23) but without corrupting the gospel one whit (1 Cor. 2:2). He disciplined them with his whole being so that he could say, "Be followers of me, even as I also am of Christ." His relationship to them was that of a father (1 Cor. 4:15), a close friend (2Cor. 7:3), a friend of the bridegroom (2 Cor. 11:2). All these speak of his discipling the Corinthians within a variety of social status relationships.

The next time you disciple a Japanese, just take a few seconds to ask yourself, "In what status am I related to him...a foreigner, a teacher, a pastor, a father in the faith?" In your conversation with him, ask yourself, "What is he trying to get across to me?"—taking into account his relationship to you. This will give new insights in your discipling here in Japan.



Seven Deadly Habits—1975

by William Cessna

There are seven deadly attitudes which affect Christian work! And because there is such an interplay of understanding, non understanding, and misunderstanding, it is imperative that we understand ourselves and our motives, as well as trying to understand the other person and his. And since human relationships are like they are, both (1) what is real and (2) what appears to be real must be dealt with. It is impossible for any of us to see a situation exactly as another person would, so these are seven definite areas we need to work in.

1. Anger Without Trust

Anger is one of the most powerful emotions available to man, and if we are angry without enough trust in the relationship to work it through, it will have a harmful effect on us. Regardless of what it does to other people, it will have a negative effect on us, because we have it and keep it inside us, without being able to work it out. Can you really trust yourself enough to feel so very negative about something or someone? And so negative you do not try to work it out?

This past year has been my most angry year! The President and Dean of my seminary have heard from me several times this year, as I have purposely asked for a conference with them to talk over matters relating to me and my department and its programming at the seminary. The President said, "I'm glad for the way you have shared these feelings you have and I'm glad you have no animosity." I had been feeling terribly negative about a situation and a person involved in that situation, and even though I had tried to work it out with that individual, I was unable to do so. Now it had become an

administrative matter of my functioning in the seminary and whether or not that person would be teaching in my department. I had been expecting a great deal from this person and they had not been able to produce. I felt it was important for the President and the Dean to know where I stood, so that when they made the administrative decision, it would be with their knowledge of where I was emotionally in regard to the situation. I was trying to be honest with myself, with the person, and with the school. I was trying to work it out.

Some people do not express anger until it gets all bottled up inside and the pressure rises like a boiler about to pop. People tell me that sometimes they feel like they are going to explode! This, of course, means that they do not trust themselves enough, or other people enough, to get that anger out into the open and deal with the issues involved! Anger is a strong negative emotion that if unexpressed creates a great deal of internal stress. And we must deal with stress! We must reduce stress. We must reduce our anger.

How? This is done by sharing it, by working through the issues involved with the person involved. Now this means that we have to face the real issue—are we going to be practical and try to work through the problem, or are we on a popularity binge and over concerned about whether we are liked or not? Of course we want to be liked. But it is more important to be respected! We are not running in a personality contest.

We are here to be about our work and if we are to be respected, we will have to face the issues and deal with them and expose what is happening to us on the inside. We have to trust ourselves, trust the situation, and trust the other person. If you do this, you will be respected by the other person. They may not agree with you, and they may not take your point of view, but they will respect you for being honest with yourself and with them. Anger without such trust is a deadly attitude.

2. Work Without Enjoyment

Is it possible to work and enjoy it?

Is it possible to not allow the negative features of your job make your

whole work experience negative? It is so easy for us to get our eyes off our job and focus on some minute things, some undesirable things, until we say the whole job is rotten!

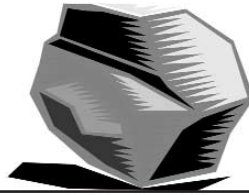
I suppose a good many missionaries have gone from Japan because a few circumstances in their situation were not to their liking, and they gave up a missionary career because they got their eyes off the job and onto a few little nasty, nitty-gritty things of life.

Do you know what? I think every job has some little nasty, nitty-gritty things about it, for no job is ever perfect. And I have a strong feeling that you ought to be at a job you enjoy! And if you do not enjoy being a missionary, then maybe you ought to ask the Lord to give you some joy, or if not, would He please get you another job. A high ranking executive in an educational institution recently said, "I may not stay long here, for this job is really not what I thought it was. There are too many other places to work to stay around here if it is not going to be good and if I can't enjoy it! We ought to enjoy our work."

There are now certain techniques available to measure one's interest and some mission boards and some church conferences are beginning to administer interest tests in order to help people be more suited for their jobs. Now is that too far out? I don't think so. God expects us to use the brains He created us with so we can try and get things to work and fit together.

Do you think God would be so dumb to call you to be a plumber if you didn't know what a pipe looked like? And if all you ever saw in the world were birds, bees, and butterflies, you would probably make a better artist or a scientist than a plumber. God is going to take our abilities and interests and use them to help us work and enjoy it while we work. I believe that firmly.

Now let's think about success. What is success from your viewpoint? What are the symbols of your success? Is it income, status, power, security? How can we measure your success? I hear you pray about reaching 110,000,000 Japanese with the Gospel. That is the job to do! But are you going to measure your success only on the statistics of how many of those 110,000,000 people



are reached for Christ?

I think there may be success at another level, at a deeper level, and that you have success when you perform in a certain way, when you measure up to a standard of excellence. If you are a missionary preacher, you will try to preach the best kind of sermon you can. If you are a teacher, you will try to get your lesson across in the best possible way. If you can sing, you will try to sing your very best. You will be doing something that requires conscious effort and your behavior will measure up to what you are trying to be and do. Too often we put the emphasis on the doing, but note that I have also emphasized the being! What kind of a person are you? The better a person you are, the better you are going to be able to do your job. Let's learn to enjoy our work! Work without enjoyment is a deadly attitude.

3. Opinions Without Humility

Everyone has opinions, and some give them when not asked! Some even give them when asked not too, some will give them when asked, and some will not give them even when asked! But everyone has opinions-about everything. Even if you don't know anything about the topic you have an opinion.

What about people who always speak up no matter what? And what about those who never speak up? I think both need help. Those who always speak sometimes need to be quiet and listen to what others are saying. And those who never speak probably have a lot of good things to say.

What about missionaries who go to meetings and when the discussion is on never say a single word? Opinions without humility—I don't see that as humility. That is a false humility. And those who always speak don't have humility.

Not long ago I was sitting in a room with a man about average in intelligence and position. He was a supervisor; he had a good position, but

there he was, sitting in my office just talking on and on. His voice was loud and his speech rapid. I said, "Sam, do you know what? Here you are paying me money to help you and you are doing all the talking and when I try to say anything, I feel I must almost say, 'Pardon me, but I'm going to say something...'" He had been talking for 15 minutes and this was our third session and it wasn't that he was just anxious and bubbling over as some are. Here was a man who always had an opinion whether on the job, or at home, or wherever he was! And he was telling me he didn't have any friends.

At work he said his secretary bugged him and the boss did not promote him. "What's wrong with me?" he asked. I think he got his money's worth that night because the next week he came in and said, "I've been thinking. I'm finding out that what you say is true! When someone tells me something, I immediately give him my opinion! But I do it with such an air of superiority that it turns them off." He had good opinions, he was smart, but it was the way he came across. He made them feel, "O.K., I know it and you don't!" He had opinions, and some good ones, but he had no humility! Opinions without humility is a deadly attitude.

4. Leadership Without Flexibility

Such leadership is authoritarian and demanding! It does not consider the needs of the subordinate. Only the leader or the organization is seen as all important. Maybe some of you are mission executives and you have the responsibility of assignment or supervision of other missionaries. Are you leading without flexibility? Do you have ideas and follow them no matter what? Do you assign people regardless of personal issues involved? This kind of leadership keeps things in a state of tension and does not permit any resolution of the conflict. It's an authoritarian conflict. Those who have leadership must learn to be flexible.

Rather than always giving commands, why not try seeking the opinions of others? Rather than coercing encourage, for leadership without flexibility is a deadly attitude!

5. Love Without Expression

Can love exist in a vacuum? Can love continue if not expressed? Isn't there a need for a look, or a touch, or a hug, or for loving words? Should we not try to express what we are feeling? In order to express love, we need a good self image. The Bible says that not only should we love the Lord our God with all our heart, all our soul, all our mind, and with all our strength, but that we should love our neighbor as we love ourselves!

We need to respect ourselves! To like ourselves! The Bible says so. In a congregation of this size I am sure that if you would be honest, several would say, "I don't really like me!" And if you don't like yourself, how can you like others? And we should love others.

I had to work with a brilliant young man who was valedictorian of his college class, who had top grades, who was chosen by his class to be the most outstanding student and for having the greatest potential for success. He had grown-up in a missionary home on a foreign field where his father was a busy administrator. When he came in from school, he told me he always wanted to go into his busy father's office and talk to him about what had happened during the day, but that was forbidden! No interruption during office hours! The work had to be done. Father was too busy too busy to be even friendly with his own son!

Then the son became a missionary, but while on the mission field became involved in sexual sin and had to be returned home. He was seriously disturbed, emotionally troubled, and had to be hospitalized. For several years he worked at a low occupational level while continuing therapy.

He had had a great potential for helping people and as we worked together, he broke down and cried time and time again, as he lived through those experiences of loneliness on the mission field when he felt so unloved! Love needs to be expressed! Love without adequate expression is a deadly attitude.

6. Closeness Without Empathy

Empathy is a word often used in counseling and means to feel with someone. Not a feeling of pity but a sort of identi-



fication with the person in his problem or life situation. It's terrible to be close with someone physically and not have some sort of identification with that person. It is possible to live in the same house without empathy! It is possible to live on the same compound without empathy! It is possible to work in the same office or to work in the same church or in the same school or in the same prayer group or belong to the same mission but be strangers to each other. It is possible to never feel close or find a meeting of spirits or have meaningful contacts.

I visited a certain mission field last year and while there talked with the principal of a high school. She said she felt lonely, that people rejected her, that she could not feel close to her teachers. Later during that same visit, her secretary opened up and said, "I'm having a terrible time..." They were together during the day and in the office it was always very formal. It was always, "Miss so-and-so." It was all business. Then they went home at night and roomed together. While cooking dinner together, or doing dishes together, or planning something together, it was still "Miss So-and-so!" Can you imagine living in a relationship like that?

But as the two talked together, they began to understand what they were doing to each other and so began breaking down the barriers and seeing each

other as human beings. A feeling of empathy arose between them. They found they could be human and still work together. The office was the office, there they were principal and secretary, but outside they were two human beings living together. There was empathy. What a tragedy to be close without empathy. It is a deadly attitude!

7. Charisma Without Depth

Some feel they are supposed to exude happiness all the time. They want to win everyone over, they want everyone to be charming. They feel they must go through life smiling and always be a spreader of good cheer. No matter what happens, no matter how dreadful or awful, just smile and be happy! They are like chaff.

I view this constantly in working with students in hospital work. They want to go into the hospital room and no matter if a person is dying of cancer, they want to make that person happy. Put on a smile. Everything is fine. God is our Savior. Nothing is wrong in the world. There is no deep feeling for others!

My students often say they hate to have people ask them, "How are you?" and then before they can even answer the question, they are gone! People expect you to say, "Fine." What if you would say, "I've had an awful night!" Or, "I've had a quarrel with my wife!" Or, "Things are going as bad as they ever have!" Wouldn't people be shocked, if when they asked you on the street, "Well, how are things going?" and you replied, "It's been the hardest year of my life!" Some people put it on and

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Japan Harvest

Thank you very much! – God bless you!

leave it there. They have no deep feelings. Charisma without depth is a deadly attitude.

Conclusion: I find that a great guide for me is the Golden Rule: To love my neighbor as much as I love myself! I find I can relate to people if I do this. I try to put myself in the other person's shoes and wonder how I would feel if I was in his situation. I ask myself, "What if someone would react towards me as I am now reacting towards them?" When I begin to think in this way, it gives me a clue to what I should be and what I should do.

These are seven deadly attitudes we need to work on.

If I Could Start All Over Again—1989

by Shelton Allen

Shelton Allen's imminent retirement will leave a void at JMLI and elsewhere. Brother Allen for many years served as linguistic consultant at JMLI. *Japan Harvest* readers over the years have read his strikingly original articles which while highly professional always had a touch of that Allen humor which has made him a very special person. It is hoped that articles will continue to reach us across the Pacific. (*Editorial note: Shelton Allen went home to be with the Lord at 11:15 p.m. April 11, 2001 at the age of 75.*)

Joel 2:28 tells us that old men dream dreams and young men see visions. Now that I have arrived at



the dreaming end of that spectrum, I dream of a day in the future when the generation of young missionaries now arriving in Japan will look back with satisfaction on a lifetime of service knowing that their visions have been fulfilled.

As I look back over my own 37 and a half years of service in Japan it is with a great deal of satisfaction, but there are a few things that I wish someone had told me at the start of my missionary career, and some things I wish now that I had done differently.

An Unrealistic Goal

For one thing, I would have set more realistic and achievable goals at the start, both in the ministry and in language study. I had no lack of vision. But there is one major problem with vision. It too often is visionary. My dictionary defines the word visionary with synonyms such as: fanciful, not workable, impractical, illusory, imaginary, idealistic, speculative and unrealizable.

Those words can describe the word visionary. Vision doesn't have to be that way, but all too often it is. Unrealistic goals may be set, and when they are not fulfilled, there can be an accompanying sense of dissatisfaction with the things that have actually been achieved. Not a few missionary casualties can be traced to this as a source.

During the occupation of Japan after World War II General Douglas MacArthur called for missionaries to fill the "spiritual vacuum" in Japan. I came to Japan shortly after that. In those days, it was easy to gather a crowd of several hundred people in front of one of the major train stations in Tokyo. They were eager to listen to the foreigner speak in English and to the interpreter's translation. They rushed forward and enthusiastically received the tracts and Gospel portions that were handed out. Many of us believed that Japan would become a Christian nation almost overnight. We really believed that everyone who signed a "decision card" had his or her name written in the Lamb's Book of Life. One visiting evangelist is reported to have said, "Any missionary in Japan who doesn't win thousands of souls to Jesus Christ has blood on his hands!"

I started out with some pretty unrealistic ideas about Japanese language study too, largely because I had no clear conception of the nature of the task before me. I would not accept the fact that there were certain limitations imposed upon me by the fact that I was no longer a child. Whatever happens to the maturing brain seems to drastically alter the ability to acquire language as easily or as perfectly as a child. But I didn't know that at the time and probably would not, have believed it if someone had told me.

I was convinced that there was no reason why I couldn't learn to speak Japanese just as well as I could speak English, and just as perfectly as any native-born Japanese. I reasoned that I had many more years ahead of me in my missionary career than it had taken to master my native English and I was determined to apply myself to the task. Obviously that was an unrealistic goal. A senior missionary tried to tell me that but I wouldn't believe it.

Learning and Acquiring

Because I had no idea how to go about studying Japanese, I tried at first to use the same methods I had used with Latin, French, Greek and Hebrew. I learned a lot of grammar rules, memorized over 2000 kanji with ALL the

Continued on page 19


Heartfelt congratulations on JEMA's 50th Anniversary

of serving the Lord.

You and the many services you provide for missionaries and churches in Japan have been of great help in furthering the gospel of Christ.

"Now whatever you do, in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him. Col. 3:17.

Evangelical Free Church Mission in Japan

From the President's Pencil 

I hope you like this fiftieth edition of the *Japan Harvest*. The men and women who gave the magazine its name were people of faith and vision. How would they regard the present state of the church and missionary work in Japan? Would they be disappointed with the slowness of the growth of the church? Would praise for all that God has done be the dominant note in their thoughts? There is much to be thankful for, a small but growing evangelical wing in the church, good leadership in the Japan Evangelical Alliance, and an increasing desire to work together across denominational borders.

The Japanese church is slowly growing and perhaps the numbers do not present a true picture of the situation. Recently I have met a number of people who for one reason or another are trusting Christ but have not yet moved on to be baptized. Some don't see the need for it and others will get there eventually. The influence of the church is quite strong given the rela-

tively small numbers and we must work and pray to see that the church becomes saltier in this society. Increasingly the church is wanting to play its full role in the evangelization of the world. We should encourage this. A few weeks ago I was at a missionary meeting where one of those attending complained, "Why are we sending our best people overseas?" After talking for a while he began to see one of the paradoxes of being a Christian—it is in giving that we receive. As the church here gives its best to the Master then He works here and gives in return.

We have a composite article about what the future might look like. We have asked a number of people to give us their thoughts and dreams for the future. Some of the things seem likely, some unlikely and some perhaps a bit soary. If you have any thoughts about what might happen, we would be glad to hear from you.

Most of us serving in Japan will not be here to see what the Lord may do

in the next thirty or so years if, of course, He gives us that time! We all should be able to face the future with confidence because He has left us with promises on which to stand. It is written that our work in the Lord is not in vain, so we must be always abounding. We shall in due season reap a harvest for His praise and glory.

Paul Pike



Fall Feature Shikoku

Theme: Church Growth in Rural Japan

Short term/Long term missionary service

Publication: October

JEMA Datebook 2001-2002

Event	Date	Place
Day of Prayer	July 2, 2001	Navigators
JEMA Summer Conference	July 29–August 1	Karuizawa Union Church
Women in Ministry Day of Prayer	October 29, 2001	C & MA Center
CPI Conference	November 6-9	Lakeland Hotel, Kawaguchi-ko
JEMA Plenary	February 26, 2002	OCC
Women's Retreat	March 6-8, 2002	Megumi Chalet
Kanto Prayer Summit	May 14 - 17, 2002	Okutama Bible Chalet
Kansai Prayer Summit	May 20 - 23, 2002	Hiruzen Bible Camp

Japan Harvest Editors over the past 50 years

Following is a list of editors to the *Japan Harvest*.

May 1954 - January 1955	Kenneth McVety
April 1955	A. Gordon Wolfe
July 1956 - Fall 1958	Kenny Joseph
Feb. 1959 - Spring 1962	Kenneth McVety
Fall 1962 - Fall 1963	William Clark
Winter 1963 -Summer 1964	Arthur Reynolds
Fall 1964 - Winter 1970	Sam Archer
Spring 1970 - Spring 1972	Donald Hoke
Summer 1972 -Winter 1974	Maas VanderBilt
Spring 1974 - Winter 1976	Joe Gooden
Spring 1976 - Winter 1990	Siegfried Buss
Spring 1990 - Spring 1994	Don Wright
Summer 1994 - Summer 1998	Katie Sisco
Fall 1998 - Winter 2000	Gerald May
Spring 2000 - present	Janice Kropp

Congratulations from Taiwan



On behalf of Taiwan Mission Quarterly magazine I would like to congratulate Japan Harvest on their Jubilee. Our magazine is only completing its tenth year, so we have a long way to catch up!

You may be interested to know that Taiwan Missionary Fellowship celebrates fifty years at this years summer conference, July 2-7. Our summer issue will also be special; we will feature articles on Taiwan Missionary Fellowship and the organizations it spawned. Once again congratulation of such a fine magazine and on completing fifty years of publication.

Your sister in Christ,
Thelma Lang Barnard, editor
Taiwan Mission Quarterly

CAUTION

Barriers to Future Change

On June 4, 1783, in the market square of a French village, a bonfire, fed by wet straw and old woolen rags, sent billows of smoke into the night sky. Tethered above was a huge taffeta bag measuring 33 feet in diameter. Before the gathered cheering crowd the balloon, cut from its moorings, rose 6,000 feet into the moon lit sky. This was the first step in history of human flight. The balloon came back down to earth several miles away where it was promptly ripped to pieces by pitchfork-waving peasants. Obviously, the peasants didn't realize what was going on!

Change is always a part of progress. But, change can make us feel uncomfortable, even fearful at times. In some cases change can be viewed as nothing less than evil itself. Let us guard our minds and hearts.

The Church Planting Institute wants to see the present affecting the future. We want to see the CPI Vision of multiple church planting movements in Japan extending from one end of this country to the other and then out to the rest of the world. Our vision drives us to God, Who will help us shape His future. You might ask, "What do we see in the future? How can we be agents for change?" One thing we do know is that the future will reflect today's changes. We also know that we have choices to make. What might it take to drive us out of

our comfort zones to accomplish more of what God wants?

Changing of the externals, that is what we do, may not be the area we should concentrate on. Could it be that we need to change the very way we look at ministry here? It appears to me that there are four barriers to significant change.

I am reminded daily of the spiritual struggles we missionaries may have. I see it in my own life. I see it in the life of my wife, Elaine. Elaine spent years trying to please God as her duty. It was not until she realized that God in Christ had wonderfully delighted in her as His daughter that her life started to change. She moved from a Christian driven by duty and her own self-effort to one driven by the truths of the Gospel and the power of the Holy Spirit. All this began to take place when she continually repented of her own self-righteousness and began to cling to Christ's righteousness.

Barrier One

Ministries driven by human effort rather than the Gospel

It seems that daily I talk to people who have experienced personal renewal through the renewal movement. This is refreshing and exciting.

We realize that this may be the most important aspect of what is going on in CPI. The radical nature of the Gospel causes deep and lasting change, yes, transformation! It may well be that those of us in ministry often look elsewhere for "gospel replacements." Many times our ministries reflect more of what we do than of what only God has done and can do. Often our emphases are on obligation rather than GRACE. We can even emphasize working for and seeking God's approval and forgiveness, rather than resting in them. We can become self-driven instead of gospel-driven. Frequently, we develop wonderful systems that operate very well, only to find that we lack the power. It is like an airplane of the latest design with a great comfortable cabin, cutting edge technology and sleek aerodynamic design. The problem is there are no engines on the plane! The plane needs the cabin, the radar, and the other things, but without power to move, the plane is useless. Daily we need to rediscover the power source in our lives and ministries. Could it be that we fail to remember the needed power of the Holy Spirit? Could it be that we act like spiritual orphans, depending on what we can do rather than on what God can do? Many believers and Christian leaders are discouraged in ministry and feel joyless in Christian

Continued on page 30

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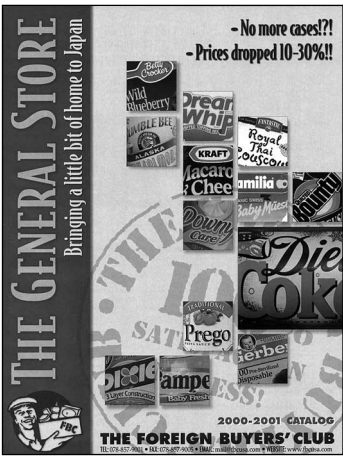
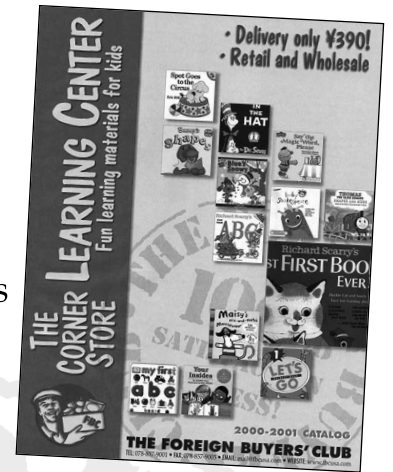
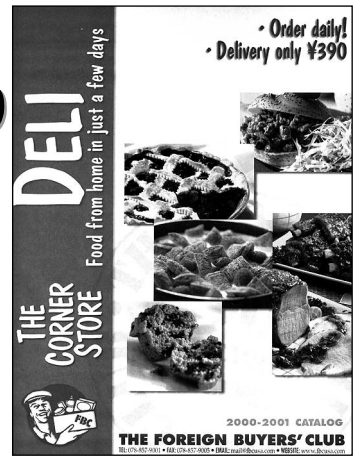
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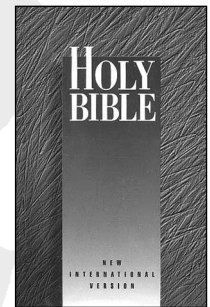
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Church Music



Want immediate conflict? Try changing the musical style of your worship service without any advance warning (or even with warning)! When I was in full-time music ministry in the U.S., sometimes I felt like I was walking through a minefield. It took careful navigation, and sometimes a bit of backtracking to make it safely to the other side!

Keeping our options open

We must address the issue of musical style in our church ministry, but often our approach is to use either what we're used to, what we like, or perhaps even take a reactive approach of avoiding what we don't like.

The apostle Paul didn't give us any easy answers. In two key passages relating to music in the New Testament (Ephesians 5:19 and Colossians 3:16), he promotes the singing of psalms, hymns, and spiritual songs directed both to God and to each other. But just what are "psalms, hymns, and spiritual songs"?

After reading what numerous scholars have written about these verses (with some painstakingly exegeted theological arguments), I've come to a firm, unequivocal conclusion—we don't precisely know! (Although we certainly can know in broad terms!)

But that's exactly the point. No matter how hard we try to be unbiased, our perception of God's Word is inevitably colored by our upbringing,

experiences, and theological training—especially in the emotionally charged arena of music.

I am convinced that in general terms, Paul, under the inspiration of God's Holy Spirit speaking to believers across the centuries, was promoting the use of a broad variety of expressions both lyrically and stylistically.

Let's look at these three words for just a moment.

Psalms (Gr. – psalmos)

Psalms may include songs based on scriptures other than just those found in the Book of Psalms, or perhaps even non-canonical songs that have the character of lyrics found in the Book of Psalms. The classical Greek definition of psalmos originally referred to the sound of a song produced by a stringed instrument. By New Testament times the production of the sound did not necessarily accompany the meaning of the word, even though the word seems to primarily refer to the material found in

the Book of Psalms. However, for our purposes we wouldn't be far off if we decided to define psalmos as songs using scripture for their texts.

Hymns (Gr. – humnos)

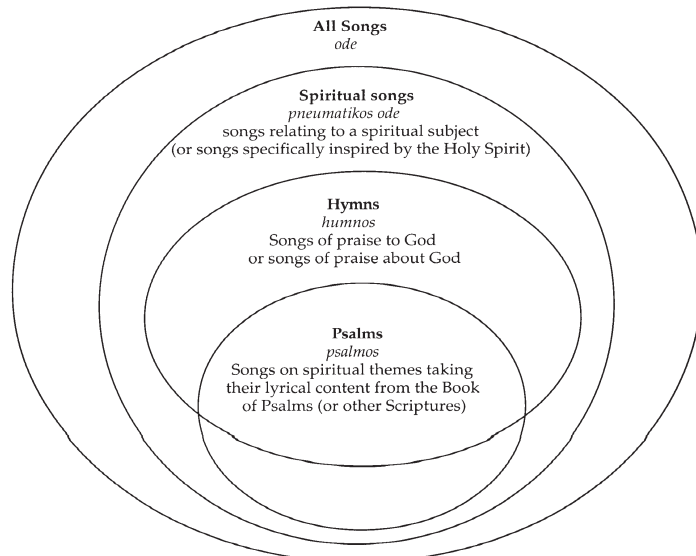
Because of the widespread use of hymnals in the English-speaking world, we often conclude that "hymn" refers to a religious song arranged in four parts, with harmony changing on every beat. However, that musical style is a relatively recent development in the course of history, and in the Biblical context, the meaning of this term is more general. (The Japanese translation *sambi* in the *Shinkaiyaku* seems to be less culturally loaded than our English word.) We may define hymn as a song of praise either to or about God.

Spiritual songs (Gr.–pneumatikos ode)

Ode is a song of any type in the Greek world, but a "spiritual ode" will naturally have a religious theme. Songs of admonition, teaching, challenge, testi-

Biblical Definitions and Interrelationships

Psalms, Hymns, and Spiritual Songs
Col. 3:16; Eph. 5:19



Singing all
"with gratitude in our hearts!"

mony, sorrow – anything relating to the Christian life would seem to fit here. Perspectives vary among scholars as to the exact involvement of the Holy Spirit in the creation of these spiritual songs, but there is no question that as believers our desire is to be controlled by the Holy Spirit, with the act of birthing spiritual songs coming from Him.

Effective ministry rather than style wars

So whether Paul was trying to delineate three different types of songs, or simply affirm the appropriateness of using a broad variety of music in ministry to God and each other, the main point is that he was endorsing the ministry of music. I like to visualize the interrelationships of these concepts with overlapping circles as you see in the diagram.

Fundamentally, our task is not to preserve or promote a particular musical style, but to be sure that through the styles we use, we are effectively using “psalms, hymns, and spiritual songs” in ministry to the Lord, each other, and a lost world.

Throughout history, God’s church has and will continue to incorporate scripture songs, songs of praise, songs that encourage Christian growth and maturity, songs that touch the hearts of those who have not yet committed their lives to the Lord, and other multiplied expressions of concern as Christians engage themselves with the surrounding world. May we have the wisdom to do that with increasing effectiveness as we grow in Him!



Gary Bauman has been in Japan since 1988. He serves as a worship development consultant with LIFE Ministries. He welcomes questions and comments addressed to gbauman@lifejapan.org.

Nuggets...continued from page 13
readings, crammed many more than that number of vocabulary words and English “equivalents” into my poor brain, and ended up having a nervous breakdown. Small wonder.

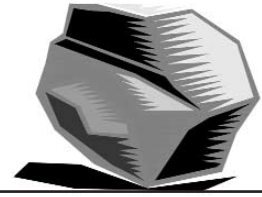
I did have one thing going for me though, that without my knowledge helped to salvage something from that misguided zeal. I was a bachelor and was living with a non-English-speaking Japanese co-worker in a city that at the time had very few missionaries or other foreign residents. That situation forced me to use the Japanese I was learning, every day and all day in actual flesh-and-blood contexts.

There was another missionary in town whose personality and/or learning style led him intuitively to go about acquiring Japanese the way it should be learned. I’ve often referred to him in speaking to students at the Japan Missionary Language Institute as the classic example of a natural language acquirer. When someone came to his *genkan*, he welcomed that as an excuse to put down the study books and take advantage of the opportunity to use what he was learning. When someone came to my door while I was studying, I would often view that as an intrusion. I couldn’t wait to get back to the books. I learned later in my studies of adult second language acquisition theory that his was the correct approach.

I at first titled this section Learning vs. Acquiring. But they are not adversaries. They both have their place. The point is that I was forced to acquire while I was learning, against my will and inclination, by the fact that I was living with a Japanese co-worker; the other missionary was disciplined enough to stick to the books even though his natural tendency as a “people person” might have led him differently. The adult needs a balance between what could otherwise be two extremes.

A Realistic Goal

A well-known linguist has gone on record saying that in his estimation over 95% of adults never acquire a second language to the same degree of perfection as their native tongue. I personally think that far fewer than this



estimate of 5% of adult learners ever become the same as native speakers, if indeed such a goal is ever attained by anyone who begins the study of a second language as an adult. But this is not to say that an adult cannot be fluent, completely competent, and sometimes even pass as a native speaker. What differences exist can be very subtle and are usually much more evident in the written language. Let me amplify that point. We sometimes hear it said about a certain few missionaries that the Japanese themselves can’t tell them from native speakers when they can’t see their faces. It is well to take these statements with the proverbial grain of salt, knowing how complimentary the Japanese can be of our efforts to speak their language.

There are undeniably a few—very few—who have attained a level of proficiency in **speaking** Japanese that on casual observance comes reasonably close to that of a native speaker. However, this evaluation of the near perfection of the spoken language of a few missionaries is most probably made under circumstances when the Japanese hearer is not listening very critically.

Here’s a case in point. Several years ago a certain missionary who has the well-deserved reputation of “speaking just like a Japanese” was invited to give a series of lectures at our church. The Japanese pastor was asked to transcribe tape recordings of the lectures for publication. After he had transcribed the lectures verbatim from the tapes he asked me if I thought he would be permitted to edit what was actually said. I thought he was referring to the fact that even native speakers use a different style in a live lecture than is appropriate in written form, but he said that wasn’t all he was talking about. He said, “After I heard that lecture live, I would have told you that the speaker had spoken perfect Japanese

Continued on page 25

クリスチャン新聞 Gleanings from The Christian Shinbun

REV. KIM TOK-SONG first Korean missionary to Japan after World War II.

REV. KIM TOK-SONG (1921-1999) was the first Korean missionary to Japan after World War II.

Only six when he started attending church, Rev. Tok-Song came to Japan at the young age of 20 with only his Bible. He was passionate about bringing salvation of Jesus Christ to the Japanese, and he poured his soul into the reconciling of Japan and his homeland, Korea. His motto read: Faith first, ministry second; Peace first, business second; Church first, family second.

His ministry had five divisions:

1921-1950 in Korea
Japanese colonialism and disruption of Korea

1950-1959 in Nagoya.
Arrived with his family in Japan and was the first Korean missionary to seek for a new world

1961-1970 in Fukuoka.
Restored a church and served the poor

1970-1991 in Osaka.
Church moved from one of friction to a vital church in a short time. Active in evangelism.

1993-1999 Dream of Japanese evangelization and collaboration

Rev. Tok-Song was assigned as a board member of the National Peace Union Committee by President Kim Deng Chug of Korea. He was a faithful servant for Christ.

LOOKING for keys to keep youth in the church?

Why not try the DEVOTIONAL NOTEBOOK FOR CHILDREN?

Pastor Fujimoto of Sunday Raburi Church has organized seminars for children all over Japan under the Kodomo Mission (Mission for Children). Using the Devotional Notebook for Children the Mission stresses the importance of starting children at an early age, beginning with once a week and increasing the time little by little, listening to the

Word of God and sharing what they have learned in groups. Since starting the program, Kodomo Mission has found that about 90% of Sunday School children have remained in the church. God is changing the children through their devotional time and once they get into the habit they do not leave the church even when they come across difficulties, says Pastor Fujimoto. For further information please contact: Kodomo Mission Tel: 022-289-4587.

VIEWPOINT

On March 26 at an OCC open discussion was held on the topic "Evangelism & the Emperor System." Does its opposition impede or advance the cause of Christ?

Pastor I Ishiguro of the Mino Mission advocates the system hinders evangelism.

He argues: The Emperor System substitutes the Kingdom of Christ. Worship, veneration (adoration), obedience that should be to God, goes instead to the Emperor. The system is a religion that replaces Christ with the Emperor. At the Meiji Restoration, the masses did not know who the Emperor was, so Japanese Imperialism set about educating school children. His Imperial Majesty's portrait (Goshin-ei) was put at the school alters, the Imperial Rescript on Education (Kyoiku-chokugo) was published, and the worship of the Emperor was forced on the nation. We could say they replaced the church with the school, and put the Rescript on Education in place of the Bible, the cross was changed to Hinomaru and Goshin-ei, the national anthem, took the place of the hymnal. Q: Does evangelism advance if we make use of the Emperor System? A: No, in reality the opposite is true. Taking the compromising view hinders evangelism. The most effective method of evangelism is to start with the One and only God, creator of heaven and earth. Jesus is above other gods and goddesses.

On the other hand, Mr. D

Sasai, editor of the Harther of Markosh Publication advocates that evangelism in Japan is impossible so long as we deny the Japanese culture. Before becoming a Christian Mr. Sasai was a Buddhist and a Rightist. The Emperor System was a controversial problem for him. He says we cannot ignore the 1,500 years of history, nor can we ignore Japanese culture. When engaging in evangelism we must consider these facts. Maybe the reason why evangelization is slow is because we fail to take the Emperor System into account. The Japanese Militarism from the Meiji Era up to World War II distorted the system. It is natural, is it not, to take the system as a gift of atonement? No one could destroy the system, because it is not a religion. It is helpful for the evangelizing of Japan. Bowing to the Hinomaru does not cause any problem, because it is not idol worship. Whereas, being forced to worship at a temple or a shrine, would be idolatry.

(Discussion on the topic will continue in the Christian Shinbun. We will carry the dialogue for your information.)



Translated by Mizuko Matsushita who is JEMA Executive Office Secretary. She has served faithfully since 1984.

Devils and Demons in Japanese Life and Thought

わた せけん おに
「渡る世間に鬼はなし（ない）」
せけん みち
「世間の未知の人はこわく見える
みな こま たす
が、皆困った人を助けるようなや
い
さしい心を持っているという意
み
味。」

This is translated in the Kenkyusha Japanese/English dictionary as “there is kindness to be found everywhere.” I first became aware of this expression while watching the Christian TV program “*Lifeline*” one Saturday morning when the speaker said it would be more true to life to say:

「渡る世間は鬼ばかり」

For example, the world is full of devils or evil but as Christians we have no need to fear the world because of Jesus’ promise of John 16:33 “I have overcome the world.” It is also interesting to note that:

「渡る世間は鬼ばかり」

is the title of a popular Tachida Sukako TV drama running at the time of this writing.

Using my electronic dictionary to look up the above expression led to the discovery of many other phrases using *oni* and to curiosity about how Japanese understand the concept of *oni*. Obunsha’s *The Japanese-English Dictionary for Conversation about Japan* explains it as follows. Oni are the most common imaginary beings

appearing in folklore and children’s stories. (i.e. In the story of Momotaro, Momotaro, born from a peach, successfully subdues red and blue demons on the isle of demons.) Usually oni have horns on their heads, fangs, a tiger-skin loincloth and carry metal clubs. They are found as early as the eighth century chronicles *Kojiki* and *Nihonshiki* where ferocious demons appear in the land of the dead. There are also examples of humorous demons and demons who bring good fortune to humans.

Here are some ways in which the word *oni* is used in everyday conversation.

鬼のような (人)
a cruel pitiless (person)

仕事の鬼
a fiend for work

鬼ごっこの鬼
the ‘it’ in the game of tag

Idiomatic expressions:

「鬼に金棒」

つよ なに え
「強いものが、何かを得ることに
つよ ま
よって、さらにその強さを増すこ
い
とを言う。」

Literally, “to arm a demon with an iron rod” which comes to mean “doubly powerful or effective.”

わら
「鬼が笑う」

じつげん よそう
「実現しそうにないことや予想

のつかないことを言った時にか
ことば らいねん
らから言葉。E.g. 来年のことを
言う」と一。」

ま せんたく
「鬼のいぬ間に洗濯」
えんりよ
「遠慮する人のいない間に、
せんたく ぞんぶん
いのちの洗濯をする。思う存分
くつろぐことを言う。」
English equivalent? “When the cat’s away, the mice will play.”

め なみだ
「鬼の目にも涙」
むじひ
「無慈悲(merciless)な人にも時
じひ しょう
には慈悲の心が生ずることのたと
え。」

「心を鬼にする」
あいて どうじょう きも
「相手に同情しがちな気持ちをお
きび たいど せつ
さえて厳しい態度で接することを
言う。」

For example, teachers or parents being strict with pupils or children for their own good.



Miriam Davis came to Japan in 1975 from the UK and taught English in schools and universities in Nara Prefecture, Nagoya and Osaka for 8 years. In 1986 she joined OMF International and moved to Sapporo to do church planting and

English teaching. Since 1990 she has been Language Advisor to OMF.



Japanese Nuance in Plain English

“Nihon-rashisa” o eigo ni dekimasu ka?

By Michihiro Matsumoto & Boye Lafayette De Mente

Lafayette De Mente

Kodansha International Ltd., 255 pp.

A *mae, gaman, kejime, nemawashi, ura* and *omote* are some of the key Japanese words that Matsumoto and De Mente explore in this small bilingual book. Don't let the title confuse you; this book is more about Japanese culture than about Japanese language. I found the book in a Japanese bookstore in the English learning section.

The authors believe we can learn a lot about Japanese culture by examining the cultural uses and influences behind certain words. Words are loaded with meaning. As every student of Japanese knows, many words can't simply be translated by one single word in English.

The 20 key words and expressions chosen by the authors are first used in various sentences or phrases with “plain English” translations. A short essay follows explaining how the words are used in Japanese society. *Nemawashi*, for example, is strategic for good business. *Gaman* played an important role in Japan's rising to a superpower after World War II. Doctors and cancer patients often play the game of *uso no hoben*.

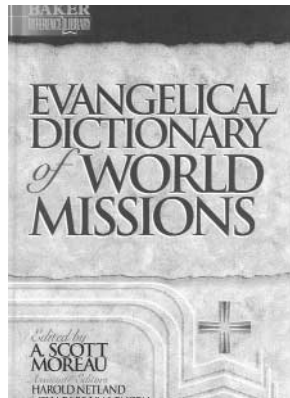
Another aspect of the book is the running dialogue between the authors as they analyze differences in Japanese and American culture, especially in relation to the 20 key words.

The practice of *dango*, bid rigging, though considered a sound business practice in Japan, is illegal from a Western point of view.

Though I've been a student of Japanese (actively & passively) for 25 years, while reading this book I learned a new word. The very next day, a woman at church asked me a question with that very word in it. I could answer her without asking for an explanation. Even if you aren't a student of the Japanese language or English, for that matter, this book will give you a greater understanding of Japanese culture, past and present.



Reviewer: Nancy Sorley and her husband are with the Baptist General Conference, planting a church in Nara City. Nancy came to Japan in 1976 as a single missionary with SEND.



Evangelical Dictionary of World Missions.

A. Scott Moreau, General Editor, and Harold Netland and Charles Van Engen, Associate Editors. Baker Books, 2000, 1068 pp.

The Evangelical Dictionary of World Missions (EDWM), winner of the *Christianity Today* Book Awards 2001 in the Missions/Global Affairs category, is a significant reference work that will be an invaluable aid to missionaries and all who want to understand world missions from an evangelical perspective. Part of the Baker Reference

Library, EDWM is “intended for educated lay people, pastors, students, missionaries, and mission specialists.” Moreau (professor at Wheaton Graduate School and regular contributor to the “Missions on the Web” in *Evangelical Missions Quarterly*), Netland (former Evangelical Free Church missionary to Japan and now professor at Trinity Evangelical Divinity School) and Van Engen (professor at Fuller Theological Seminary) have enlisted the help of 330 mission scholars and leaders to produce a reference work that covers the entire discipline and practice of missions. The 1400 articles (most with short bibliographies) include almost 500 biographical articles as well as country profiles.

Included among the contributors (a veritable who's who list) are several Japanese and missionaries who have served in Japan. Several professors from Tokyo Christian University have written articles—Tadataka Maruyama has a helpful article on Japan giving an overview of Christianity in Japan. Hisakazu Inagaki writes on Japanese New Religious Movements and Shinto. Kenneth Dale deals with Asian New Religious Movements with a special focus on Japan. David Hesselgrave writes on the Great Commission and is also the subject of a biographical article. Robertson McQuilkin has incisive articles on Fads in Missions, The Missionary Task, and Reached and Unreached Mission Fields. Netland contributes significant articles on Apologetics and Philosophy of Religion. There are articles on Francis Xavier and Alessandro Valignano, Jesuit missionaries, as well as on James Hepburn and Guido Verbeck, early Protestant missionaries. There are also helpful articles on Kanzo Uchimura, Masahisa Uemura, Jom Nijjima, Toyohiko Kagawa, Yoichi Honda, and Koji Honda.

EDWM also includes many useful articles on the mission theology. Articles like those on Christology, and Christological Controversies, for example, focus on the missiological significance of the topic. There are helpful discussions on the concepts of Guilt, Shame, and Sin from a mission perspective.

There are numerous articles on the practical aspects of missionary life also—

Candidate Selection, Member Care, Missionary Children, and Information Technology (which mentions the useful web site that Moreau oversees with Mike O'Rear).

The book ends with a complete outline of the major articles and also an index of persons.

Moreau notes the many changes in the field of mission and missiology since the last comprehensive mission dictionary was published more than twenty-five years ago. This new resource will serve missionaries for many years to come.

Further Reading:

Gerald Anderson, ed. *Biographical Dictionary of Christian Missions*. (Eerdmans, 1999)

Scott Sunquist, ed. *A Dictionary of Asian Christianity*. (Eerdmans, forthcoming)



Reviewer: Don Schaeffer serves with his wife, Hazel, and is with the Christian & Missionary Alliance, planting a church in Kawaguchi. Don Came to Japan in 1984.

Following is an excerpt from The Evangelical Dictionary of World Missions.

Honda, Koji(1912-). Koji Honda grew up in a small town in Fukui Prefecture. Overcoming parental opposition, he was baptized when seventeen and in 1934 enrolled at the Kansai Bible School. During World War II his spiritual convictions often brought him into conflict with the authorities. In 1944 he was drafted into the military. After the war Honda supported his family for a while as a cobbler. In 1946 it was possible to return to the ministry, and a tent erected in the midst of the rubble of Kobe served as a meetingplace. In 1947 churches in America supplied a Quonset hut. This was the beginning of the Kobe Central Church, which grew rapidly under Honda's leadership. In 1956 God used missionaries and His Word to challenge Honda to become an evangelist. The same year the Honda crusades began. In 1966 the Hondas with their six children moved to Tokyo and the Honda Crusade became the Japan Gospel Crusade. In 1967 Honda joined other church leaders to establish the Evangelism-in-Depth Movement (Sodojin Dendo) and served on the executive committee of Billy Graham's Tokyo crusade. When Graham returned for crusades in 1980 and 1994, Honda was elected chairman and honorary chairman respectively. Honda has played leading roles in many Christian organizations, among them the Pacific Broadcasting Association, Ochanomizu Christian Center, the Association of Evangelists, and the Association of Para-Ministries. In international relations, Honda has played a major role in bringing about reconciliation between the Christians of Korea and Japan. There is good reason for describing Honda as the Billy Graham of Japan. Honda has conducted over four hundred crusades during the past forty years; he has proclaimed Christ before 1.4 million in Japan and thirteen other countries. His servant leadership was recognized by Biola University in 1988 with an honorary doctorate. Honda in 1995 was also a recipient of Japan's Senior-Citizen Distinguished Christian Service Award.

"This service that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God."

II Corinthians 9:12

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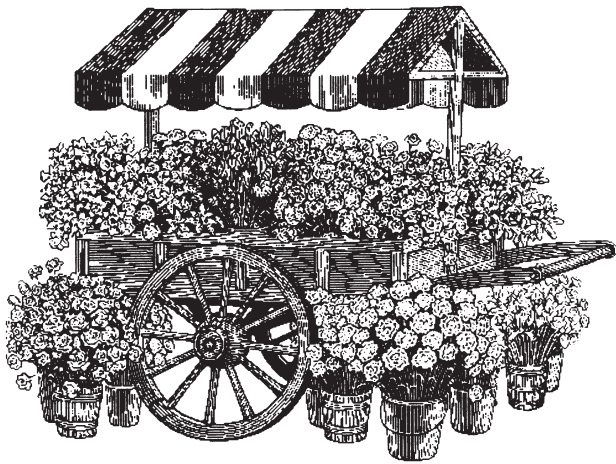
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回 轉

“If you love someone, put their name in a circle, instead of a heart, because hearts can break, but circles go on forever.”

ENTHUSIASM IS CONTAGIOUS, YOU COULD START AN EPIDEMIC!



Just like that! Thirty-four years of service wrapped up with one routine trip to the airport. Couldn't really place my finger on it, but there was something seemingly incongruous about this send-off. It was much too simple...so normal that it was bizarre: dad muttering about how he hates big shopping malls; mom deftly dishing out tidbits of advice moments before disappearing through the metal detector.

they don't even have a house that they can go home to, but they have no regrets!”

But I didn't. And no one stopped or noticed as we formed a little circle and I thanked God quietly for them asking for His blessing and protection upon their lives as they had done for me and my brother at the airport many times during those 34 years. Only this time, somehow, they were leaving and I was staying.

The world did not notice as a silver-haired, newly retired couple boarded

the plane that day. But we all knew deep down in our hearts that the Master who had sent them on this grand journey was watching. And that's all that really mattered.

So off they went, from the land of the rising sun, to the land of the mother of all large shopping malls (may God have mercy on my father, or maybe rather on my mother). And thus, with one routine trip to the airport, a 34-year missions trip came to an end. Just like that.

by Paul Suzuki



One monster of a career in missions, just like that? It wasn't right. I should have begun jumping up and down, waving at the people around me and screaming, “These two people just poured out their entire adult lives to bring the Gospel to the people of Japan, and now they're leaving! Look,

I believe the church/ministry has the greatest potential for meeting people's inner needs in our country and around the world. If this is true, then I am writing to the most important single group of people who have the potential of being useful, helpful, and productive by teaching society how to live happily together.

You are the custodian of the most important information in the world....You are a Specialist in what God has to say to people through the Bible. Your divine calling far supercedes all other professions. Your presence and impact has eternal consequences in the world. What you say is in God's name and for His sake.

*A Christian Psychologist's view
(from The Power of the Call):*

Nuggets...continued from page 19

and that there were no grammatical errors. But in transcribing it, I see many mistakes that no native speaker of Japanese would ever make.”

When the pastor heard the lectures live he had been concentrating on the message, not on the vehicle by which it was transmitted. Our Japanese ought to be such that our listeners' attention is not on faulty pronunciation, vocabulary limitations or grammatical imperfections but rather on our message. That is a realistic goal; perfection is not.

Bonding

If I were starting all over again I would definitely want to live among the Japanese again as I did after a period of six months or so of language study and orientation at our mission headquarters. It is absolutely essential that early in a missionary's field experience an appreciation of things Japanese be developed.

We must learn that “different” is not necessarily “wrong” and that “our” way is not necessarily “right”. This is not easy.

Because of cross-cultural differences we often misunderstand and are misunderstood, and the potential for conflict is everywhere. To a Japanese our love of independence is often viewed as ego-centricism; our rational analysis is argumentative; our honest directness is discourteous. A Japanese tends to say what he thinks you expect him to say. To us that's dishonest and evasive. To him he's simply being courteous and maintaining interpersonal harmony. Japanese are reserved. We are more comfortable with a first-name relationship from the start. But our spontaneity can come across as insincerity.

For these and other reasons I agree that total “bonding” to the culture should be undertaken **just as soon as the missionary is ready for it**. We must identify with the people to whom we minister. As Christ identified with us and became one of us without compromising His divine nature, so we must identify with the people to whom we minister without compromising our convictions. But in order to ease the inevitable culture shock, a certain period of transition is advisable for most people.

Since most of our linguistic and cultural props have been removed, we get



incomplete or even false signals that can make our responses incorrect or inappropriate. While some preparation can be done before arrival in Japan with lectures and seminars on cross-cultural adaptation and communication, no amount of pre-field orientation can prepare a missionary candidate so well that immediate and total immersion will be without trauma. To subject a new missionary to severe culture shock unnecessarily without adequate preparation, even if she/he has been brainwashed by pre-field orientation into requesting it, is to invite disaster. A period of gradual immersion into the culture is in my opinion a much wiser policy.

I Think I Would...

Looking back over the years, I am glad that my early visionary idealism did not lead to discouragement and defeat. There was a time toward the end of my first term when that almost happened. I almost became a casualty because my unrealistic goals had not been reached and I could not see what had been accomplished. I could not have known then that more than thirty years later I would look back on that first term knowing that it was the most satisfying and fulfilling time of my entire missionary career.

I made a lot of mistakes, but I think I was divinely prevented from making some really serious ones. The things that I did right I often did against my own inclinations and desires. And by

God's grace I can look back on those years in Japan with satisfaction.

But there are some things that I would do differently if I were starting again. I think I would spend much more time with Japanese in a social setting than I did. I would immerse myself in the things they do together. I would associate with people of all ages and try to relive the cultural heritage they grew up in. I would learn as much as I could about the traditions observed in their holidays. I would learn the set phrases that are appropriate and the things etiquette demanded of me in Japanese society on all sorts of occasions. I would absorb the knowledge bank of the people about Japanese history, politics, religion, literature, the names of sports and entertainment personalities. Phrased another way, I would do with the Japanese and in their language just what I would do in my home country and in my native language. I would be much less apt to excuse myself by assuming that the Japanese don't expect these things of a foreigner. I would identify with the Japanese people linguistically culturally and socially just as much as the Japanese themselves would allow me to do so.

Parting Words

We are working with a truly remarkable people. It has been said that of all the people of the world, the Japanese should have the greatest potential for discipleship. A sense of loyalty, obligation and dedication is deeply rooted in the society and culture. This and many other aspects of Japanese culture are not only admirable but can be made to work for

Continued on page 28

Danke !

The German Alliance Mission,

working in Japan since 1956,
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**We have been blessed and encouraged
through the fellowship of JEMA
in many ways and say our heartfelt thanks.**

Scott and Beth Schoenborn worked with us in Asumigaoka, Chiba under our mission's Missionary in Training program before becoming appointed missionaries with the Assemblies of God Division of Foreign Missions in 1999. Kelly, their first daughter, was born in Asumigaoka, and their quadruplets were just born February 16th in Portland, Oregon; two boys and two girls. *Jim Dickey*



The Duplicate Key An Allegory

A mammoth-sized storage building rests in a friend's back yard and Rick needs a duplicate key for the lock. This is where I come in. I've been hanging just to the right of the entrance of The Building & Supply with hundreds of other keys. Rick explains to Ken his need and hands him the Master Key. It looked so different. It was rough and jagged with groves and sharp points. Maybe it needed smoothing like me. I was confident that Ken would choose me. My brilliant gloss and my smooth seamless edges were sure to appeal. Yeap. Ken examined the number above my head and chose me! Finally, I would be of use. No longer collecting

dust in the front supply room. But then Ken did something strange. He wiped me clean with a caress and proceeded to place me in a vice. I wanted to scream "Wait!" but the teeth were biting into my sides. Why was Ken doing this? The Master Key was placed in a similar vice directly beside me. Ken flipped a small silver toggle that erupted into a horrible noise. My comfortable resting-place was now shaking violently. "What is going on here?" I thought to myself. Ken shouts over the motor, "I've cut a many duplicates on this machine. Cut. Duplicate." Then it happened. As I was squirming to loose myself from the claws of the vice, Ken pulled a dark plastic cover over my head. Hovering above me were razor-sharp blades heading for my side. Metal splattered the room. Sparks burned hot around me. With each gouge of the blade I screamed bloody murder. I wanted to be used but not mangled. But Pastor Rick needed me. Little did I realize that with each pressing of the blade, with each and every cut, as whole sections of my side were removed, I was looking more and more like the Master.

After what seemed like an eternity, Ken raised the cover. The pungent smoke made me gag. Around me lay pieces of my side and top. I was feverous and frightened. Ken loosened the vice and pulled me free. Between his thumb and index finger he placed me on top of the Master Key. He held us up to the light and grunted, "Look's purdy good!" I prematurely breathed a

sigh of relief. After setting the Master Key down, he grabbed a wire brush and began to scrape away at my rough edges. "Not again. Haven't I had enough for one day?" I complained. Ken put me to his mouth, blew away the debris and gently wiped me clean. "Here ya go. You're ready for use!" Pastor Rick placed me on the ring with the Master. I'm sore but useful. I'm now fit for HIS use. That is why I was chosen today.

A Prayer

"Father, make us useful keys in Your hands to open the locks that hold the chains that bind the nation of Japan. Use us to set the captives free. Cut. Scrape, Grind. Gouge. Do whatever it takes, but duplicate us after the image of our MASTER."

WELCOME BACK, to the Miller family!

Rich, Deb, Joy and Kristi Miller are now back in Japan after five years of pasturing in North Carolina. They are serving with the International Mission Board. The allegory was written by one of the Miller's friends.



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Congratulate
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on 50 years ministry.

Missionary Honor Roll

We continue our Golden Jubilee celebration by presenting the names of God's faithful servants who continue to serve in this land. The following, "A Soldier's Request" just might have been your experience at one time or another during your ministry here. I know the reply from our Lord would be so. Enjoy and celebrate your years of service for Jesus and Japan!

A SOLDIER'S REQUEST

Author unknown

Topic: Service, Spiritual

Title: Request for Transfer

To: Commander & Chief Spiritual Armed Forces,

Jesus Christ

I am writing this to YOU to request a transfer to a desk job. I herewith present my reasons:

I began my career as a private, but because of the intensity of the battle YOU have quickly moved me up in the ranks. YOU have made me an officer and given me a tremendous amount of responsibility. There are many soldiers and recruits under my charge. I am constantly being called upon to dispense wisdom, make judgments, and find solutions to complex problems.

YOU have placed me in a position to function as an officer, when in my heart I know I have only the skills of a private. I realize that you have promised to supply all I would need for the battle, but SIR, I must present YOU a realistic picture of my equipment. My uniform once so crisp and starched is now stained with tears and blood of those I have tried to assist. The soles of my boots are cracked and worn from the miles I have walked trying to enlist and encourage the troops. My weapons are marred, tarnished and chipped from constant battle against the enemy. Even the Book of Regulations I was issued has been torn and tattered from endless use. The words are now smeared. YOU have promised YOU would be with me throughout, but when the noise of the battle is so loud and the confusion is so great, I can neither see nor hear YOU. I feel so alone. I'm tired. I'm discouraged. I have Battle Fatigue. I would never ask YOU for a discharge. I love being in YOUR service. But I humbly request a demotion and transfer. I'll file papers or clean latrines. Just get me out of the battle --- please, SIR.

Your Faithful, but tired soldier

RESPONSE

To: Faithful, but Tired Soldier, Spiritual Armed Forces

Location: The Battlefield

SUBJECT: Transfer

Dear Soldier:

Your request for transfer has been denied. I herewith present MY reasons:

You are needed in this battle. I have selected you, and I will keep MY word to supply your need. You do not need a demotion or transfer. (You'd never cut it on latrine duty.) You need a period of "R & R" --- Renewal and Rekindling. I am setting aside a place on the battlefield that is insulated from all sound and fully protected from the enemy. I will meet you there, and I will give you rest. I will remove your old equipment and "make all things new."

You have been wounded in the battle, MY soldier. Your wounds are not visible, but you have received grave internal injuries. You need to be healed. I will heal you. You have been weakened in battle. You need to be strengthened. I will strengthen you and be your strength. I will instill in you confidence and ability. MY words will rekindle within you a renewed love, zeal and enthusiasm.

Report to ME tattered and empty. I will refill you. Compassionately,

Your Commander-in-Chief, Jesus Christ

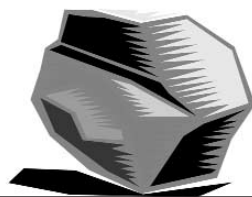
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Nuggets...continued from page 25

the furtherance of the Gospel. Appreciate it, admire it and immerse yourself in it. And may He who identified Himself in another time and another culture live His life again through you as you identify with the Japanese.



Close Up—1994

I'll probably get in trouble for this article, but when I found it, I wanted to pay tribute to Mizuko Matsushita and all the Japanese workers before her. They have served the missionary community faithfully over the past 50 years and put up with us foreigners!

I Mizuko Matsushita, was seventeen, walking in the darkness, with no real purpose. Problems such as study, friendship, and the future all bothered me, but my greatest fear was of death. I had had a heart ailment when I was twelve. Even though it was not extremely serious, I was afraid that

my heart might stop and I would die. I became preoccupied with what would happen after death. I tried to talk to my parents about they did not understand.

My parents were faithful Buddhists, so I prayed to Buddha every morning and evening. My mother's oldest brother had become a priest after the Second World War. His son also became a priest. My parents were very influenced by these two. When they visited us we always greeted each other by chanting a Buddhist prayer. So I was praying, but I felt that my prayer was in vain. There was no answer, no consolation, no hope. I covered my inner agony by pretending to be cheerful and contented.

Then in that 17th year of my life, I

happened to find a bilingual edition of Stories From the Bible. One story particularly touched my heart, the story of the Good Shepherd from Psalm 23. I read this over and over until I knew it by heart in both English and Japanese. I longed to know who this "Lord" was. A faint flicker of hope had started to shine in my darkness.

Two years later I entered the university founded by the American Methodist mission in the Meiji era. There I met a woman who taught us not only the Bible but many hymns in English. Some of my friends in her Bible class soon made public commitments of faith by baptism, but I hesitated to accept Jesus as my personal Savior, although I did start to attend a church near my home.

I was fearful of my parents' reaction. I knew they would be angry as well as sorrowful. Not until my fourth year of university did I have the courage to confess my faith publicly in baptism. After long reflection I decided to tell my mother about my baptism. She was upset, frightened, and determined to

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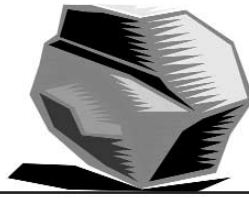
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persuade me to give up the idea. At last, she did accept my decision but asked me to keep it secret from my father. He hated Christianity. I was sad, but I wanted to be obedient to my Heavenly Father.

In 1973 I went to Europe where I lived for ten years. I wanted to get away from Japan's bondage and traditions as well as from my parents trying to arrange my marriage. I wanted something new and adventurous. After one year of French language study in Paris, I moved to Geneva, Switzerland, and started to work for a non-governmental organization.

While I was in a Salvation Army dormitory for my first three months, I made friends with a 90-year-old Russian lady of faith and prayer. She became my spiritual family and prayed for me, especially that I would go to the Geneva Bible School. I hesitated because I was attracted to a career in the international field. I would probably never have gone, had it not been for a certain incident. Before I had left Japan, I'd been introduced to a young



diplomat as a marriage prospect. As a Christian I had rejected this arrangement. I never expected to see him in Geneva! I was shocked and embarrassed when I ran into him at a conference and that encounter prompted me to change my way.

It was in 1977 that I finally entered Bible School. Even though the studies were hard, I thank the Lord for that year. He really blessed me. And even now my spiritual families in Switzerland and France continue to pray for me.

In 1983 I returned to Japan. After several months of work for a French company, the Lord closed that door and opened another to work for JEMA. For the first several months I did not

like my work in the JEMA office. I was alone all day and was bored with routine and non-creative work. For someone like me who enjoys social contact, it was a hard adjustment. However the Lord understood my heart's desire and allowed me to develop ministries inside and outside JEMA. My years of experience in Europe help me to understand missionaries' feelings, especially those just arriving in Japan. Around those who have been here many years I sometimes feel uneasy as they become more Japanese than I. I don't feel I am a typical Japanese woman anymore!

Sometimes I do struggle with the problems of JEMA work, but I am glad to serve the missionary community as long as the Lord places me here. Your name is familiar to me through the JEMA directory. I welcome your visits, chats and encouragement!

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Continued from page 16

living. Could these be reasons for leader shortage? Christians compelled by the love of Christ and love for Christ will catch the attention of followers and future leaders.

Western moralism has been reinforced in the Japanese church. In this society the Japanese are continually told to fulfill their obligations to society and to others. Instead of the church confronting this cultural issue, it has taken it on. Duty needs to be replaced with deep-seated love for God and in the worship of Him. Is this not the difference between Christianity and “religions”? It is sad to say that often Christianity looks like the other religions and secular options — a moral system with no power to change the individual.

Is there a solution? Yes! We must repent of our own self-reliance and lean totally on the finished work of Christ! Ministry drive doesn't come from “bucking up” or just trying harder. It begins and ends at the cross. The cross is the source of our renewal, transformation, and power. The reason I am daily reminded of my struggles and those of my wife is that I may be more a part of Elaine's struggles than the solution. I am continually learning and repenting in this area.

Barrier Two

Ministries driven by Programs rather than Purposes

May I ask a question? If you were to discontinue all that you are doing in ministry right now, what would happen? I ask myself the same question. Busyness is no substitute for effectiveness. It is easier to maintain than to focus on what we need to accomplish. May I ask another question? What are you trying to accomplish? Can some of our problem be a matter of unbelief? We tend to think we can order God's world better than He. In our desire to please God, sometimes we actually organize the Holy Spirit right out of His ministries. We fail to try new things

because they seem too difficult, so we choose the easier ministry. It's like cruising along in a boat with a broken rudder, stuck in a turn. Let's remember where we are headed and let us do all we can to get there.

The book, *The Purpose Driven Church*, by Rich Warren is just as much a case study of what a purpose-driven leader is as what this type of leader may accomplish. The solution is to find God's purpose for what we do, and then to work toward it. How many of us could succinctly define, either in writing or verbally, what the purpose of our ministry is? This takes work. We need to regularly take stock of what we are doing, jettisoning what is not helpful or even hindering, and embracing what could lend a hand toward reaching our ultimate objectives. I recall an occasion when several key Japanese leaders were discussing cell church concepts with fellow pastors. The comment was made that they did not want to discuss the subject of cell churches. The reason given was that the concept of “church” was so different from their traditional model. I suggest that, where there may have been an opportunity for learning something new, it was missed with just another variation of the theme, “We have always done things this way!”

Barrier Three

Ministries driven by Tradition rather than Innovation

There are certain anchors from which we never veer. We hold a high

view of the authority of Scripture, the deity of Christ, and the necessity of personal repentance and faith in Christ for salvation, just to mention a few. However, if we look in the New Testament we see a great variety in ministry based on a dynamic that is spiritual rather than traditional. There are so many approaches to evangelism, church leadership, and church life. We need to let our theology drive us into the world with new approaches. Doing this is not easy, to be sure, but the rewards are great! Let us be willing to take risks and experiment, rather than think we have always done evangelism “one way”. Let us depend on the Holy Spirit to give the innovations and creative ideas that the church here in Japan might flourish. The words, “status quo,” is, as someone has said, just Latin for “the mess we are in.” John Kotter, in his book, *Leading Change*, says, “Never underestimate the magnitude of the forces that reinforce complacency and that help maintain the status quo.” It takes a lot of leadership and effort to change tradition.

Each year at the CPI National Conference we face this kind of problem. With the number of attendees increasing, I insist that we turn no one away. Others, who are responsible for the details, comment that there is no room. They say that the bottle is full and we cannot put more in. I feel that if more want to come we need to get a bigger bottle. We must not quench the Holy Spirit by our limited thinking!



CONGRATULATIONS JEMA!

Thanks for 50 years of partnership and backing in ministry.

Baptist General Conference, Japan Mission

Barrier Four

Ministries driven by Organizational principles rather than by Organism principles

I wish I had one hundred yen for every time I have heard the Japanese word “soshiki” (organization) from the lips of a Japanese church planter. How much organization is enough? Don’t get me wrong, there is nothing wrong with organization, but it must serve a purpose. The church is BOTH an organism and an organization. We must not neglect one part for the other. It seems that in Japan the organism side is often neglected.

What would a truly indigenous Christian spiritual dynamic look like here? What would make the church

and the gospel spread like wildfire? Christian Schwarz, in his “Natural Church Development,” explains his six biotic principles. These are evident in living organisms as well as in growing churches all over the world. These principles are interdependence, multiplication, transforming energy, multi-use and recycling, symbiosis or cooperation and functionality and they speak of the dynamic, vigor and adaptability that is needed to survive and flourish.

Often these are the things we least like to think about. The solution is renewal and reformation. Renewal means to make new again. There is a great need for this in our hearts, ministries and organizations. Renewal also forces reformation of structure and organizations. New wineskins are needed. Who is discovering and developing them? The church of the

Reformation is always reforming. We should allow the organism and the organization to grow in our ministries. I freely admit that I am still learning in these four “barrier” areas. I find it easier to revert to my program-orientated human effort than to be pushing ahead in freshness and in the power of the life-changing Gospel.

Let’s keep breaking the barriers that we might be **change agents** for the glory of our God!



John Mehn is Director of CPI and serves with Baptist General Conference. He and his wife, Elaine, came to Japan in 1985 and are involved in a church planting ministry.

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**Dr. and Mrs.
Calvin Blom**

Raised on a cattle ranch in western South Dakota, Calvin's immersion into pastoral ministry began by serving as a lay pastor in two rural churches. From there, the road to teaching at Multnomah Biblical

Seminary included studies at Dallas Theological Seminary and Trinity Evangelical Divinity School, work with an infant church in Houston, Texas, time in East Africa as a pastor of an International Church, and six years as a Senior Pastor in Kansas City. After coming to Multnomah in 1986, Calvin linked up with Central Bible Church where he served as Senior Pastor for 10 years while teaching full or part-time at the seminary. Currently Calvin is an Associate Professor of Bible and Spiritual Formation at the seminary, and most Sundays he is found serving as an interim pastor or guest preacher at churches in the Portland area. Calvin's continual passion is to relationally link God's people with God's Word. Calvin's wife, Evelyn, teaches at Multnomah Bible College in the area of women's ministries and mathematics, and she is a frequent speaker at women's retreats and conferences.

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

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

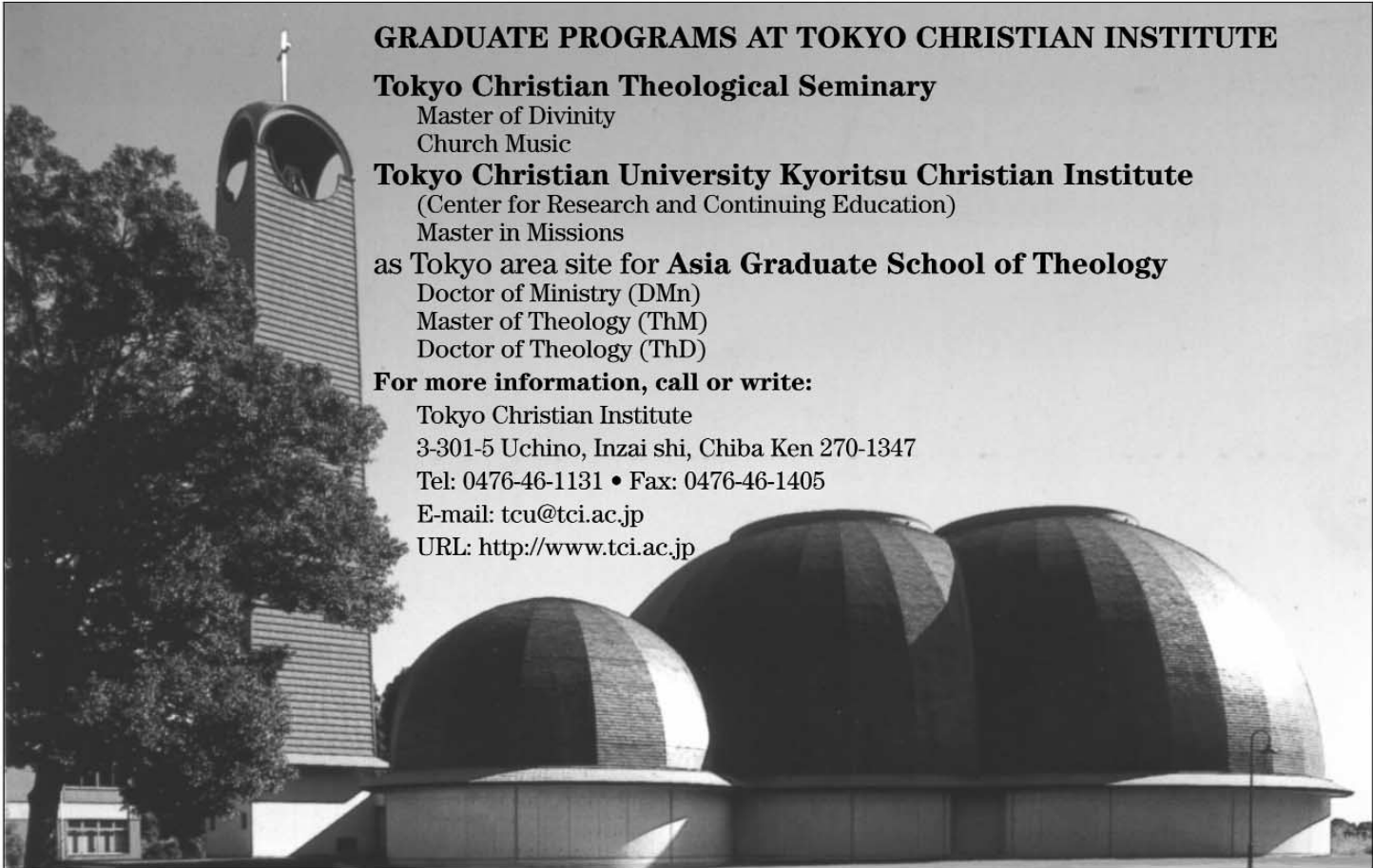
We have introduced a refill system for all our products—liquid soap, laundry detergent, dish soap, shampoo, rinse and so on. We hope to aid you in a lifestyle of taking care of the environment.



**Tama no Hada Sekken
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Warm heart communication by Aunt Stella

In the later part of the 18th century, when the German settlers came to Pennsylvania, they brought with them not only their culture but also their old family recipes. One of the German families by the name of Dunkel, whose daughter Stella liked to bake, developed many cookie recipes which we are happy to introduce to you.

