

Volume 29, Number 2, 1979

JAPAN HARVEST

The Magazine For Today's Japan Missionary



FEATURE: JEMA PLENARY SESSION

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JAPAN HARVEST

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1979, Volume 29, Number 2

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Mrs. Hisako Seki - CAJ Teacher

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1979-1980

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Devotional: *Food for Life*, by Harold W. Fife.
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RUBBISH:

Where there is work there is rubbish, but no sensible person stops working on that account. The road under construction, the house in building, the meal being cooked, the correspondence being handled with the waste basket close by...in fact every kind of creative activity produces trash. When this is taking place it is sometimes difficult to distinguish between the product and the trash.

The building of the church is no exception to this rule: it is accompanied by rubbish, and we have to learn in the first place not to be dismayed by it, and in the second place, how to cope with it.

Nehemiah was, with his helpers, rebuilding Jerusalem and they, like us, were building whilst under enemy attack. At times it was a wearying business and it is small wonder that they became discouraged – there's nothing like a mounting pile of rubbish (or a crowd of shoddy "Christians") for causing us to be dispirited. "Then Judah reported that, due to the weariness of the workers and the large amount of rubbish to be moved, they were not able to continue building the wall" (Neh. 4:10 Berkeley).

A re-arrangement of duties in order to handle the problems practically was followed by a reminder of their resources. "Our God will fight for us" (v. 20). So the wall was built – despite the accumulation of waste.

Sometimes the sheer weight of the rubbish takes the heart out of us, especially when coupled with physical and mental tiredness, so that we want to give up. A little re-organizing is helpful: (a few early nights, a day or two of deliberate easing off, the dropping of some non-essentials). But underlying all this there is need to remember the limitless resources of our God. Give up because there is much rubbish in ourselves, others, the work of God, and the world? Nonsense! God works despite the rubbish. We can rest there.

Harold W. Fife

Fruitbearing and Faithfulness

If I were to ask Japan missionaries to list causes for discouragement in their work here, slowness of progress in church planting would certainly be mentioned.

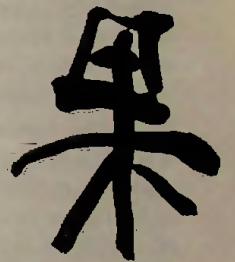
It is an undeniable fact that congregations on the average are extremely small. A church with a Sunday morning attendance of one hundred or more would be considered as doing very well.

This situation can be quite a shocking experience to enthusiastic young recruits bubbling over with church-growth textbook knowledge. Missionaries can become introspective and think, "Is there something wrong with me? People just don't flock to hear what I have to say."

Perhaps this is a good time to remember that Jesus Christ Himself laid great stress on reaching the individual. The Scriptures remind us of the value that God places on one sinner who is brought to repentance. It brings such joy to His heart. Just look at Luke 15! Of course, I am not intending to minimize the fact that we are to bring forth fruit, more fruit, much fruit, and fruit that abides, but I have found a measure of consolation in the fact that the Chinese character for fruit 果 sheds light on a very profound growth factor. Is it not interesting to note that this kanji for fruit is used in phrases like "carry out, achieve, complete, perform and fulfill." Thus "to fulfill one's duty" in Japanese reads, 責任を果す (sekinin o hatasu). This is a remarkable coincidence: fruitbearing and doing one's job go hand in hand.

Let us be faithful in whatever task He has given us. The results are His.

Siegfried Buss





JEMA President's Page

INTO THE '80s

Thirty-four years ago with a cataclysmic convulsion the war ended and Japan entered what for her was a new era. Like the proverbial sphinx she has risen anew out of the ashes of the past. Japan's postwar growth has been called an economic miracle.

At the close of the war a great host of new missionaries flooded into the country. I believe that this worldwide interest and degree of immediate response was unprecedented in the history of missions. It is apparent that the first postwar era is drawing to a close, and we are standing at the threshold of another era.

Japan as a mission field was unusual in that such a large number of mission organizations responded by sending workers. Along with these also came a host of independent missionaries. This resulted in many duplicated activities.

The first era was one of pioneering. Not only was it a time of pioneering in church planting, but also church organizations, Bible schools, projects, para-church ministries, and inter-mission organizations. For example, it was in this way that JEMA developed and later on JEA.

One of the hard facts that we cannot ignore is that we can no longer afford the luxury of the unnecessary duplication of the past. The financial factor alone demands our attention. Take, for example, the area of training schools for Christian workers. The investment per student in facilities plus faculty is staggering; yet many of these institutions are basically identical and are only separated by artificial organizational barriers. In many cases, church organizations of similar background exist side by side with duplicated functions. I already see a healthy move on a number of levels to join forces with those of like faith to improve the ministry and to better use the limited financial resources. Mergers are taking place and will surely increase in the '80s.

Some years ago JEMA held a meeting of mission leaders to discuss the subject "church-mission relationship." Various forms of cooperative relationships were considered. Sufficient time has passed since then to show the strengths and weaknesses of the various proposed plans. For missions where this relationship permits aggressive missionary church planting, a very effective ministry seems possible, but this will be in cooperation with and not in competition to the national church. National churches have developed mature leadership that is very open to missionary cooperation. Several plans have proved to be workable, and in cooperation with national churches are bringing about significant church growth. As we look ahead to the '80s we need to be open to examine our missionary methods in the light of the new era, and as Dr. McGavran has said, "refuse to settle into sterile patterns."

Looking at missionary statistics it is evident that during the coming years many of the present missionary staff will be leaving Japan. Only as aggressive recruitment is carried on will there be replacements prepared to step into the new opportunities. Interestingly, while many of the established missions are talking of retrenchment, spurious organizations are increasing their commitment. In a country where 99% of the people are still outside the Church and the Japanese Church is still numerically small, surely the day of missionary endeavor is not over - rather, this is the time for phase two advance for missions in the '80s.

Verner K. Strom

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12th ANNUAL PLENARY SESSION

Feb. 13-14, 1979

The 12th Annual Plenary Session of the Japan Evangelical Missionary Association which was convened at the Ochanomizu Student Christian Center proved to be a time of rich blessing and great challenge to the delegates and observers who represented virtually all parts of Japan.

The convention opened with a challenge by CAJ Headmaster Royce McCarty who spoke on the theme "God's Call on our Lives." Hearts were lifted in praise and thanksgiving to God for His unfailing care through another year of advance in missionary endeavor.

PRESIDENT'S ANNUAL REPORT

JEMA President Verner Strom, after extending a cordial welcome to all present, especially new members of JEMA and those attending for the first time, expressed thanks to those who for the past year served on the Executive Committee.

In reviewing highlights of the year, President Strom made mention of the successful 1978 Karuizawa Summer Conference with Dr. Bob Smith and Rev. Harold Fife as speakers, "one of the best combinations that we have had at a summer conference." Mention was also made of ALCOE which convened at Singapore last fall. Time was set aside during the Plenary Session to hear from two of the JEMA delegates to the Asian Leadership Conference on Evangelism. It was also a privilege to receive a report from one of the JEA delegates, Rev. Minoru Okuyama, who had given a major address at ALCOE.

Mr. Strom concluded his report by making several observations concerning JEMA's role in the future.

He stated:

1. I believe that JEMA should continue to be a service organization to the missions and missionaries in Japan, and not seek to be served. Organizations have a way of growing until they demand more than they give. I believe that the organizational wheels should be kept at the minimum at which the most effective service can be done, not built to be an organization with an insatiable appetite both for personnel and time.
2. High on JEMA's priority list should be the continued relationship with the Japanese organizations through JEA. JEMA has enjoyed the confidence of national leaders. Counsel has not only been accepted but requested, and I believe that a positive contribution for the evangelical cause in Japan has been made by JEMA's membership in JEA.
3. I believe that JEMA can represent the evangelical missionary community, both domestically and internationally. Evangelicals are a significant force and need the type of cooperation that JEMA provides.
4. JEMA should stand ready to promote new projects and new ideas to expedite our missionary task. This past year a record of churches in Japan is being set up in a card file system. A number of projects exist today because of the inspiration of JEMA and this kind of service should continue in the future. Let me encourage, as already has been mentioned in the JEMA committee minutes, that mission chairmen and individuals share with us ways in which they think that JEMA can serve the missionary community.

LIAISON AND MEMBERSHIP

Mr. Roland Friesen, commission chairman, reported that with the addition of the Japan Evangelistic Association, Inc., at the Plenary Session, JEMA member missions totaled 49 while missionary membership was 1132.

During the past year two missions joined JEMA. They are the Church of God in Christ, Okinawa, and the Japan Rural Mission, Oita Prefecture.

FELLOWSHIP AND CONFERENCE

Commission Chairman Jonathan Bartel reported on the year's activities. Delegates were assured that this summer's Karuizawa Conference with Rev. J.B. Friend of South Africa and Rev. David Foster, pastor of the College Church of the Seattle Pacific University, as speakers, should prove to be a real blessing. Special music will be provided by Rev. and Mrs. Roland Halberg and Mr. and Mrs. Tom Fox of Los Angeles. Mr. Fox is the son of Dale Evans.

TOKYO JEMA LADIES' LUNCHEONS

Mrs. Carol Shelton reminded delegates of Psalm 126:3, "The Lord hath done great things whereof we are glad."

A detailed report of the 1978 Spring and Christmas Luncheons was given. Attendance at the Spring Luncheon stood at 286; 13 accepted Christ, 18 wanted to become seekers, 36 applied for the Bible correspondence course, 13 wished to begin attending church, 18 expressed interest in Bible reading and 3 said that this was the first time they heard the gospel.

Equally encouraging were the statistics of the Christmas Luncheon. Registration stood at 303; 29 accepted Christ.

PIONEER EVANGELISM

Commission Chairman Siegfried Jaeger stated:

"Since the purpose of this commission is to facilitate the efforts of pioneer evangelism on a broad scale and to help identify neglected areas of evangelism in Japan, the commission has conducted 3 workshops and has helped to establish an information service.

Workshops. Three one-day workshops were held at the Tokyo Baptist Church for the Kanto area.

The first meeting was on April 17, 1978. The theme was "Beginning a New Work." Ralph Cox, Stanley

Dyer, Art Moe, Rollin Reasoner and Richard Sytsma, Jr. were invited to share from their experiences. Discussion followed.

The second workshop was held October 2, 1978. The theme was "The Community knowing the Church: the Church knowing the Community." The theme was introduced by John Graybill and Robert Shade; discussion followed.

The third workshop was held January 22, 1979. The theme was "From Contact to Convert." The speakers were David Martin and Dorothy Peters.

The next workshop is scheduled for October 1, 1979. The topic will be discipleship and establishing churches in three years.

For the Kansai area Neil Verwey has accepted the chairmanship for a committee with the view of holding regional workshops in the future.

Information Service. The sub-commission that deals especially with information about areas without churches, has purchased "Instant Data System" punch cards and has transferred from the *Neukan* church names and addresses, etc., information helpful in introducing believers or seekers to evangelical churches. The project now is carried out under the name of JEA and in cooperation with Evangelism in Depth (*SO-DOIN*). The new Pioneer Evangelism Commission Chairman is John Graybill."

JEA REPORT

Mr. Jonathan Bartel gave a report concerning the Japan Evangelical Association as follows:

This past year marked the tenth anniversary of the Japan Evangelical Association. An anniversary conference was held on June 5 and 6 at the Yodobashi Church in Tokyo and was well attended. "Habataku Nihon no Fukuin Ha", a historical sketch of evangelical Christianity covering the past 30 years, was also published as a 10th anniversary commemorative publication. The Lord has blessed and used JEA during the past ten years for which we all give praise to God. May He see fit to bless and use this association even in a greater way in the years to come.

This past year JEA was also deeply involved internationally through delegates to the Asian Leadership

Conference on Evangelism, which was held in Singapore from November 1-10. At this plenary session you will hear more about this conference, and its significance to the Japanese church scene. There were twenty delegates from Japan, including three from JEMA.

JEA is making plans for a second Congress on Evangelism. The place will probably be Kyoto again, and the date is not finalized. With Billy Graham coming to Japan in 1980 it will most likely be a year or two after that.

A service JEA is preparing to offer to the churches of Japan is a card file of all evangelical churches in Japan. JEMA was instrumental in getting this started through missionaries who had a burden for this, and JEA has taken it over, and both nationals and missionaries continue to work with it. When it is ready, there will no doubt be notices in the various publications, both English and Japanese.

Support JEA through your prayers. Pray for those in the leadership. Pray for sensitivity to the voice of God in the decisions that must be made.

JMLI REPORT

In September of 1968 the Japan Missionary Language Institute opened its doors in an Ikebukuro church with four students. Ten years have passed and we give thanks to God for His Divine blessings and leadership as our school has become well established as an integral part of the missionary community in Japan.

One teacher, Miss Komura, has finished ten years of service to JMLI. At our 1978 Christmas Program she was presented with an engraved Schaeffer fountain pen and certificate to express our sincere appreciation for her devoted work.

Our average enrollment in 1978 was sixty students. Forty were full-time with twenty attending only part-time. Our present student-teacher ratio is 2.4 to 1. Of the 2577 missionaries now appointed to Japan, 384 have attended JMLI. This means that 15% of present day Japan missionaries have received language training in our school. Actually 658 individuals have taken some instruction here - many of these were short termers who stayed for only a brief time. Normally a student needs to study eight terms or two full years

to complete the graduation requirements. Of the students who were at JMLI eight terms or less, 35 have graduated.

An honor came to our school this year when one of our students, Mr. William Wood, won second place in the Asahi Newspaper Japanese Language International Speech Contest in June. He had studied previously in Kobe. It was through the encouragement of his JMLI teacher, Miss Shiozaki, and friends that he decided to enter the speech competition.

Vol. II of Japanese by the Total Method is now scheduled to be published by the end of this summer. Revisions and improvements of the materials have taken longer than first anticipated. Miss Frances Horton, our capable Publications Secretary, will be leaving for furlough this summer after this task is done.

As was mentioned in last year's report, there has been a request from Kobe missionaries for a language school there which could be in some way related to JMLI. Recently a New Language School Preparation Committee has been formed in Kansai and they have asked for assistance from JMLI in getting the school in operation. The JMLI Board has agreed to sell them language materials and assist in their teacher training. We agree with JEMA members in Kansai that there is a real need for such a school in their area.

In order to orientate our students to Japanese life and culture we have continued to have various lectures as well as cultural movies one period each week. One unusual visitor was Jesse Takamiyama, the Hawaiian Sumo Wrestler.

We appreciate the expert help of Shelton Allen, who comes from Okinawa once each quarter to give grammar explanations one week each time. Also, Dr. Noah Brannen, author of our materials, continues to give valuable help every week.

I want, as director, to express on behalf of the entire JMLI Board our appreciation for the excellent work being done by Rudi Hostettler, our capable dean. Your prayer support for him is deeply appreciated. It is not an easy task to be working among persons of such varied cultural backgrounds as we find at JMLI.

Miss Becky Urch has been our secretary and Miss Miharuru Onodera helps in many ways around the



NEW EXECUTIVE COMMITTEE



REV. ROY SIDER



ROYCE McCARTY

school. Their work is done in a beautiful spirit.

We will be in need of a new full-time secretary in March and we need immediately a bookkeeper who can help one day a week.

We have started during this past year a sermon clinic. At a very reasonable cost you can have your taped messages or sermons written in Japanese corrected by a pastor's wife. The school office has details.

The following missionaries are on the JMLI Board of Directors:

Thelma Moorhead, S.B.
 - Chairperson
 Harold Johnson,
 W.M. - Director
 Don Wright, B.G.C. - Secretary
 Harold Sims, ChC. - Treasurer
 Del Palmer, F.E.G.C.
 Jerry Livingston, J.L.M.A.
 Helmut Schultz, O.M.S.

Again we give thanks to God for His gracious help through another year and to you for sending us students. That our school is not perfect we are aware, but we are doing our best to have a Japanese language program which will help many of you in getting the "Good News" to "The Land of the Rising Sun."

Harold I. Johnson
 Director

PUBLICATION COMMISSION

Publication Commission Chairman Siegfried Buss gave a report on the *Japan Harvest* and the 1979 JEMA Directory. A new service of the JEMA Directory is a listing of missionaries according to areas within prefectures. Miss Florence Karlson, Editor, Mrs. Shuko Watanabe, Associate Editor, and Mr. John Graybill, Directory Advertising Manager, are to be commended on their diligent work.

A comparative listing of missionaries as found in the JEMA Directory indicates that in 1977 missionaries assigned to Japan totaled 2,545 while the 1979 Directory lists 2,577. In 1977 missionaries actually in Japan were 2,079 while the number now stands at 2,265.

Because of spiraling costs, type-setting for *Japan Harvest* is now done in Hong Kong. This and other measures have enabled the magazine to operate in the black.

TRAVEL COMMISSION

Travel Commission Chairman Harold Sims summarized 1978 JEMA flight information and introduced to the delegates Mr. Joseph You of the Missions Transport Center.

It was pointed out that MTC can arrange flights to any destination at any time of the year with prices well below the economy-class fares. Such service is not limited to missionaries but is available also to the Japanese.

SANNO BANQUET

It was a privilege to have Rev. Roy Sider, the Overseas Director of the Brethren in Christ Mission, as the evening speaker. The banquet again this year was a highlight of the Plenary Session.

1980 DATES

The 13th Plenary Session of JEMA will be held on February 12 and 13 at the Ochanomizu Student Christian Center.

JEMA Membership 1975-1979

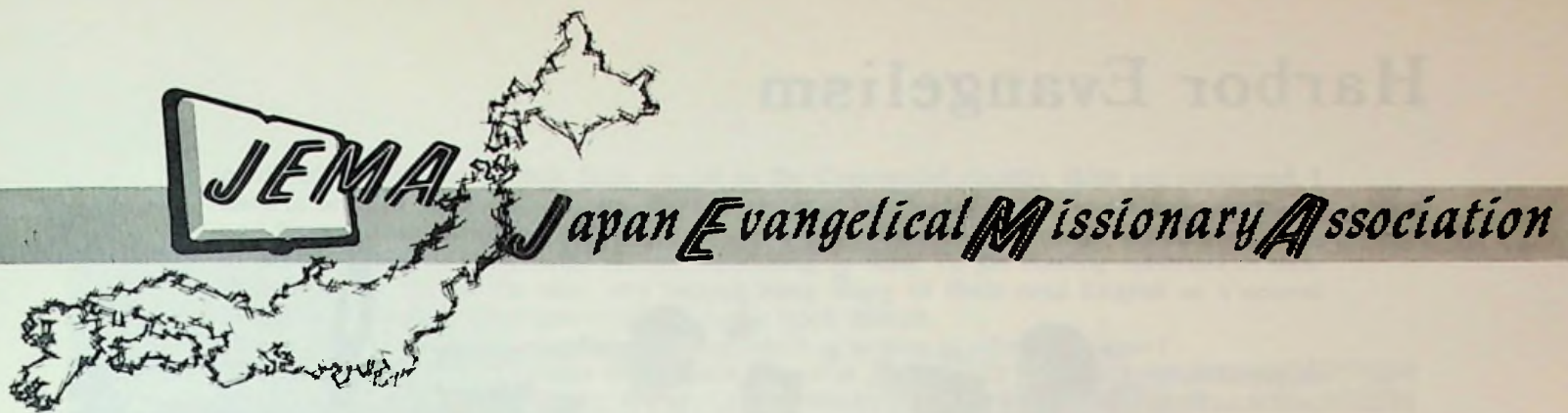
	1975	1976	1977	1978	1979
Member Missions ()	(45)	(46)	(45)	(46)	(49)
Individuals	951	927	778	827	855
Individual Members	332	324	294	274	277
Total Membership:	1283	1251	1072	1101	1132



SOLOIST WESTBERG



KEEN INTEREST



JEMA – What it is

JEMA is a corporate body of evangelical missionaries. It aims to provide service and fellowship as well as being the united voice of evangelicals in Japan. Membership includes evangelical mission organizations and individual missionaries.

JEMA's statement of faith is a clear expression of the historic doctrine of the Christian faith and it accepts the Bible as the supreme authority in all matters of faith and conduct.

JEMA is one of the three charter members of the Japan Evangelical Association. The other members of JEA are the Nihon Fukuin Remmei (JEF) and the Japan Protestant Conference (JPC). JEA sponsors united efforts, such as crusades, congresses on evangelism, seminars and fellowship meetings.

JEMA – What it does

- * CONVENES an annual nationwide missionary conference each summer in Karuizawa. JEMA also sponsors regular fellowship meetings and banquets in different geographical areas during the year.
- * SPONSORS the Japan Missionary Language Institute. This Institute provides facilities and courses tailor-made for missionaries for the study of the Japanese language.
- * PUBLISHES the *Japan Harvest*, the magazine for today's Japan missionary. JEMA also publishes the annual *Protestant Missionary Directory*.
- * ASSISTS those in need as a result of natural disasters by distribution of clothing, relief supplies and money.
- * CONSULTS with members on mission policy, through seminars and workshops.
- * INFORMS members of Japanese law and changes in legal procedures. When necessary, JEMA represents a united voice in bringing matters to other organizations or government bodies.
- * ARRANGES charter and group flights resulting in great savings in travel costs.
- * COOPERATES in the activities of the Japan Evangelical Association (JEA).
- * PROMOTES pioneer evangelism through workshops and published surveys.
- * ENDORSES the Ladies' Evangelistic Luncheons held throughout Japan.

JEMA – How it operates

JEMA is governed by the annual Plenary Council composed of delegates of member missions and regional centers. This council selects an executive committee to serve between council sessions.

Each member mission organization shall elect one of its members to represent them at the annual Plenary Council. The number of votes he will have is determined by the number of their missionaries actually on the field at the close of the fiscal year. A limited number of observers are also invited to attend. Individual missionary members are represented by the elected regional center delegates.

The autonomy of member missions is protected by permitting any mission to abstain from supporting any action of the group of which it is not in agreement. Upon the request of the abstaining mission, JEMA will refrain from publicity associating them with such action.

JEMA is financed by the annual fees paid by mission organizations and individuals on its membership roll.

Harbor Evangelism

PAUL BENEDICT



Ships from all parts of the world dock in Japan and this provides an unusual opportunity to carry-out the Great Commission. Paul and Sue Benedict, missionaries with the Southern Baptists, first came to Japan in 1952. In recent years they have been involved in a ministry to seamen. The Benedicts live in Yokohama where Mr. Benedict engages in harbor evangelism.

- Q: What caused you to see the harbor as a mission field and when did you begin visiting the merchant seamen?
- A: In late 1971 I was made aware of the many seamen calling at the Yokohama port. A letter from Harbor Evangelism workers in Olympia, Washington, had come asking me to get in touch with certain seamen that had been contacted in Washington. Because of my U.S. Navy background, I soon felt at home in this type of work and visited with seamen from various countries.
- Q: What kinds of ships do you go on usually?
- A: I go on most every kind of ship that comes into the harbor. On a typical day I might visit several South Korean ships, and other ships with Pakistani and Filipino crews that serve under other flags. South African crews, Burmese, Chinese and Russians also get visits from us.
- Q: You mentioned the Communist ships. What is the usual response to your visit?
- A: It is not possible to know of the *real* response on most Communist ships. The presence of a political officer on board makes it difficult for us to really know how open the crew members are when we present them with a Christian witness. We get some friendly response from the Polish ships. That country is 80% Catholic. Recently a Rumanian Chief Mate told us that his country was, "first of all Orthodox, then Communist." I was able to give him 26 New Testaments in his language to take back to his homeland!
- Q: Are you definitely unwelcome on some ships?
- A: Yes, North Korean ships and East German ships do not welcome us. Chinese ships are much easier to board these days since the peace treaty was signed with Japan. We also have to distinguish between being unwelcome and a tense atmosphere that might be due to some problems among the crew. Some nationalities are naturally more friendly than others. I try to sense the ship's atmosphere and adjust the type of ministry I have and the length of my stay. We must keep in mind that the run of the mill seaman that comes into Japan's ports has a hard life. Many of these men come from the more underdeveloped nations, hence, at times they are taken advantage of when they join a ship. Long hours of hard work and confinement take a toll. There are also tough men of the sea who will oppress their inferiors. I think that the hardness of life at sea prepares some hearts for the Gospel.
- Q: Would you please describe a typical visit?
- A: First of all, I go up the gangway smiling! Sometimes I meet people at the head of the gangway or just inside the ship. Otherwise I go to the T.V. room and strike up conversations. I tell them I am from the Seamen's Mission and then begin the conversation by asking their home country, their work on the ship, etc. Friendly nationalities such as Filipino and Indonesians can be

easily approached as to their faith. As far as the Communist country ships are concerned, I have to be more careful when I approach them about their belief and leave a witness. Burmese and Koreans are the easiest to talk with. Since I have Christian materials and Bibles in many different languages, I leave the seamen something to read. To get reading materials in their own language makes the men very happy. Since many of them read English as a second language, I also use Christian stories in comic book format.

Q: Where do you obtain your reading material which is written in other languages?

A: The World Literature Crusade is my main source of literature. I buy the English literature here in Yokohama and in Tokyo. We get Chinese Bibles from Hong Kong and Russian Bibles, song books and tracts from Europe and the United States. Usually these are free.

Q: What is your most exciting visit?

A: Any time I find a lively Christian, THAT is an exciting visit! On an occasional ship we can find a zealous believer who is doing a real missionary work right there in his "field"! There have been those who have regular Bible studies for other members of the crew. Recently on a ship called "Eastern Satellite" a young Filipino seaman who really loves Jesus had two thirds of the (21 men) crew come in to a meeting we held for them. He himself has a Bible study for them weekly. If a seaman is able to live for the Lord both at sea and in port, he is indeed a strong believer. There have been other Christian seamen who help us put the Bible on Communist ships. It is very easy for them to go on these ships that are berthed nearby.

Q: Can you give some tips to missionaries here in Japan who might want to work on their nearby docks?

A: If you really feel God is leading you into this satisfying and fruitful ministry, first of all go to the customs headquarters in your city and obtain a permit. By prefacing your ship visits with prayer for guidance and boldness, a friendly "hello" and smile will contact a seaman from any country. Heart interest and love open doors that are tightly shut. Asking about family and wife, showing my own loved ones' pictures that I carry in my wallet helps them relax into a friendly conversation. Be very human with lonely people where you find them. They need a friendly touch and kind words. Many of the seamen are young men away from home for the first time. We open our home to these and they love to get away from the close-quartered monotony of the ship. Take with you to the ship some reading materials. Old copies of "Power for Living", Christian magazines or other easy-to-read English periodicals can be used also. We have found by experience that easy-to-understand modern translations of the Bible can be handed out, too. Catholic believers who do not have a Bible on board gladly accept the "Good News for Modern Man". The other day we had a seaman give us his "Watchtower" magazine he had bought in America in exchange for a copy of "Joni" which has recently been translated into Korean. It is relatively easy to get Korean books, because of its proximity to Japan. Learn to recognize the country from which the ships in your port come. The flag and the name of the ship's home port is painted on the back of the ship. There are also "flags of convenience", (one which is cheap taxwise). Panama and Liberia are such, so we can't always know what nationality is on board until we inquire.

Q: Do you ever have anyone go with you to help in the work?

A: Fortunately, I have some loyal part-time helpers including two Korean pastors. One of these speaks some Chinese and Russian, in addition to English and Japanese. In the past a Taiwanese pastor also helped us. There are a Japanese layman and laywoman who each help one day a week. From time to time Christian friends also go with me to observe and assist.

Q: Have you ever gotten others started in Harbor Evangelism?

A: Yes. Recently Rev. Kim, my helper, and I went to Nagoya to help a Korean pastor there get started. We introduced him to the customs agents and together visited on several ships.

Q: How about the custom guards that patrol the dock entrances and the docks? How do you relate to them?

A: Of course I have with me at all times the permit that allows me to do my work. I am always polite, friendly and cooperative when they occasionally ask to search my car. It is their work to search for drugs! Since they have become familiar with my work, the guards do not stop the car except on occasion.

Q: Is there any evangelism being done among the longshoremen, agents and other dock workers?

A: Very little is done for longshoremen on the whole, so I try to be friendly and reach out to them too. Gradually they have gotten to know me and once in a while I meet a Christian.

Q: What do you have in the way of goals for the future work of harbor evangelism?

A: Our goals are to find people in every Japanese port who will have a burden and a ministry to the seamen. We are also praying for the Christians who have Bible classes and a witness aboard ships. We want to nurture and encourage them. Let's reach the world at our doorstep for Jesus!

a day at CAJ

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SOKA GAKKAI UPDATE IKEDA STEPS DOWN

Daisaku Ikeda, president of the SOKA GAKKAI, a lay organization affiliated with the Nichiren Shoshu sect of Buddhism, resigned his post on the 24th of April, 1979. He was succeeded by Hiroshi Hojo, 55.

The emergence of SOKA GAKKAI after World War II has been described as one of the most remarkable social phenomena in postwar Japan. The first period of SOKA GAKKAI under the leadership of Josei Toda, was marked by fanatical conversion drives known as *shakubuku*. Results were impressive.

There was a shift in policy when Toda died in 1958 and Ikeda was elected president. He adopted a P.R. policy of religious tolerance and remarkably changed the image of SOKA GAKKAI. The Ikeda Era showed further growth and consolidation. Under Ikeda's leadership the spectacular and striking *Shohondo*, the main hall of worship at the head temple at Fujinomiya, Shizuoka Prefecture, was erected. Funds were collected without difficulty during a three-day campaign which netted a staggering 35 billion yen. The structure is reputed to be the largest religious edifice in the world. This accomplishment in 1972 is the more remarkable since just a few years earlier huge sums were collected to found SOKA University.

Japan's political scene also was drastically changed when Ikeda in 1964 was instrumental in establishing the Komeito Party. Today as a strong opposition party, Komeito's role is being increasingly felt.

Why, then, did Ikeda step down at the "youthful" age of fifty-one? Those who know Ikeda suggest that Ikeda's statement, "I believe the time is ripe for a new leader to make further advances," should be taken at face value, that Ikeda was honest enough to realize that he had done about all he could. Critics contend that not all was rosy, that his resignation was the inevitable result of feuding between SOKA GAKKAI and the parent organization which

felt threatened by this lay organization which claims 10 million adherents in Japan and another half million abroad.

What will be the new president's policy? Hiroshi Hojo, 55, does not foresee a major shift. He will seek to mend fences with the priesthood of the Nichiren Shoshu Sect. Hojo further rejects "vigorous proselytizing" while predicting an era of "stable growth." Hojo is reputed to be an able administrator.

Hojo sees a future role for Ikeda whose new title is Honorary President of SOKA GAKKAI while retaining the presidency of the international department. Ikeda will direct much of his attention to the expansion of the work now carried on in 50 countries.

JEMA LADIES' LUNCHEON

The Tokyo Spring Luncheon was held at the Tojo Kaikan on May 24th, with Dr. Yamamoto, a Karuizawa dentist, as speaker. Special music was provided by Vocalist Lucia Schone and Violinist Shinichi Sakata.

NAGOYA LADIES' LUNCHEON

The Ladies' Luncheon which was held on December 14, 1978, registered an attendance of 413. The speaker was Dr. Akira Hatori and special music was provided by Tenor Norman Nelson.

1980 JEMA PLENARY SESSION

The 1980 JEMA PLENARY SESSION will be held at the Ochanomizu Student Christian Center, February 12 and 13.

JEMA WORKSHOP

The JEMA Pioneer Evangelism Commission is sponsoring a workshop at the Tokyo Baptist Church on October 1, 1979. The topic is, "Discipleship and Establishing Churches in Three Years." For further details call the JEMA Office: 295-1949.

NEW LANGUAGE SCHOOL

The Kansai Missionary Language Institute will open its doors this September. Three missions which are members of JEMA, the Norwegian Lutheran Mission, the Norwegian Missionary Society, and the Lutheran Free Church, took the initiative to get the school started. The participation of other missions is welcome.

KMLI will work closely with the Japan Missionary Language Institute which is training prospective teachers. Dr. Brannen's *Japanese by the Total Method*, JMLI Edition, will be used as textbook.

The school will be located at the Kobe Chinese Reformed Presbyterian Church, a five minute walk from Sannomiya or Motomachi stations in downtown Kobe. For further information contact Rev. Harald Evjedal, 50 Takigatani, Shioya Cho, Tarumi Ku, Kobe Shi 655.



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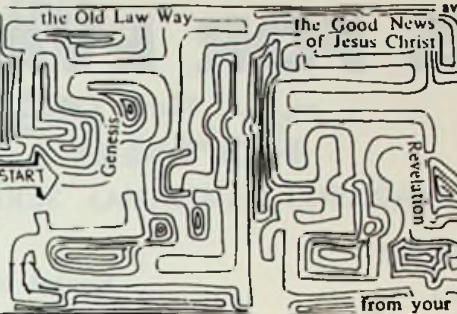


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- * IN THE BEGINNING (MIWATASE) - seeing God's hand in the wonder of creation from the opening chapters of the Bible. - 30 min.
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- * THE RED GLOVES (AKAI TEBUKURO) - drama type film for children emphasizing how a knowledge of Christ leads to obedience to parents. - 25 min.
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Crises in the Apostolic Church

Here is another installment of the ALCOE lectures delivered by Dr. Philip Teng. After reading this article you will not want to miss the next issue of Japan Harvest where the series will be continued.

DR. PHILIP TENG

III. The Crisis of Emphasis

– Believers or Disciples? –

One of the characteristics of the book of Acts is the almost exclusive use of the word "disciple" as applied to Christians. This word appears 40 times in the book. The word "believer" is used only once. The word "brother" or "brethren" is found 25 times, while the word "saint" 4 times. Is there any significance in this prominent use of the title "disciple" – I think so. This title evidently reflects the popular use of the term in the early church. It was preferred by the Christian community to all other names such as believers, saints or Christians. Obviously the term was approved by the apostles or else it would not have been adopted. The fact that Dr Luke, the author of this book, was a follower of Paul leads us to the conclusion that Paul himself was also for this term. There must be reasons for the preference of the title. The most logical inference is that the early Christians chose this title because they thought it best represented the true nature of being a Christian – a Christian was a follower of Christ. This shows that the emphasis of the early church, under the leadership of the apostles, was on discipleship.

It is a great revelation for us to realize that the early church, when faced with the crisis of emphasis, made the wise choice of placing discipleship at the foundation of their church life. This discovery constitutes a great challenge to us today.

Evangelical Christianity today, in reacting to theological liberalism, has to a large extent fallen prey to

a kind of "believism", making belief the most essential factor of the Christian Faith, forgetting that faith is only means to an end, only the gateway into a vast and beautiful garden of fellowship with God. Owing to this misunderstanding of biblical perspectives, many churches have deviated from apostolic tradition by laying emphasis on a wrong place, thus resulting in a loss of spiritual power.

I believe a substantial part of the secret of the strength of the early church was their emphasis on discipleship. They followed the apostles' example of responding to the Lord's call to discipleship: "Deny thyself and take up thy cross and follow me". They expressed their willingness and readiness to deny themselves by giving every thing to Christ including their lives. This spirit was evidenced not only in the church at Jerusalem but also in churches in Macedonia as found in II Corinthians 8:1-5.

The Lord's call to discipleship is an eight-fold call as we can gather from the Four Gospels:

1. A call to true repentance – "Repent and believe in the Gospel" (Matt. 4:17, 9:13).
2. A call to a life of self-denial and cross-bearing (Luke 9:23)
3. A call to learn of Christ (Matt. 11:28-29)
4. A call to a life of service – "Take my yoke upon you" (Matt. 11:29).
5. A call to live a life of blessing to others – an overflowing life (John 7:37).
6. A call to a life of witness to Christ – "Come and follow me, and I will make you fishers of men" (Matt. 4:19).

7. A call to walk with Christ in light – a life of purity and fellowship with Christ (John 8:12).

8. A call to a life of absolute dedication to Christ (Matt. 10:37).

Every true disciple like this is bound to be a spiritual dynamite, able to accomplish great things for God. The real strength of a church lies not in the number of its baptised members but rather in the number of its disciples.

It is most encouraging to find that in recent years a growing number of churches in Asia have been awakened to the great need of discipleship and have shown desire to start discipleship training programmes or even have done so. This is something that all Asian church leaders should push and promote in their own churches and make it a general movement.

In laying emphasis on discipleship, we, of course, should not belittle or neglect the other titles which are applied to Christians in the book of Acts as well as in other books of the New Testament. Five terms are used: believer, saint, Christian, brother and disciple. Each one has its own value and importance and should be properly understood.

These five terms put together form a complete picture of the biblical concept of a Christian – He is a believer: one who believes and appropriates all God's promises to him; he is a saint: one who is sanctified and separated unto God; he is a Christian: one who is possessed by Christ; he is a brother: one who enjoys close fellowship with other children of God; and he is a disciple: one who is a student and follower of Christ.

In one word, our position is: keep the right emphasis without losing balance. Or, keep the balance with a special emphasis on discipleship.

IV. The Crisis of Substituting for the Supernatural

- The Holy Spirit or Ability and Zeal? -

When Jesus appeared to His disciples on a mount in Galilee after His resurrection, and gave them the Great Commission, they must have been greatly excited and full of enthusiasm and zeal to do something big for the Lord. But the Lord said to them in effect: "Don't do anything, just pray and wait for the power from on high." It must have been very hard and humiliating for them to do so. But at this great critical moment, they decided to distrust their natural strength, zeal and determination and follow the Lord's instruction to pray and wait for the coming of the Holy Spirit with His supernatural power. That was the wisest thing that they could do. But their faith and obedience were sorely tried when they had prayed and waited for nine days and nothing had happened. Nevertheless they persevered and then on the tenth day, with the coming of the Feast of Pentecost, the promise of the Lord was fulfilled and the Holy Spirit descended on them in the form of cloven tongues of fire. The whole situation of this great event was gloriously and meaningfully supernatural:

1. The timing was supernatural. The disciples did not understand at first why they had to pray and wait for ten long days for the coming of the Holy Spirit. But later on it dawned upon them that the delay was not merely a matter of God testing their faith, but it went far deeper. The Jews celebrated the Giving of the Law by God to the Chosen People at Pentecost. So it was filled with deep meaning that God chose this day for the coming of the Holy Spirit because it indicated that the Spirit of Life had been given by God to replace the letter Law and that the people of God were no longer under the bondage of the Law but under the Spirit of life and grace. On the other hand,

the coming of the Holy Spirit was the fulfilment of Old Testament typology as veiled in the Seven Feasts found in Lev. 23, one of which was the Feast of Pentecost, a type of the coming of the Holy Spirit, at which time a "new meal offering" was to be offered to God which was a wonderful symbol of the new quality of Christians through the transforming power of the Holy Spirit.

2. The beginning of the Christian Church was heralded by the supernatural appearing of cloven tongues of fire falling on the heads of the disciples bestowing on them the fiery power of speech which convicted three thousand people of their own sinfulness and turned them to God as the first fruits of the newly founded Church of Christ.

3. The tremendous spiritual power that was possessed by the new Church, through the work of the Holy Spirit, was supernatural as symbolised by the "rushing mighty wind" which accompanied the coming of the Holy Spirit. This wind reminds us of the wind in Ezekiel's vision of the valley filled with dry bones (Ezekiel 37). God commanded the Prophet Ezekiel to prophecy about the dry bones, and as he did so, a wind came to these bones as breath and they received life and were transformed into a mighty army. As viewed from this Biblical background, it became evident that the rushing mighty wind at Pentecost was symbolic of a strong breath of new life that transformed the early Christians into a mighty army of Christ through the work of the Holy Spirit. The Christians who were filled with the Holy Spirit became strong in dedication, strong in faith, strong in prayer, strong in love, strong in overcoming sin and selfishness, strong in facing persecution and strong in witnessing for the Lord. The weaklings before Pentecost had become warriors after it.

4. The speaking with tongues was supernatural. It was three things in one: it was fulfilment, it was prophecy and it was antidote.

(a) It was the fulfilment of the Prophet Joel's prophecy as pointed out by the Apostle Peter in 2:16.

(b) It was a prophetic picture of the future fact that, under the power of the Holy Spirit, the Gospel was going to spread to all nations where different tongues are spoken. So the seemingly strange phenomenon of speaking with tongues at Pentecost was a supernatural sign of assurance that God graciously gave to His Church at the outset of their task of worldwide evangelism. This is the greatest encouragement to those, who are engaged in evangelism and missions today.

(c) It was an antidote to the confounding of languages which happened at the building of the Tower of Babel as recorded in Genesis 11. The confusion of languages was brought about by sin - self-exaltation of man against God as symbolised by the Tower of Babel. Then, with the confusion of languages came all kinds of confusion - moral confusion, religious confusion, family confusion, social confusion, etc. God, in the plan of salvation, sent the Holy Spirit into the world as an antidote to sin and to the confusion caused by sin, who brings all redeemed people from all nations are ages into one bond of love in Christ as beautifully symbolised by the supernatural phenomenon of speaking with tongues which means that all tongues unite in praising God and in proclaiming His great doings. Sin causes division but the Holy Spirit bestows unity.

So the whole situation of Pentecost was supernatural. What happened at Pentecost was only the beginning of the history of the early church which was filled with the supernatural working of the Holy Spirit as recorded in the book of Acts from cover to cover. In my study of the book of Acts, I have discovered that there were at least fifteen important events in the history of the early church which took place under the explicit guidance of the Holy Spirit. The book of Acts can be rightly called "The Acts of the Holy Spirit through the Apostles of Christ." In reading through the book of Acts, I feel that there was an atmosphere of expectancy in the early church for supernatural mani-

festations of the power of God to take place at any time.

The book of Acts is only the first chapter of church history which has already covered almost two thousand years during which time God has many times manifested His grace and power in supernatural ways. In view of all this, we cannot but feel that the Christian Church today has, to a large extent, swung away from the supernatural pattern of the apostolic church and has settled down on the border line of a naturalistic approach where she pays lip service to the supernatural in Christianity but conducts all her activities almost exclusively on natural lines. Are we not justified in seeking a new and more biblical orientation in our attitude to the supernatural? It is not enough to have an open mind to the supernatural. We need a positive mind toward it, that is, we should actively seek for it and build up an atmosphere of expectancy for it.

The Bible tells us that the Evil One will be more active in the last days, exercising his supernatural powers to a greater extent than ever. Few of us doubt that we are now living in the last days and we see signs of Satan's intensified working on every side around us. It is evident that it is foolish of us to try to fight Satan with our natural powers and resources. We simply are not his equal and we are bound to be defeated if we carry on our warfare on the natural level.

There are reasons for students of Bible prophecy to believe that God, in His provision for the special need of the last days, has prepared a special portion of the power of the Holy Spirit for His people before

the second coming of Christ. But we should be aware that Satan has always been active in counterfeiting the best gifts from God to His people, especially so in regard to the gift of the fulness of the Holy Spirit. Disorderly and even ruinous counterfeits have appeared again and again in church history and have caused disasters. Right in the apostolic church at Jerusalem, under the nose of Peter, Satan filled the hearts of Ananias and his wife Sapphira in a Spirit-filled congregation, and used them to counterfeit a great self-denying act of dedication. The book of Revelation tells us that Satan will be able to perform miracles in the last days which will even deceive Christians.

But we need not be put off by these things. If we do, we are again falling into the trap of Satan whose strategy is to either deceive us with counterfeits or scare us away from the good things of God. Nevertheless, we must be very careful to screen everything with the Word of God which is the touchstone of all things. We positively seek after the best gift from God on the one hand, and we coolly apply the test of the Word to everything before we receive it. We are not to be pressed into anything by others and we are not to be scared away from anything by others. We act on faith that it is the will of God to give us the best, while we are sure that it is also the will of God for us to stand on His Word and not be deceived by anything.

Our goal is to receive the supernatural power of the Holy Spirit, not the signs. If it pleases God to give us the signs as well, good and well. If God only gives the substance

of what we seek for, also good and well. If you already have the power and fruits of the Holy Spirit, there is no need to seek after the signs; if you already have the signs, check yourself to make sure that you do have the real things – the power and fruits of the Holy Spirit – and show them in your life and service.

There is another point that is worthy of our special attention, that is, we should not try to press others to seek after supernatural signs of the fulness of the Holy Spirit. If you think that the signs are essential, leave it to God to give them through your prayer. If it is the will of God for every seeker to have the signs, He will give them. If it is not the will of God and you yourself press it, you will do a lot of harm as church history has proved. We should have enough faith in God that He can accomplish His own purpose without our pressing.

The most important thing is that we go by the Word of God no matter how we feel. The Word of God judges everything – it judges church traditions, it judges our preaching, it judges our methods, it judges our policies, it judges our theories, it judges our feelings, it judges our concept of value, and it judges our standards and experience.

Finally, we should leave room for God to disagree with our way of understanding and interpreting His Word. He is a God of surprises. He can surprise us as He surprised Moses and Peter. Dogmatics can be so dogmatic that it leaves no room for God Himself to exercise His sovereignty. We often find that man is more dogmatic than the Word of God. Humility is always needed in interpreting the Word of God. †

JEMA WORKSHOP

The JEMA Pioneer Evangelism Commission is sponsoring a workshop at the Tokyo Baptist Church on October 1, 1979, from 8:30 to 3:30. The topic is, "Discipleship and Establishing Churches in Three Years." For further details call the JEMA office at 295-1949.

Men Who Are Blameless

Last year I was asked to give a talk on the subject "Tensions and Temptations the Missionary Family Faces in Japan." In preparation I used two things. First and foremost was the text from Titus 1:5-11. The second was a survey I made and sent to 70 missionaries. (35 couples) Husbands and wives were asked to fill them out separately. Thirty-six surveys were returned. The survey was designed primarily to give information that would help the exclusively men's group I addressed.

The following is a summary of the results followed by some observations and challenges for us men to be functioning heads of our households.

I. What are the greatest tensions you face in the following areas:

- A. Relationships
 Spouse
 Children
 Non-Christian Japanese
 Leadership
 Fellow-Missionaries
 Japanese Co-laborers

Responses: Women

1. Spouse - Not enough time together, works at home, differences in raising children, communication problems.
2. Fellow Missionaries - jealousy, criticism, also being an example
3. Children - separation, not enough for them to do, father often gone

Men

1. Children - discipline, fear of failure, not enough time with them.
2. Japanese co-laborers - long, frequent meetings, submitting to leadership, misunderstandings

3. Spouse - not enough time with each other, divided interests

- B. Living Situation
 Housing
 Shopping
 Doing Business
 Recreation

Responses: Women

1. Recreation - nothing acceptable to do, too expensive
2. Shopping - too expensive, time-consuming

Men

1. Recreation - no time, too expensive
2. Business - Takes so much time, misunderstandings, lack of language ability

II. List frustrations you and your family most often encounter.

Women

1. Not enough time together as a family
2. Divided responsibilities (often families divided in places of worship)
3. Inadequate communication

Men

1. Schedule differences
2. Cultural problems (language, children relating to Japanese)
3. Cost of living

III. What are the unique tensions placed on your family because of your work.

Women

1. Always looked on as an example, too much expected of me.
2. Language difficulty
3. Adjustments related to furlough and moving

Men

1. Always being treated as a foreigner
2. Being away from home
3. Criticism from others (other

missionaries and Japanese)

IV. What are your children's greatest frustrations?

1. Having good peer relationships (including "proper" relationships with Japanese).
2. Relating to two cultures.
3. Too much expected of them.
4. Language difficulties.
5. Furlough adjustments.

V. What temptations does your family face?

Responses -

1. Failure to relate well to each other.
2. Not being open and honest.
3. Not praying together.

VI. What temptations do you personally most frequently face?

Responses: Women

1. Not enough time for devotions
2. Discouragement
3. Feeling inadequate

Men

1. Purity in thoughts and motives (including spiritual pride and moral purity)
2. Discouragement
3. Lack of patience
4. Insufficient time for devotions

VII. Do you feel the need for help outside the family in resolving your tensions and temptations?

Responses (in order of frequency)

1. Sometimes
2. Seldom
3. Never

Is help readily available?

Responses

Most women replied yes while only 50% of the men replied yes.

Where do you find help?

Responses

1. Friends
2. Mission

The survey was not extensive or complete enough to be regarded as conclusive or even in some cases generally accurate. What it does do, however, is indicate some of the problems many missionary families are facing in Japan. The responses give the basis for defining some needs and looking to God for solutions.

The responses clearly indicate that as parents we are concerned. As fathers we consider our families important and are vitally interested in them. I'm sure that, though probably not as much as we should, the needs of our families force us to our knees seeking God's wisdom and intervention. We are concerned! However, the question we need to raise is, do we see ourselves as being responsible. Titus 1:5-11 makes it clear that God holds us responsible for our families' behavior. This means that it is up to us as men and the scriptural leaders of our homes to initiate steps that will bring about desired results in our families.

Let me suggest five questions that if answered honestly may indicate whether you are holding yourself responsible for the well-being of your family.

1. Am I blaming others or circumstances for the pressures or failures of my family?
2. Am I informed about the plans and activities family members are involved in?
3. As a family, are we doing the things we need to do and should be doing or only those things which our schedules dictate?
4. Do I frequently discuss with my wife and/or children things such as values that are really important to them and me?

5. Do I have specific things I am praying for each family member regularly?

Titus 1:6 "...if any man is blameless, the husband of one wife..."

The spiritual leader is to be a blameless husband to his wife. The scriptures have much to say to help a husband contend with family tensions.

Ephesians 5:8 exhorts husbands to "love their wives as their own bodies." The fact that this is a need in our lives was revealed in the survey. Twenty-eight percent of the wives suggested they are not satisfied with either the quality or quantity of the time they have with their husbands. Consider this response from a veteran missionary wife to the question "What are the greatest tensions you face in relation to your spouse?" Her answer, "Not enough time spent together, planning, relaxing, praying, loving and discussing." Another wife puts it this way, "Business pressures that rob us of time to cultivate closeness."

Dr. James Dobson in his book, "What Wives Wish Their Husbands Knew About Women", writes, "Men often feel they have no marital problems - too many men do not understand the emotional needs of women. Either they are unable to put themselves in a woman's place or else they are preoccupied with their own work and simply aren't listening." The survey indicates that Dr. Dobson is right. In question #1, women clearly indicated their most frequent tension came in relationship to their spouses whereas their husbands indicated tensions with their wives were number three on their list of tension sources.

How can we improve? The Novem-

ber 1978 issue of the Christian Leadership letter gives this instruction: "Your appointment book is a good place to begin. Most of us put down in our appointment book those engagements which have the highest priority. Is your spouse and your children down in your appointment book?" We can plan needed time to be with them.

Another way we can love our wives is by continually trying to build them up. According to Dr. Dobson the lack of self-esteem is the single most serious cause for depression in women. To hear my wife talk she is always behind and fails at almost everything she tries. The truth that she is a very capable person and an excellent wife and mother doesn't seem to help her. She needs encouragement and help from me in developing in those areas where she wants and needs to grow. Again the survey shows that this is a need for us husbands. (Notice #6, response of women)

Questions

1. Am I helping her grow and improve in areas where she wants and needs to grow?
2. Do I show love to my wife before others? Do others know I love and respect her?
3. Am I taking time to listen to her on a regular basis? Do I take what she says seriously?
4. Do I communicate to her what is going on in my life and work? Does she know she is an important partner with me?
5. Am I more concerned about her having the Biblical attitude of submission or do I spend more time considering how I

can obey the Biblical command to love her?

Another area where we are to be blameless is in holiness. Titus 1:8 says, "... a bishop must be upright, holy and self-controlled." The lack of holiness in our lives and the resulting guilt and frustration saps our spiritual and emotional strength so we become incapable of functioning as the heads of our families. At least two areas of concern were revealed in the survey. The first is that of a bitter spirit. In many of the responses, real spiritual maturity was reflected in dealing with tensions and frustrations. Yet in fully 1/3 of the surveys returned there were definite hurts and frustrations that were not being resolved constructively. In some responses real anger was expressed. One missionary wrote that his fellow missionaries were "self-seeking, proud, unloving, unthoughtful and unkind," and furthermore he would never seek help from his mission.

What can be done to protect ourselves and our families from these

destructive attitudes? First, make Psalms 139:23, 24 a regular prayer. "Search me O God and know my heart, try me and know my thoughts and see if there be any wicked way in me and lead me in the way everlasting." Then we can ask God for the grace to develop a loving, forgiving spirit. I Peter 4:8 says, "love covers a multitude of sins." Then we follow the Matt. 5:23 and 18:15-17 pattern in confronting those we have wronged or who have wronged us. Finally we can substitute positive thoughts for negative ones. Let's not let bitterness rob us and our families of the holiness God desires and deserves in his children.

The other area of holiness that needs special attention is that of sexual purity in thought and actions. Four men mentioned in the survey that this was a problem under personal temptations. Perhaps others would have, had they been more candid. This is not an unusual problem. We are told that sexual misconduct is a major reason why experienced missionaries are taken off the field. It is hard to imagine

anything more detrimental to the stability of our families. Let's ask God for special victory in this area.

Titus 1:9-11 exhorts spiritual leaders to "hold firm to the sure word as taught so that he may be able to give instruction in sound doctrine and also confute those who contradict it. For there are many insubordinate men, empty talkers and deceivers - they must be silenced since they are upsetting *whole families* by teaching for base gain what they have no right to teach." For families today it isn't enough to know generally what the Bible teaches on a subject. We need to know specifically.

The survey showed that both men and women are constantly being pressured to let their devotional life slip and fail to get adequate time in Bible study and prayer. This would be a good place to start in getting on top of family tensions and temptation. Set some new goals in Bible study, Bible reading, and scripture memory. If the bishop will hold fast to the Word of God he will be better able to meet the challenges the modern family faces. ✝

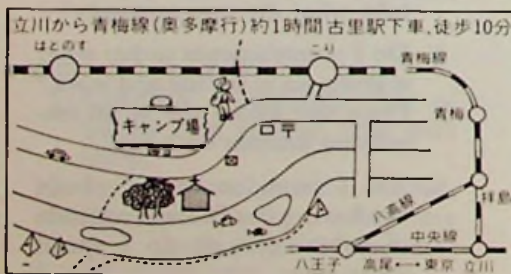


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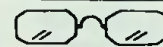
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REACHING JAPANESE ABROAD

More Japanese than ever before are travelling abroad, made possible by the increased prosperity combined with the strength of the yen in foreign exchange.

One Japanese travel agency alone reported that in one year they had arranged holiday tours to London and back for 125,000 Japanese. Business people, students and other long-stay residents in London are thought to number around 20,000 with perhaps the same number again in other parts of Britain.

The Japan Evangelistic Band Home Council have felt the call of God in these circumstances to seize the opportunity to befriend and help such Japanese in Britain with a view to showing the love and loveliness of Christ so as to draw them to HIM.

The opportunity for such witness among Japanese overseas is very special. Those who have attempted it agree that there is a greater readiness to enquire into the Christian faith. Often they are consciously and actively searching, but more often it is the unconscious sense of new liberation from home, responsibilities to their business, neighbours, family and from the spiritism which has permeated the culture.

Consciously or not many who come to Britain are glad to make friends, to discuss Christian faith and attend churches or other Christian gatherings. Rev. and Mrs. Joe Liveridge, who have worked with JEB in London Headquarters for 26 years, have been released by the Council for this new outreach, a continuation of what Mrs. Bee was doing until her death. JEB values your prayers and will be glad to have introductions (from whatever source) to Japanese travelling to Britain singly or in parties both Christians and those who are not.

For further information contact the Japan Evangelistic Band, 26, Woodside Park Road, London N. 12. 8RR. Tel. 01-445-4622.

KESWICK IN FEBRUARY

Over one thousand people registered for the 18th Keswick Convention held at Kowakien in Hakone. The messages of every speaker had the anointing of the Holy Spirit. Featured preachers from abroad were Dr. Paul Rees, Dr. Alan Redpath and Dr. Kyong Shik Han. Following a precedent set last year a special offering of over ¥700,000 (US\$3500) was given to provide scholarships for foreign missionaries in Japan to attend next year. Forty-four expatriate missionaries attended this year, helped by the love offering given last year.

Rev. Tsunetaro Miyakoda, chairman, expressed hope that at least 60 missionaries would be helped to attend the 19th Keswick Convention, February 26-29, 1980. Excellent attendance was also reported at the Osaka and Sapporo conventions.

PBA DIRECTOR

The Pacific Broadcasting Association announced the appointment of Mr. Stephen Tygert as its new director. Mr. Tygert is a second generation Japan missionary and serves in Japan with TEAM.

OSCC APPOINTMENT

The Board of Directors of Ochonomizu Student Christian Center appointed Rev. Haruo Mitsumori as the new executive director. Dr. Siegfried Buss, who had served as acting director, has returned full-time to the OSCC Language Ministry.

DR. CHARLES LEWIS

Dr. Charles Lewis, Christian psychologist and college professor, this year again donated about one month of his time in order to be of assistance to the missionary community. Dr. Lewis returned to the States on June 18.

PROMOTED TO GLORY

Word has reached the JEMA Office that Mrs. Katharine Chapman was called home July 18, 1978. She was eighty-three. The Chapmans served in Japan for forty-six years.

CAJ

This year's commencement speaker at the Christian Academy was Howard Blair. Mr. Blair was also presented with a gift of appreciation for twenty-five years of distinguished service at CAJ.

JAPAN POPULATION

Japan's population totaled 115,174,000 as of October 1, 1978, according to the latest government census. The annual rate of population increase was only 0.89%, the lowest in the past 18 years.

Presently children under 14 years mark 23.9% of the population. During the period between 1935 and 1955 children represented 30-39% of Japan's total population. The next 40 years will show a gradual decline of the youth segment.

NEW FEBC DIRECTOR

On April 27, 1979, Mr. Hachiro Kobayashi was installed as the new director for Japan operations of the Far East Broadcasting Company in a dedication service held at the La Mirada, California Headquarters. Mrs. Georgalyn Wilkinson has been assigned to the policy-setting section and will be working out of La Mirada as Assistant to the Director of Operations. Mrs. Wilkinson has served in Japan for the past twenty years.





Idioms from

"That's his Achilles heel." one would say concerning a person who has a fatal weakness. Any person with a western cultural heritage would easily understand this idiomatic expression. He would know that the mother of Achilles had dipped him in the River Styx and that since she held him by his heel, all the rest of his body was invulnerable except his heel. Likewise the missionary in Japan, by knowing a bit of history, can understand and appreciate Japanese idiomatic expressions which are rooted in its cultural history.

During the rise of the age of the warrior class, the Taira clan gained power over the imperial court. After the Taira clan, the Genji clan gained the ascendancy. In the days of warring against the Taira clan, Yoshitsune, the younger brother of Minamoto Yoritomo, fought with brilliant military strategy and defeated the Taira forces. Yoshitsune was hailed as a great general but because of his fame, his older brother attempted to assassinate him. Yoshitsune escaped but was finally hounded to death by his brother. Before Yoshitsune fell under the wrath of his brother, he had been appointed as *Kebiishi no joyo*, who is normally called *Hangan*. Since Yoshitsune was called *Hangan*, it gave rise to the idiomatic expression, *Hangan biki*. The people who felt sorry for Yoshitsune were *Hangan biki*. Since then, the Japanese who feel sorry and "pull" for the "under dog" and show favour to them, use this term. One may hear at a Japanese ball game, *Kyojin ga katsu koto ga kimmatteitomo, ore wa Hangan biki da*, meaning, "The Giants are sure to win but I still 'root' for the weaker team."

One of the most famous of Minamoto Yoshitsune's warriors was a warrior Buddhist priest, Benkei. He was great in stature and girth. Because he was of such great strength, the Japanese characterizes a child who is a little tyrant at home but timid outside the home as *uchi Benkei*. *Uchi* means "inside the home." The whole expression was *uchi Benkei, soto nezumi*, meaning "strong as Benkei in the home but timid as a mouse outside of the home." Another has it, *uchi Benkei, soto miso*. *Miso* must come from *naki miso*, a cry baby. With this same idea of Benkei being strong, another idiomatic expression is *Benkei no naki-dokoro* (the area or spot which causes tears), meaning his shins. Even a man as strong as Benkei will cry out in pain if he gets kicked on his shins.

The annals of Yoshitsune describe the battle at the fording of the river Koromogawa as the place where Benkei defends his lord Yoshitsune unto death. In his attempt to keep the attacking forces of Minamoto Yoritomo from reaching Yoshitsune, Benkei stood his ground at the fording of the river. However, he was pierced with many arrows and yet there he stood staring down his enemies unflinchingly, daring anyone to cross the ford. The enemy was held at bay until a number of horseback riders came bearing down on him and discovered that Benkei had died but had been standing upright to defend his master even after death. From this heroic stand came

the saying, *Benkei no tachi ojyo*. *Tachi* is standing upright and *Ojyo* means to die. So the Japanese will say, *Konde ita michi no mannaka de kuruma ga tachi ojyo shita*. (In the midst of a traffic jam, the car engine died and we could neither go forward or backward.) *Fubuki no tame ni, ressha ga tachi ojyo shita*. (Because of the blizzard the train came to a standstill, i.e. stalled.) *Kare wa yajirarete enzetsu no tochu de tachi ojyo shita*. (Because of the hecklers, he stood speechless in the middle of his address.)

The ballad of the *Hachi no ki*, sings of the faithful vassal of the Minamoto clan, then ruling in Kamakura. Sano Tsuneo was given a small fief which could hardly sustain his livelihood. Yet, he did not complain. As the story is told in the ballad, one cold winter night, a traveller dressed as a monk lost his way in the snow in the tiny fiefdom of Sano Tsuneo. When, at last, led by a flickering light in the darkness, the monk found his way to Sano's house. Sano received him with all hospitality. As it became bitterly cold, and since Sano had no wood left to burn, he spared not his prized possession of *bonsai* trees and fed them into the fire for his guest. Hence, the title of the ballad, *Hachi no ki*, the potted miniaturized trees. When Sano was asked concerning his liege lord, he declared that poor as he is, he is ready at all times to answer his lord's call to arms whenever "Kamakura" calls. For his faithfulness to his liege lord, and the sacrifice of his prized *bonsai* trees for the monk who was in reality his liege lord from Kamakura, Sano was rewarded. Thus, the idiom, *Iza Kamakura* was born. The

History

HENRY AYABE

faithful will rise up in the day of danger or need or emergency. *Iza Kamakura to iyu toki ni wa...* (when you are in great need of help...) is used by the Japanese.

Minamoto Tanetomo had a warrior named Hattcho Kiheiji, who could throw a stone 8 *cho*, about 109 yards. Of course, *hatcho* could mean any great distance. Whatever this word may mean, it proves stone throwing was a weapon used in battle and a stone for throwing was called *tsubute*. From this comes the idiom, *nashi no tsubute*, translated, "no stones being thrown." Since a stone is thrown from afar, the expression means "there is no word from afar." The Japanese would say, *Tokyo no daigakku ni nyugakku shita kiri, nashi no tsubute na no desu.* (Since he has entered a college in Tokyo, we have not heard from him.)

In 1582, Oda Nobunaga had one of his leading generals, Toyotomi Hideyoshi, lay siege on Takamatsu Castle. Oda had moved out of his own Azuchi Castle and had taken lodging at the Honnoji Temple in Kyoto. He ordered his other generals from their castles in order to re-enforce the Toyotomi camp. As one of Oda's generals, Akichi Mitsuhide, led his troops out of his Kameyama Castle, he suddenly sent his troops against his lord, Oda, crying *Teki wa Honnoji ni ari*. Translated: "the enemy is in the Honnoji temple," meaning Oda Nobunaga was the real enemy. This famous betrayal of his master produced an idiom. When the real purpose is hidden by what seemingly is apparent, then it is said, *Teki wa Honnoji ni ari*, or *Teki wa Honnoji*. For example, *Kare wa mainichi kochi o nomini yuku ga, domo Teki wa Honnoji rashii*. (He goes to

the coffee shop every day but it seems he has a purpose or motive other than just drinking coffee.)

In the year, 1590, Toyotomi Hideyoshi laid siege to the Odawara Castle of the Hojo clan. The vassals of the Hojo clan gathered to plan strategy against the invading forces. The vassals could not agree to a single strategy. There were those who wanted to fight and those who wanted to sue for peace. Since they were evenly divided, the war council could not come to a definite conclusion for days on end. Thus, an idiom was coined, *Odawara hyojo* for meetings which drag on endlessly producing no definite conclusions. So the Japanese would say, *Mainichi kaigi o shiteiru ga, ikko ni kimaru yohsu ga nai Odawara hyojo de hi o kurashiteiru no sa.* (I have been participating in the meetings but it seems that there is hardly a chance of coming to a decision. I am spending my days at an *Odawara hyojo*.)

From the Heian era until the restoration of the emperor Meiji, the emperor's chief advisor was called *Kampaku*. It is the highest rank one can attain under the emperor. When Toyotomi Hideyoshi retired, he took the title *Taiko* and had his nephew, Hideji, appointed as *Kampaku*. Since it is the highest rank one can attain

under the emperor, the saying goes, *Teishu kanpaku*. *Teishu* means head of household and so it is a husband who rules the home according to his fancy. Sometimes the term carries a mild touch of sarcasm in remarks concerning one's husband. So, in the case where the husband loves to make a show of his authority over his family, the Japanese would say, *Teshu no sukina aka eboshi*. (My husband's beloved red hat, i.e., the ranks of the men of the emperor's court were identified by the color of their hats. Red was the highest.)

In the feudal age, the warriors wore their helmets to do battle. Hence, the wearing of the helmet signified the intent to do battle. The opposite of wearing the helmet gave meaning to the idiom, *Kabuto o nugu*, "take my helmet off." The removing of the helmet symbolizes the idea of surrender and not the western idea of showing respect. Thus, *Kare no kesshin no katasa ni kabuto o nugu*, meaning, "I surrender to his firm (hard) decision." Or, *Koko de kabuto o nugu te wa arimasen*. (At this juncture, you should not take the alternative of surrender as yet.) Concerning the helmet, another idiomatic saying is *Katte, kabuto no himo o shimeyo*. The translation is "after a victorious battle, tighten the straps of your helmet," meaning, "victorious in one battle doesn't mean the war is won" and "don't let victory make you proud and so become vulnerable."



The Japanese warrior believed that his sword was the mirror of his soul and the principal weapon for battle. Between the cutting edge and the back of the blade, there is a ridge to give strength to the Japanese sword. This ridge is called the *shinogi*. Thus, when there is great rivalry and hard-fought competition for victory, this idiomatic term is used. *Bare boru chimu wa tagai ni shinogi o kezutte tatakatta*. The translation is "The volley ball teams fought each other until they 'scraped off the ridges' of their swords." In other words, the teams fought each other so furiously that they wore off the ridges of their swords. This idiomatic expression has the idea of "blood and sweat"

with the desperateness of fighting "tooth and nail."

Another idiom dealing with the Japanese sword has to do with the *sori*, the curvature of the sword. After a Japanese sword is forged, the sheath is made of wood to match the curve of the sword. Since each sword is hand-made, the sheath is made to fit only one blade. To substitute another sheath will not do, for it will not fit. So the idiom goes, *Sori ga awanai*, which translates as "the curve of the sword does not fit the sheath." It is used in situations such as *Kare wa domo kicho to sori ga awanai yo desu*, meaning "Somehow he does not work well with the captain of the airplane." Or, *Hito*

to sori ga awanai. (He can't get along with anyone.) And, *Ano fufu wa doshitemo sori ga awanai*. (That husband and wife just can't get along with each other.)

Finally, when a person is not fully trained but he wants to act as though he knows it all, the Japanese say, *Nama byobo wa ohkega no moto*. *Nama* means green or unripened and *byoba* means the techniques of fighting with the sword and spear. Thus, the meaning is "A man who has not mastered the art of the use of arms can get himself seriously injured."

Let this last idiomatic expression from Japanese cultural history make you use idioms accurately and sparingly. †

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It was at a spring Bible camp. The young people were enjoying themselves jumping up and down in a game of volleyball. I was content to sit by and talk to my silent friends, the plants around me.

I bent down. Tiny blue flowers no larger than the tip of my tiny finger were blooming on plants that seemed to hug the earth. They looked to me as though they were smiling and looking up to their Creator in their full beauty. The young people were trampling them under foot as they stomped around in their game but these tiny flowers, unnoticed perhaps, lifted up their faces to heaven without any hint of pain.

EDNA KUBA

I talked to the flowers. "There you are in your corner of the world. You are doing what God intended for you. You are making your Creator happy by blooming for Him. Some of you are hidden from human view. Some are being trampled upon. But still you are doing what God intended for you." God spoke to me through these silent preachers. God has a plan for every living thing whether great or small.



God's Voice

It was over twenty years ago when God spoke to me. "I must have My Word spread on the university campuses," He said. "But Lord, I am not their match! Their education, their intelligence, their abilities... why, Lord...I..." I countered. I knew so well in my heart that there wasn't a thing I could do which the world would label "noteworthy." Many missionaries were exploding with talent but here I am, so plain, so commonplace.

God's voice could not be ignored. He came with such force and assurance. He promised, "The living God is among you." (Joshua 3:10) "You did not choose me, but I chose you to go and bear fruit - fruit that will last." (John 15:16) God asked that I only trust and obey.

Small Beginning

One day the Lord sent two young university students to our home. They kept coming to the home and eventually this evolved into a home Bible study. God sent men with leadership qualities because He knew well that I was no leader nor ever claimed to be one. After several months one of the students accepted Christ although at one time he had been a keen opponent of Christianity. Thus the work which started in the home spread out to the campus as God had spoken. I had thought that I had to go and begin from scratch on the campus and this was frightening but God had a better and more natural way.

Through weekly Bible studies at the home and campus, the work spread and souls were being saved. These young people were introduced to churches. My purpose was to see them firmly grounded in national churches where they could become active participants of faith.

Strange Pulpits

Personal work became the main burden as the outcome of the Bible classes. One day a student and I were riding home on the same train after the campus Bible study. She had to get off before I did. Her sad and

troubled heart pleaded for more time so we both got off the train at her transfer point. She told me that at the beginning of her university life she had gone to live in a temple for a week. She wanted peace of heart. "How can I get peace?" she asked the priest. He answered, "I don't know." She left. Later, this beautiful and sweet girl began to take part in demonstrations at school thinking this might be the answer. But it wasn't. That day we went into a restaurant and ordered a simple refreshment. Our table was out in the open but suddenly it seemed we were enveloped in His Presence. We were all alone with God in the midst of all the people. Tears flowed freely as she listened to the Word of God. God met the need of this seeking heart. What a strange pulpit! But God was accomplishing His purpose.

My pulpit is not necessarily located in the front of a church. Sometimes the quiet work of witnessing has taken place while sitting on a flat rock on a campus. Sometimes it was on a department store bench, the railway platform, in our living room, my study, in homes and apartments, via telephone many times, the class-

room, a walk along an avenue of trees on a campus, in a tearoom or restaurant, on the train, on a bus, sometimes in churches at a regular pulpit, sometimes it was beside a stream where in quiet tones our voices blended with the rippling water, and it has even happened under an umbrella in pouring rain! (Memories! The young man did not want to talk in the classroom where we could have been protected from the elements. In the pouring rain, our Bibles were opened and he entered into a relationship with Jesus Christ our Lord.) Isn't it wonderful that God has His pulpits everywhere for you and for me?

It's a strange pulpit. I am not called to preach as much as to lend an ear. Troubled hearts with no one to listen to them! Many times, without having given any advice, the one counselled has gone home saying, "Thank you for helping me so much." I smile inwardly. I had simply used a tiny organ in my body to listen to his inward cries of pain and loneliness and given him a sympathizing heart.

God has given me simple things that any one can do. Through con-

tacts with the students, we get a lead into their homes. Even as I write this, a letter was placed on my desk from a mother of one of the students, thanking us for what we had done for her son. Another girl said, "My father is coming to Tokyo on March 24. May we come to see you?" Now it is up to me to follow through these opportunities. Shall I follow through via literature, a phone call, a tape, or personal visit? I will simply trust and obey.

I am just a little housewife with pots and pans to wash, meals to prepare, laundry to care for. But Jesus gives me little errands to do for Him. Life is rich because in these little errands for Jesus, I can look up like the tiny blue wild flowers and shine and say, "Thank You, Lord, for giving me a corner in Your big world." Unobserved, I shall go about and perhaps will discover a new and unused pulpit. Results? I am only "casting my bread upon the waters" and when we come to that "city with foundations, whose architect and builder is God" I hope to meet these precious souls who gave me such unusual pulpits. †

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The Cults are coming!, by Lowell D. Streiker. Abingdon Press, Nashville, Tenn.

This book is an attempt to answer the following questions: What are cults? How do they arise? Why do they attract and fascinate our young people? Three major cults are discussed. These are the Unification Church of Sun Myung Moon, The Children of God, and Hare Krishna. The author is the executive director of the Mental Health Association of San Mateo County, California.

The Helper, by Catherine Marshall. Hodder & Stoughton, London, England.

This book about the Holy Spirit was first written in 1945 by Peter and Catherine Marshall for the July 1945 Presbyterian monthly devotional magazine, *Today*, and it transcends any sectarian ideas. It is in the form of a daily devotional book with five to eight chapters under each of the following sections.

1. Introducing The Helper
2. How Do I Receive The Helper
3. How The Helper Meets My Everyday Needs
4. How The Helper Ministers to Me at a Deep Level
5. The Outpouring of The Helper's Generosity
6. The Helper and The Church

Toward an Old Testament Theology, by Walter C. Kaiser, Jr. Zondervan, Grand Rapids, Michigan.

What is it that holds the Old Testament together? Dr. Kaiser has written his book with the idea that the cement is the *promise* of God. He outlines the Old Testament books with this in mind. It is more than a book for theologians; it can be used as a survey of the Old Testament, or as a book-by-book Bible study.

My Most Memorable Encounter with God, edited by David Enlow. Tyndale House, Wheaton, Illinois.

Twenty of today's most respected Christian leaders share the spiritual high point of their lives, times when God became especially real and relevant to them. Reading these personal experiences will strengthen your faith.

Operation World, by P.J. Johnstone. STL Publications, Bromley, Kent, England.

One hundred-ninety countries are surveyed in this handbook for world intercession. It is not a book to be read from cover to cover. It is an index of countries with background material such as area, population, capital, economy, politics, religion, etc. Each section ends with a list entitled "Points for Prayer." Included is a brief mention of what missions are working in the country and the kinds of work they are doing there.

The author and publisher alike believe that through intercessory prayer God's people can change the world. It is their hope that this global prayer atlas will stimulate a new desire and concern for such prayer.

Evangelical Roots, edited by Kenneth Kantzer. Thomas Nelson, Inc., Nashville, Tenn.

This volume of essays is a tribute to Dr. Wilbur Moorehead Smith. The contributors represent his intimate friends, colleagues, peers and students. The topics are of special significance to evangelicals and cover a wide range of interest in such areas as evangelical history, defense of the faith, the use of the Bible, and the message of the Bible and its demands.

A Concise History of the Christian World Mission, by J. Herbert Kane. Baker Book House, Grand Rapids, Michigan.

All committed Christians should have a working knowledge of the Christian world mission. With that thought in mind this panoramic view of missions from Pentecost to the present was prepared. This concise survey can be used for introductory courses in missiology or for adult study groups in the church.

The Gospel of Isaiah, by Allan A. MacRae. Moody Press, Chicago, Ill.

Drawing on years of study and meditation, Dr. MacRae leads the reader to a deeper understanding of the picture of the Servant of the Lord in Isaiah 40:1-56:8.

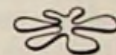
These books were reviewed by Edith Buss and are available through Christian bookstores.

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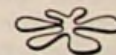
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LISTEN

"Do you know about this man? He is really great. If you would read some of the things which he has written you would soon realize how great he is." The place was our home in a little mountain village in central Kyushu. The speaker was a young girl who worked in a local beauty parlor. She had ostensibly just dropped in for a visit, but she was in the process of telling me about the wonderful man whose picture was on the cover of the *Seikyō Graphic* magazine which she was holding. The "wonderful man" was Ikeda Daisaku, president of the Sōka Gakkai. After she had talked about Ikeda for a few minutes she jumped up and asked if it would be all right for her to come again on Sunday afternoon and bring some friends with her. By this time I was sure that she intended to try to convert me to Sōka Gakkai, but I just smiled and said, "Sure. We'd be delighted to have you and your friends."

Conversion Attempt

When she arrived on Sunday afternoon with two young men we sat and talked over tea for a few minutes. Then it rapidly became apparent that I was to be the object of a major conversion effort that afternoon. The Sōka Gakkai has a conversion manual (*Shakubuku Kyōten*) which outlines the so-called weaknesses and deficiencies of the various religions in great detail so that Sōka Gakkai members can persuade members of these religious groups to give up their faith and convert to Sōka Gakkai. I had read the *Shakubuku Kyōten* several years before and was quite familiar with what it said about Christianity. One of our guests began to question me about Christianity, following the points which are listed in that section of the conversion manual. He would ask me a question about one of the apparent inconsistencies or contradictions in Christianity and wait expectantly for my answer. For example, he wanted to know why, if Christ was such a great person, did he die such a miserable death? Or, if Christianity is a religion of peace, why are there so many wars in Christian history? I tried to answer each of his questions slowly and carefully in considerable detail.

Thirty Minute Shifts

After we had gone on in this way for a while, a very strange thing happened. Another member of the Sōka Gakkai "just happened to drop in." As soon as he was settled he took up the questioning and a few minutes later the first questioner said that he was sorry but he would have to go now. This exchange of questioners occurred at about 30-minute intervals all afternoon. A new member of the Sōka Gakkai would "just happen to be passing by and drop in", take up the questioning, and the one who had been asking the questions would find that he had business elsewhere. As the afternoon wore on my questioners stayed fresh and alert, but I found myself growing very weary.

Students at the Japan Missionary Language Institute (JMLI) are privileged to receive along with their language study a thorough orientation program which will help them come to grips with Japan's unique culture and people. The following lecture was recently delivered by Missionary Ramseyer from Hiroshima.

Listening Important

Careful listening is a very important part of evangelism, perhaps its single most important aspect, since it lays the basis for what follows. Only as I listen to a person and understand what is being said to me can I bring the message of the gospel in such a way that it can be received as genuine good news by that person. Many times Christians try to share the gospel and then are puzzled when people refuse to receive it as good news. But, why should I expect the gospel which I preach to be received as the answer to another person's problems when I don't know that person well enough to know what his problems are? Instead of being heard as good news, the gospel which I try to share is likely to come through as just another religious duty or burden.

For example, when we come to Japan as new missionaries, if we are fortunate we receive a fair amount of orientation about the people of this land, their society, their ways of doing things, their ways of thinking. But this sort of general orientation about a people and their culture is never a substitute for knowing individual people personally. When a university student named Nakata comes to my door, neither many years of experience in associating with Japanese university students nor much reading about Japanese universities and their students will enable me to understand Nakata and the concerns which he brings to my door. The man who is standing at my door is not "a Japanese university student", he is Nakata, a unique human being. Only as I listen to Nakata and begin to understand Nakata can I really share the good news with Nakata, this unique human being.

As the questioning continued I began to realize that my guests were not paying any attention to the answers which I was giving to their questions. They would ask a question, I would answer, and then they would go on to the next point in the conversation manual. They did not respond to nor refer to any of the things which I was trying to explain to them in response to their questions. Obviously we were not engaged in conversation or dialogue at all. Instead of building on each question and answer, we were following a set of questions which obviously had been prepared without reference to any response which I might make - question, answer, next question, next answer, etc. There was no movement toward mutual understanding or growing together.

I found myself beginning to feel very angry inside. "Don't these people care at all about me? I'm not really a fellow human being to them at all. I'm only an object to increase their membership statistics." To this day I have very unpleasant feelings about that afternoon's experience.

When the last of them had finally left, I spent a long time reflecting on what had gone on that afternoon. I began to wonder just how much of my own evangelism might at least in part resemble these Sōka Gakkai members efforts to convert me. How much do I follow a prearranged plan in evangelism which ignores the specific person with whom I am talking? How well do I listen when I am engaged in evangelism? As a result of this experience of being the object of someone else's conversion attempt, my own ways of doing evangelism changed.

Obviously this kind of evangelism which involves careful listening and getting to know people personally takes time. It may very well mean that I cannot cover as much territory in evangelism as I would like. But we do have the example of Jesus himself. Jesus knew that his life was short and that he did not have much time. Yet he was not too busy to sit beside a well in Samaria and talk at length with what his society regarded as a worthless and degenerate woman. If we are really serious about sharing the love of God, what other way is there?

This kind of evangelism presents a special problem for those of us in Japan for whom Japanese is not our mother tongue. Listening and understanding in Japanese is far more difficult than speaking and being understood. Most of us found this out the first time that we tried that phrase, *Kore wa ikura desu ka* (How much is this)? in a store and found that the answer which we received was not in the form we had learned in our text and was therefore totally incomprehensible. One of the biggest mistakes which a missionary in Japan can make is to quit studying Japanese when he thinks that he can now speak well enough to be understood and therefore can preach and teach even though he doesn't yet fully understand everything that people would like to say to him.

The real test of a missionary is not so much how well we preach and teach as it is how well we listen, understand, and then at that point share the love of God, the gospel of Jesus Christ with the men and women to whom we have been listening. It is precisely at that point that people are able to feel the love of God, receive it as his love, and become his children. God, in the power of his Spirit, can make this possible. †

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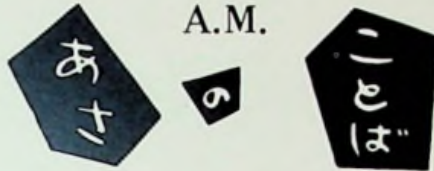
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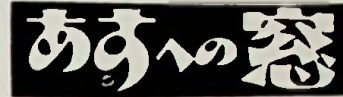
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