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JAPAN HARVEST

The Magazine For Today's Japan Missionary



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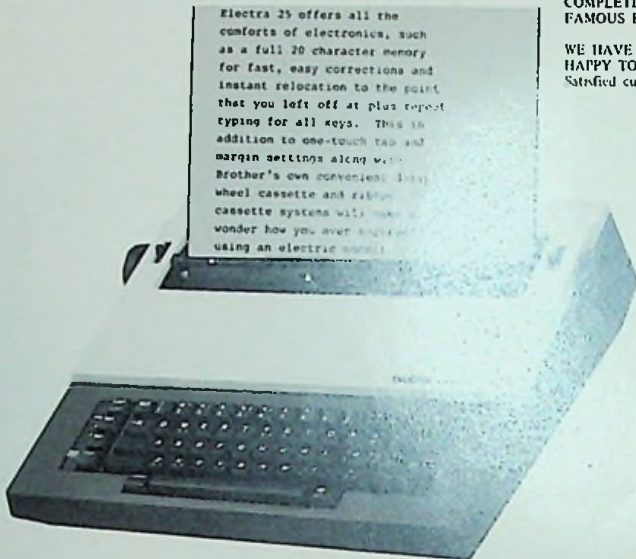
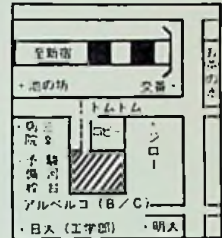
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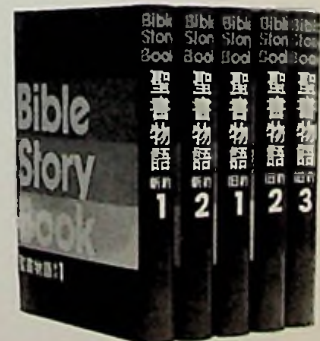
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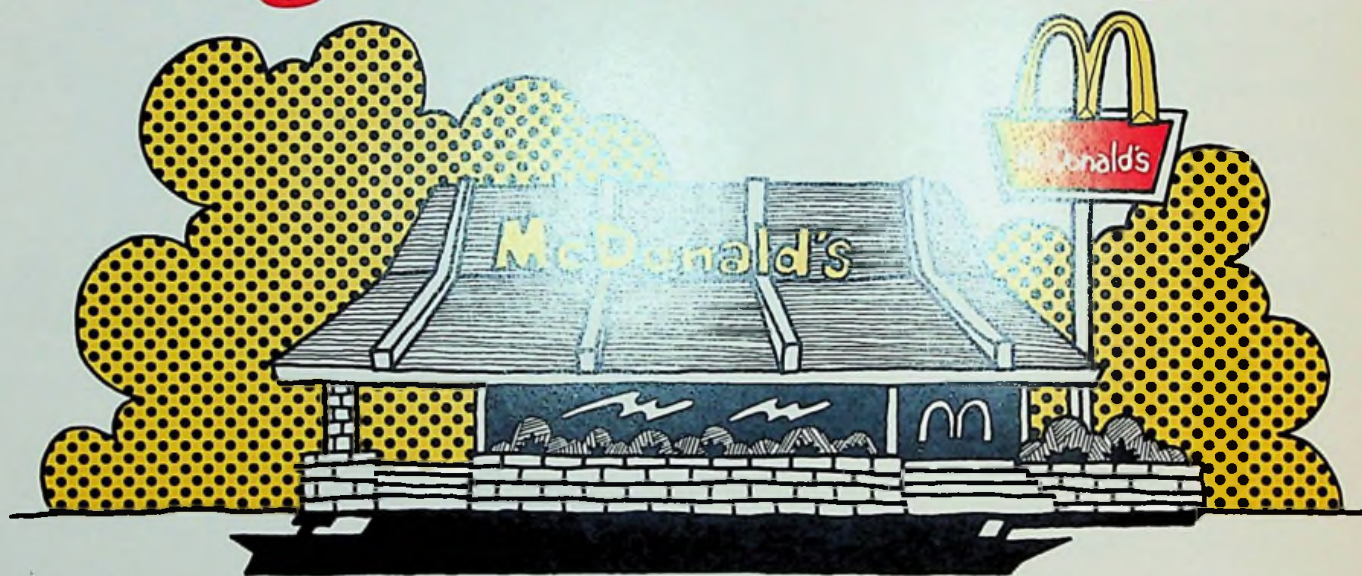


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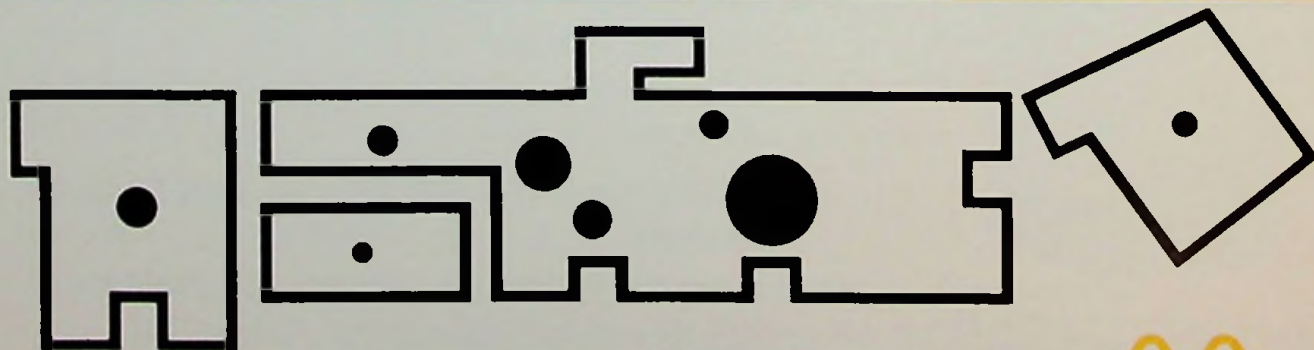
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

1984, Volume 34, Number 3

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II CORINTHIANS 4

Paraphrased for Japan

Therefore, since through God's mercy, we have this ministry of sharing Christ with the Japanese, we will not lose heart. Rather, we have renounced secret and shameful ways; we will not use deception, nor will we distort the word of God. On the contrary, by setting forth the truth plainly in English Bible studies and chapels we will commend ourselves to every Japanese conscience in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of the unbelieving Japanese, so that they cannot see the light of the gospel of the glory of Christ, who *is* the image of God. For we will not preach ourselves nor English nor America, but Jesus Christ as Lord, and ourselves as their servants for Jesus' sake. For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.

But we have this treasure in jars of American clay to show that this all surpassing power is from God and not from us. We may be hard pressed on every side, but we will never be crushed. We may be perplexed, but we will never be in despair. We may be persecuted, but we will never be abandoned. We may be struck down, but we will never be destroyed. We will always carry around in our bodies the death of Jesus, so that the Japanese may see the life of Jesus being revealed in our bodies. For we who are alive are always being given over to death for Jesus' sake so that His life may be revealed to the Japanese in our mortal bodies. So then death will be at work in us, but life will be at work in the lives of the Japanese. It is written, "I believed, therefore I have spoken." With that same spirit of faith, we also believed and therefore, will speak, because we know that the one who raised the Lord Jesus from the dead will also raise us English teachers with Jesus and present us in His presence with the students who come to know Him during this ministry.

All of this is for our benefit so that the grace that is reaching more and more Japanese may cause thanksgiving to overflow to the glory of God.

Therefore, we will never lose heart. Though outwardly we may be uncomfortable, lonely, frustrated, tired or different, yet inwardly God will be renewing us day by day. For our light and momentary troubles will be achieving for us an eternal glory that will far outweigh them all. So, we will fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.

LIFE (ELI) Short-Termers



Verner K. Strom

JEMA

President's Page

SAMARIA AND THE UTTERMOST PARTS

One cannot live long in Japan without becoming conscious of Japan's proximity to Asia with its macro-sized needs. As a foreigner in Japan, I, too, sense that the awful responsibility of Japan's next door neighbor's needs is not easily ignored.

Statistically, the greatest concentration of the world's population is in Asia. The majority of the "unreached people" are in Asia—all near neighbors of Japan. I am not in a position to report on what Japan as a nation is doing to meet some of the physical needs of Asia, but I have been encouraged by what the church is beginning to do to reach the spiritual and physical needs.

This summer I took part in a world missions conference, sponsored by the national church. More than 200, primarily young people, met together around the theme of the biblical basis for world missions. This conference was blessed with the presence of a number of active Japanese missionaries who took part in the program. All but one were missionaries to Asian countries. The intense interest in world missions by those attending, the inspiration of the challenging messages, and the response for consecration on the part of the Japanese young people bodes well for the future of Japanese missions.

While we affirm the priority of the spiritual needs of men, I am gratified to hear also of the Japanese church's interest in Asia's physical needs

I have had personal contact with some of the efforts made to help Vietnamese refugees, as well as efforts to alleviate the hunger in African nations; more needs to be done.

How does this involve us? As foreign missionaries, our experience in cross-cultural evangelism has given us an opportunity to be sensitive to the world's spiritual and physical needs. We can help the Japanese church surmount any possible *Island Mentality*, and sensitize them to these needs. We can serve as a catalyst between the Japanese church and needy people. Some missions have internationalized to include nationals from Japan on their missionary staff. This has spared emerging mission agencies from Japan of the expense and care of duplicate overseas organizations. When requested, advice and logistical help, both in Japan and overseas, has been given to independent missionary societies. Good, reliable relief agencies are happy to cooperate with Japanese churches who have a burden to help needy people. We can serve as a contact between Japanese churches and these relief societies.

Japan is a free country with a very strong economy. The church has grown in this free society, and now needs to join in the worldwide efforts to reach out to spiritually and physically needy people, especially in Asia. Efforts that are underway give evidence that the Japanese Church is rising to the challenge. We can be an encouragement to them in this effort.

KARUIZAWA ECHOES



JEMA POCOCK STRATEGY SESSIONS

Russell Lunak

In today's world accumulated knowledge doubles every ten years. A person who graduated from college ten years ago in almost any field of study is now hopelessly out-of-date unless the struggle to keep studying has been successful. Dr. Mike Pocock's strategy hour presentations at the JEMA '84 Karuizawa Conference eased that struggle some by providing information in three areas: Trends in Missions Today, Status in Mission Work, and Recruitment of Tomorrow's Workers. Combining reports, experience, and Biblical insight with specific application, Dr. Pocock gave his listeners materials they could use to "Build....for the Lord."

Mission Trends Today

Recognizing the tendency to concentrate on the pebble in one's shoe and forget about mountain climbing, Pocock called attention to a wider world of missions. Encouraging perspective by "Looking not only to your own things but also the things of others." (Phil. 2:4), he named four movements evident in missions: the frontier/hidden peoples focus, a praise and prayer emphasis, the force of Christian students at secular colleges, and third world missions.

Keeping alive Paul's Rom. 15:20 vision is the motivation behind the first trend. Missions is Jesus extending His body, for He promised, "I will be building my church." Pocock translated that as a future tense with continuous action. He stated that this emphasis is needed by missionaries who can become too tied to what they have done to the detriment of what remains to be done. Missions, he said, should concentrate on the edges. The hidden peoples concept transforms the mind-boggling, unreachable millions into smaller, identifiable groups potentially manageable for evangelism. That is an encouragement, fostering opti-

mism. Japan might be viewed as winnable if missions defined specific, small groups to reach, and then aimed activity accordingly. In a later lecture, Pocock showed how this emphasis enlists volunteers for missions as the world's need is seen in a new way. While this trend gets attention today it is far more than another strategy fad, concluded Pocock.

A second trend might surprise those accustomed to preaching taking the spotlight. In many Christian meetings today equal emphasis goes to praise and prayer. This has become a healthy change, turning attention for what we have done or will do by our planning and effort, to what God has done and will do. It is a needed corrective. How many mission meetings spend equal time on praise and prayer as on finance, policy, and business that almost takes God for granted? At another point Pocock indicated that this is part of a revivalistic movement, visible in many parts of the world. It will impact recruitment favorably as mission surges follow revival.

Another trend is one with many implications for missions. In the past, most missionaries came from the Bible School/Bible College movement. Today God is at work in a special way among Christians at secular universities. Pocock explained that God is raising up youth in both Europe and America who are ready to sacrifice for missions. Inter-Varsity mission conferences, for example, have moved many collegians to seek their place in God's world evangelism program. Tomorrow's mission force may be dominated by people with secular education backgrounds.

Probably the most dynamic trend is third world missions. It is better described as the traditional receiving countries becoming sending countries. Pocock pointed out that such missionaries do not

carry the burden of an exploitative history or a colonizing past. Nor are prejudices and politics generally as problematic as with Western missionaries. However, this movement puts a strain on young churches as some of their best workers and the finances to support them are sent abroad. It is hard for new congregations to lose leaders when home needs appear so overwhelming. Pocock emphasized that God will honor their faith and a march to missions should not be feared. In fact, missionaries should encourage their young churches to get involved in cross-cultural work. The new churches are a source for workers for future world evangelism.

Status Assignment or Appreciated Service?

In his second session, Pocock's attention turned to a subtle but real problem in many missions. Current emphasis on church planting and management by objective tends to make the performing church planters the elite of missions, relegating those in support roles to second class citizenship. This results in morale problems and organizational tensions. Pocock took on the question of the relationship between church planters and those in support ministry roles. His answer came from Biblical example. He concluded with advice to both kinds of workers.

The Bible makes it clear that success in ministry, humanly viewed, relates to the activity of many people working for the same cause. Luke 8 indicates that Jesus' team included talented, resourceful women as well as the twelve. They took care of His ministry's logistics. He was free to concentrate on teaching.

Luke's purpose in Acts was to write the history of church extension. However, his evangelism emphasis did not ignore church development or the role of support workers. Acts 6 shows that when disorganization was transformed to organization and support people functioned, the church grew. The recorded result (Acts 6:7) could not have happened without the support organization (Acts 6:1-6).

In Paul's evangelism tours it is noted that he settled down to reach everything (Acts 20) when and where he could. Almost lost in the marriage emphasis of Eph. 5, is Paul's concept of Christ's purpose in creating a cleansed, holy church by the Word. That implies teaching which becomes as much an apostolic ministry as evangelism. Pocock commented that we ought not be fooled by Paul's practice of moving on quickly. He said that it was only God's grace that caused many of Paul's churches to survive, not Paul's "method" of rapid departure. Evangelism is the first step but must create more than a vertical, individualistic relationship. There must be introduction to church life and horizontal relationships among believers. That is church development work.



Furuyama & Pocock



Support workers must follow-up the evangelist. Paul's ministry relied heavily on men like Timothy (servant role), Epaphroditus (messenger), and Tertius (secretary). In fact, whenever Paul was alone he openly expressed loneliness, always feeling a need for others. Paul was no single, shining star of church planting but one glowing in a galaxy of workers, all of whom together, made new churches possible.

At this point two inferences could not be avoided. The first is that church planting depends on many workers, not the Lone Ranger types that are often glamorized. Perhaps church planting by small teams would follow the Biblical pattern more closely than the strongly individualized approach influenced by American culture. A second inference is that Pocock's classification of support workers draws a wider circle than the Acts pattern. He includes those serving in offices, teachers at MK schools, etc. This is justified due to the nature of missions today compared to the first century. For example, the book of Acts gives no examples of families moving for evangelism as Paul did. Nor does one find the organizational network required by today's world's demands (ex.: economics, politics).

Pocock continued with practical advice for mission relationships. For those in support roles, he counseled, there should be interest in the total ministry. They should understand where they fit, focusing on what God is doing at all levels, sharing the heart beat of church planting although not directly involved. In reports to home constituencies, while publicizing their support ministry, they should keep attention focused on their ultimate purpose of church growth.

At the same time, Pocock gave suggestions to leaders of missions that prioritize church planting as number one. They need to remember that all leaders are dependent on people in support roles. No executive is successful alone. Further, they should pay attention to the needs of support personnel; they need to feel appreciated, to know that their work has real value in specific ways. Pocock pointed out that even correction and evaluation can encourage, for it can say that someone cares, that they do matter, that their job is vital enough for accountability. By expressing appreciation and giving counsel, a person can become the voice of the Holy Spirit to another. Using the objective Word, one can communicate God's thoughts to another.

These kinds of relationships and actions will balance the roles of church planter and support personnel. Church planting may be primary but its success depends on the proper function of the many roles in any mission organization. Let roles be appreciated service rather than means for assigning status.



Recruit Your Replacement

While this was not the title of Pocock's final strategy session it could have been. The wave of post-war missionaries to Japan crested and now moves toward retirement beach. Where will replacements be found? Pocock focused on finding workers for future evangelism and gave hints to help recruitment.

A look at Japan indicates that missionaries are needed. Churches and workers are multiplying but home grown workers need outside help. The unfinished task is great! There is no call for moratorium on missionaries to Japan. It appears that everyone can use all the help one can get. (That includes JEMA.) In Japan, a missionary's foreignness actually seems to help in many cases.

After making these observations, Pocock talked about the sources of people for tomorrow's evangelism. In addition to traditional sources in sending countries, the young churches will provide career people for missions. They can also supply Christians who cross borders for business but can help with evangelism. In the same way, Christians among guest worker populations (like Koreans in Saudi Arabia) can assist in church extension. Such foreign enclaves are often responsive to the gospel.

In further comments on "tentmaker" ministries, Pocock shared some difficulties and needs. Employers demand time, so a tentmaker's availability for evangelism may be limited. In addition, some countries antagonistic to Christianity keep dossiers on foreign workers and will either not allow entrance to a business person with suspect intentions or will keep watch on such a person's activities while in that country. Formal Bible training or unexplained gaps of time on a resume can be enough to trigger suspicions. In spite of this, tentmakers need training in cross-cultural witness, in conducting home Bible studies, in maintaining spiritual vitality in a totally non-Christian environment, etc. Consequently, for effective ministry by business people crossing borders, short-term, seminar type training or extension programs must be developed. In the absence of such preparation this potential resource for additional workers in world evangelism remains largely untapped.

Others to be considered for mission recruitment are early retirees. There are many who could consider a second career in missions. Their experience and talents could contribute to church growth. Further, young clergy in church ministry at home should be seen as recruitable. They may not be directed toward missions now but they are not closed to the idea. God may use a missionary to enlist their service in His world-wide enterprise. Finally, short-term personnel and mission interns from colleges and seminaries should be prime candidates for recruitment efforts. Tomorrow's

career people are waiting to be found and enlisted according to Pocock.

Using his experience as personnel secretary, Pocock gave suggestions for recruitment. 1.) Communicate understandable goals. "Fuzz doesn't sell." People get excited about possibilities and faith-stretching goals encourage participation. 2.) Knowing the directions, one can focus prayer. Here we show that we are as serious as God is about world evangelism. Prayer for workers fits Jesus' instruction (Matt. 9-10). 3.) Reflect a positive attitude toward the work. Give reports of the good things that God is doing, what has been accomplished, and the potential for the future no matter how difficult or discouraging the work might be at times. Present the problems as opportunities. While listening, a caution light blinked. Care should be taken that the up-beat presentation isn't misleading nor raising false expectations, especially in the minds of recruits. Upon arrival they could feel deceived. 4.) Display a positive attitude toward co-workers. Pocock said that recruits should not be expected to accept the fact the "godly" people act ungodly. They arrive ready to fight sin, not co-worker saints. Positive inter-personal relations among mission workers is essential to recruitment. Reflection on this posed a question: would you whole-heartedly recruit someone to your mission if they could expect the same kind of experience you've had? The answer will affect recruitment enthusiasm. 5.) On deputation, be a resource person. If possible meet with church missions committees to talk about potential recruits. Ask to meet interested young people to discuss foreign service. Give specific invitations for missions, including decision cards and interest indicators. Then follow-up on a personal basis. These practical ideas can help you recruit your replacement or multiply your ministry through new workers.

As with any materials or tools, their effectiveness depends on how they are employed. Dr. Mike Pocock offered help but it needs to be thought through, adjusted to one's specific situation, then used to "Build.....for the Lord."

Keep Your Supporters Informed

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JAPAN HARVEST

EVENING MESSAGE July 30, 1984

Opening Remarks: At student mission conferences usually half of the program is devoted to prayer. In contrast, a group of mission executives prayed very little at a recent meeting, but then realizing their mistake re-arranged the schedule to allow more prayer times. David Bryant of Inter-Varsity and others believe we are on the verge of a great world revival. Interest in missions is high among college students—even on secular campuses.

The Ministry of Encouragement

Some of the ways Barnabas was an encourager:

1. **Barnabas encouraged people by his generous giving.** Acts 4:36,37. He was first called a son of encouragement because he was a giver. He displayed the encouragement of a generous spirit.

2. **Barnabas encouraged people by his faith in them.** Acts 9:26-28. According to Romans 12:8 encouragement is one of the gifts of the Spirit, but we don't have to have the gift to practice it. Barnabas put his reputation on the line by standing up for Paul after his conversion.

3. **Barnabas encouraged the church as a consolidator.** Acts 11:19-26. He traveled to Antioch to encourage and organize new believers there.

4. **Barnabas encouraged the church by bringing in new resources.** Acts 11:25. He knew his limitations and sought out Paul to disciple new ones. Encouragers are good for starting things but may be weak in discipling. Sometimes we want to run the whole show so we'll get all the credit!

5. **Barnabas encouraged younger workers by lending them his credibility.** Acts 13:1-6. The (evidently) younger Paul does the speaking while the older Barnabas stands behind him "lending his face." Barnabas believed that younger people could do a good job. Older missionaries can help the younger missionaries; unfortunately the most effective older missionaries are often too busy to spend time with the younger missionaries.

6. **Barnabas encouraged others by his spirit of fairness.** Acts 15:1-4. Barnabas stood up for the gentiles on the circumcision question. Believers in Japan can be Japanese and Christian. How can we encourage Japanese young people to appreciate their parents and ancestors without worshipping them?

EVENING MESSAGE, July 31, 1984

Keeping Our Ministries in Right Perspective

It is written that "David encouraged himself before the Lord his God" (I Sam. 30:6). Sometimes we must do the same. We can do that by keeping our ministries in the right perspective.

1. **Our ministry is rooted in God's mercy.** II Cor. 4:1. God gave us our ministry—it is not the result of His capriciousness. Thus our ministry

is a privilege. Thousands back home are screwing nut "a" on bolt "b" while we have the privilege of seeing lives changed.

2. **Our ministry is related to Christ's person.** II Cor. 4:5. We are not preaching ourselves. Our word for Japan is not a human word. It is Christ.

3. **Our ministry is reflected in our weakness.** II Cor. 4:7-11. Failure does not mean the end of our ministry. Out of weakness comes God's strength. We should over-extend ourselves so that we can experience God's power.

4. **Our ministry is renewed day by day by the vision of what is yet to come.** II Cor. 4:16-18.

EVENING MESSAGE, August 1, 1984

Patterns of Persistence

Japan is a land of serious spiritual challenge and unlimited evangelistic opportunity. Due to inherent difficulties, it has been a "graveyard for missionaries." It is a situation that drives us to our knees and calls for great persistence. Paul, a fellow missionary, set himself up as a model of persistence.

1. **Paul was persistent in the face of suffering.** After being beaten "he got up and went back." Acts 14:20. Later he would say, "I consider that our present sufferings are not worth comparing with the glory that will be revealed in us." Romans 8:34

2. **Paul was persistent in supplication.** Romans 10:1, Colossians 4:12, I Thessalonians 5:17.

3. **Paul was persistent in speaking (the gospel).** Acts 19:8-10 and Acts 20:20: "I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house." Perhaps you have become tired of speaking so much about the gospel but seeing so little results. But persistence will pay.

4. **Paul was persistent in sympathy and compassion (for the lost).** Romans 9:1-3. It is easy to lose one's first compassion for the people we have come to serve. But with compassion we cannot give up and go home. I do not mean just to persist doggedly or somehow, but triumphantly. For those nearing the end of missionary careers, you should resist the temptation to ride on your past victories and coast through to retirement.

Dale Bidwell

THE EVANGELISTIC PREACHING THAT PLANTS CHURCHES



Dear JAPAN HARVEST Reader :

This second issue for the Church Planting Notebook centres on the theme "The Evangelistic Preaching that plants churches" (Section I, subsection 5 of the outline). The various articles speak for themselves, but as a preliminary comment, it seems that the thrust of many modern articles is that we should find as many positive aspects of the receiving culture as possible and speak to these needs, and also adapt the gospel as much as possible so that the person converting needs to make the least possible changes. However, thinking back to my own student days, it used to be said that those who converted from the world to the "narrow" evangelical unions used to broaden out somewhat in their later years, yet still maintain an effective witness for the Lord, whereas those who only converted to the liberal Christian groups also broadened out in later life, but to such an extent that they had no effective Christian witness at all. So whereas it is good to consider our audience as Stephen and Paul so obviously did in their sermons in Acts 7 and 17, yet we should not be afraid to ask for full-hearted commitment to Biblical standards even where such cut across the usual non-Christian ways of Japanese thinking. Some broadening out is likely to take place later, as it did with Uchimura Kanzo. Also it is only when a message is both clear and different that it has sufficient attractiveness to make a decision worthwhile.

Hugh Trevor

CHURCH PLANTING NOTEBOOK OUTLINE

- I. *The Church Planted*
 1. General
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- II. *The Church Established*
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 2. The Conversion Response That Establishes Churches
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- III. *The Church Strengthened*
 1. General
 2. Discipleship That Strengthens Churches
 3. Leadership Training That Strengthens Churches



PREACH THE WORD

Doug Abrahams

John the Baptist came preaching.....
Jesus began to preach saying.....
"Preach the Word...(Paul to Timothy.)

I have been rebuked in the past for my attitude to missionaries who could not preach. I have come to recognise that there are other gifts which God has given to the missionary body just as important and just as decisive. Nevertheless, to me, a preacher, whom God has privileged to preach His gospel in an alien world, has a peculiar privilege and an awful responsibility. D.R. Davies, an Anglican clergyman who fought with the International Brigade in Spain in the 1930s, came back with a new vision of the basic desperate need of the whole human race and wrote a book entitled "Thirty minutes to raise the dead." In Japan give you forty, but our aim is still to "raise the dead."

Christian preaching reaches back into antiquity to the rhetoric of the Greeks and the prophets of Israel for its roots. But I believe that the method as well as the message is ordained of God. The Word of God is for preaching. Preaching is not only intended to communicate but to communicate with a view to a decision. And it starts in prayer. Someone has said that nowhere does Jesus teach men to preach, but he taught them to pray. I'll grant that, and the message that is not wrought in prayer before the open Bible will not account for much, I think. What kind of reaction can we expect from preaching? Ezekiel was told that the people liked to hear him speak but they would not do anything about his message. The Lord deliver us from being fashionable preachers who titilate the hearers with a few anecdotes.

I am convinced that preaching, prayed over and empowered by the Holy Spirit, reaches way past cultural barriers. A missionary was speaking from Isaiah chapter 5 and made it clear that the context was Israel over 2,500 years ago; a foreign country and historical setting as far as

the Japanese were concerned. Afterwards, a working man commented "He said it was foreign, and he said it was history, but he has shown me the darkness of my society and I am a part of it." A few days later he came to the house of the missionary complaining of a pain in his stomach. The missionary replied "go to a doctor" and was told that the pain was a spiritual one not a physical one.

At another time the foreign preacher was speaking, to the church on the importance of communal participation in worship—surely something that cannot be understood or experienced in drive-in churches! At the end of the service a woman remarked "I have a voice like an old crow and have left the singing to others, but today God has shown me that I have a place in praising the Lord, even when it's a joyful noise." She had been turned on (!), to use the modern expression.

When a preacher opens his mouth he is taking responsibility for what he says. He is sticking his neck out. When a missionary is going over outlines of the Christian faith, much as they may have value, they are not costing him anything. Dr. Martyn Lloyd-Jones once remarked in the hearing of the writer "Some people can put Romans on the blackboard. Romans puts me on my back!"

I am pleading for a restoration of Bible preaching. Missionaries should not opt out of such a ministry. A number of national (Japanese) pastors have commented to me that they have no tradition of preaching in this country. The image is of the strong silent man who says nothing but puts up with everything. "Bearing all things" may be Christian in one way, but the gospel needs to be testified to in order to be made known. Meaningful, communicating preaching—somewhat broader in scope perhaps than the simple pietistic gospel—may help some Japanese, Christian or non-Christian, to get a fresh vision.

PREACHING: "COMMUNICATION OF THE MESSAGE"

Lionel H. Thomson

"Why are you trying to push religion on us when we are weak and facing this calamity?" Such was the response to attempts to visit a man recently who had had serious surgery. Having been asked by another church to contact this man, I had tried to visit him in hospital, but each time I went he had gone home for the day. After finally making contact by phone and being refused access, the above complaint was poured out upon the friend who originally requested the visit. This experience high-lighted to me the general attitude of the world, and the misconception that many Japanese have of the ministry of the gospel. My desire, of course, was not to "push religion" but to show concern and to introduce him to Jesus, the One who has all the answers.

Perhaps it would be good for us to ask ourselves, "How do I measure up in getting the message across to the Japanese people?" The task of the preacher is not just merely preaching a sermon, but it is to bring a message that will meet the heart-cry that comes from those that are still in darkness and bondage. University halls and libraries are full of men and writings giving scientific and academically orientated discourses on the world, and what direction it is going. But do these answer the cry of the human heart? I fear not. Often it only confuses them further and robs them of any hope that could have come their way.

Just recently, I had a most encouraging experience, even though it was not sought. Whilst in Kyushu on a preaching tour, one service was held in the home of a missionary. He had invited to the meeting a young Japanese pastor whom I had not met before. After the message was preached, this young pastor said, "We Japanese tend to speak to the heads of people, but you speak to the heart." I felt honoured by such a comment, and immediately thought of the words of scripture referring to the Lord."and the common people heard him gladly." (Mark 12:37b)

The preacher's aim should always be such that the ordinary people will gladly receive what we

have to offer. Jesus himself said, "Unless you become as a little child, you shall in no wise enter the kingdom of heaven." Knowledge and education for the soul (mind and intellect) are fine in their rightful place, but the pulpit is not the place for that kind of education. The pulpit is to educate our spirit (heart), to make men "wise unto salvation". Man's greatest need is a revelation in his spirit of who Jesus is. Peter had lots of knowledge in his head about Jesus, he walked with him, heard him preach, saw his miracles, but the Lord reminds us that Peter's confession, "Thou art the Christ, the Son of the Living God..." did not come from his head knowledge, it came from a revelation in his spirit. Note the words of Jesus to Peter (Matt. 16:17) "Blessed art thou, Simon Barjonas, for flesh and blood hath not revealed it unto you, but my Father which is in heaven."

PREPARATION OF THE MESSAGE:

In preparing to preach, the preacher has to take many things into consideration. Every message must be bathed in prayer, and that prayer will not only give you inspiration to prepare your message, but it will also help to light a fire in the hearts of your hearers. Above everything else, keep your message simple. A world traveled preacher, commenting on Billy Graham recently said, "There is one thing I admire about Billy Graham. In his over thirty years of preaching, his message has not changed, it is still the same simple powerful gospel of salvation, he preached when he first started." That in my estimation is a very high commendation.

Consideration must be given to your hearers. When you have a group of university graduates, you can use academic language that they would understand, but when it is a mixed group, aim for the one who would understand the most simple message. C.H. Spurgeon "The Prince of Preachers" when lecturing his students on the art of preaching, said, "Give out the text, and run for Christ." This is good advice. It is Christ we want them to hear and see. It is Christ who can meet their needs.

DELIVERY OF THE MESSAGE:

No two preachers are the same, and it is not wise to try and copy someone else. You can only be yourself. But we must remember what we are now "IN CHRIST"—a new creation, with Christ dwelling within. And that same resurrection power that raised Christ from the dead, is dwelling in us. As we stand to preach, we must let faith release that power within us, that will enable us to reach into the hearts of men, by the Holy Spirit, and turn them around to face reality, and acknowledge their own need of God.

We must be careful to leave the results with the Holy Spirit, and not try to force an issue. Many years ago as a young missionary, I was in a Sunday morning service. My senior missionary (who is a good preacher) was preaching. On this morning, there was at least one new person in the congregation for the first time—a young man. We all know that the flow of converts in Japan is in the one's and two's and not in the thousands. When a new person comes in there is a danger that we feel we have to give him the whole works from Genesis to Revelation, in case he never hears again. The preacher that morning may have had that feeling, and he began to "give him the works". The harder he preached, the redder his face became. After thirty minutes or more of what I am sure sounded like a tirade to the new—the service ended. Of course we tried to draw the young man out in conversation afterwards, but his only comment about the preacher was "Netsu ga haitta nee" (He really got worked up didn't he.). We never saw the young man again. We trust that some seed was planted that day, but did it reach his heart or just his head? Perhaps we shall never know.

Humility is a must and that doesn't necessarily mean saying in your prayer before you preach that you are only a "little preacher or vessel" often there is more pride in such a prayer. Real humility is bringing yourself down to the people's level so that they can not only hear what you are saying but also see what you are saying, rather than your preaching down to or at them. Attitudes towards the people to whom we minister can be a major factor in the success or failure of our ministry. Develop a rapport with the people, be on the same wave-length as they are by being abreast of local and national news and events that are happening. Many of these things are very close to the life of the people, and as we show understanding and where necessary sympathy for these things, you will not only have their ear but their heart also.

As foreign missionaries, we should put aside our own nationality whilst in the land of our adoption, and be as far as possible one with the

people/From what point of view is our thinking? Is it British, Australian, American, Scandinavian, etc.? It must be from a Japanese point of view if we want to win them. The Apostle Paul said, "And unto Jews I became as a Jew, that I might gain the Jews..." (I Corx 9:20). In Christ there is no East or West, we are all One in Christ.

Preaching in a foreign language can have its drawbacks, and there will be times when we need to be able to laugh at ourselves, like the time I told a group of young people that all carrots were sinners. Just a slight slip in saying *Ninjin* instead of *Ningen*, but they saw the funny side of it. It is well to check difficult words before hand and note them before getting up to preach, in that way the message will come across clear and powerful. Most people enjoy a laugh, but Western jokes when used in preaching are rarely understood immediately....but Japanese jokes are. Let us not be afraid of using humour, provided it is not overdone. Act our what you are trying to say, when appropriate. What they see will be remembered longer than what they just hear, and for that you do not need an overhead projector, You have your own personality, your body, hands and feet, eyes and ears, all to be employed in communicating a message—A message that is the most important and vital answer to the cry of the human heart. Illustrations from daily life, things the people are familiar with, will be like windows that let in the light into their hearts. Those anecdotes will drive home truths and make a point clear.

It is Christ we are commissioned to preach, and Jesus in his earthly ministry moved among the people, using their daily happenings to instruct them how to live. Our task is to carry on what Jesus began to do and teach. He does it today through His Body, the Church.

1985

JEMA DATES

JEMA PLENARY SESSION

Feb. 4 & 5 at OSCC

JEMA BANQUET AT THE SANNO

Feb. 4

Speaker: Doug Abrahams

JEMA KARUIZAWA CONFERENCE

July 28-31

Speaker: Dr. David Hesselgrave

FELT NEEDS IN JAPAN

Stan Dyer

1. Urbanization.

A sense of security is lost in Japan's urbanization and suburbanization. Having once been a part of a homogenous unit, the city dweller now finds himself a nobody. His security is shattered as he finds himself an individual among a vast agglomeration of unrelated individuals. A resulting tight security of property often results. Consequently he will distrust his neighbors and will tend to immunize himself from social contacts. The resulting loneliness and unrest could be just the preparation for the communication of the gospel.

2. Loneliness.

The rapid urbanization and aggravated inflation in Japan has cut much of the people away from the traditional culture. Although the Japanese cities are among the most crowded in the world, much of Japan could be characterized by Harvard sociologist, David Riesman, in *The Lonely Crowd*. From infancy, the Japanese fear aloneness and consequently usually the mother sleeps with her baby and is present in the room most of the time in the early years. The first days at kindergarten can be very traumatic for the child since this is the breaking away period. A built-in dependency follows the minor even into adult life. Because they gravitate toward togetherness, it is no wonder that Japanese people admit often to being lonely (*sabishii*). Current public songs tend to express a deep loneliness in the heart of the writer. Most Japanese individuals feel really alive only in a group. When the major part of the population has lost a sense of community, a real loneliness results. Add to this the loss of family ties, religious moorings, and economic stability. This identity crisis is a major cause for dissatisfaction and desperation in Japan.

It is at this point that true friendship with a church layman can have far-reaching effects. Although this is a very real need, it does not respond to condemnatory "preaching". Love and tender empathy and understanding can meet a belongingness crisis in the individual's personal life. As the believer forms a relationship of identity and sharing, he can lead the person to the Christ who has told the lonely heart, "Come unto Me and I will give you rest." The church then can become the ideal functional substitute for the group-belonging or family belonging that has been lost either in culture change or in migration.

3. Meaninglessness.

Although akin to loneliness, meaninglessness is a distinct characteristic of modern Japan. The suburban worker, especially, has a very heavy schedule that sometimes includes as much as four

hours commuting per day. But such busyness and scheduled activities have so little ultimate purpose. Why am I really living? What is the end result of my being on this earth? These are questions that haunt the Japanese people. When anyone has not found the divine purpose in life there is frustration.

4. Dissatisfaction.

The meaninglessness mentioned above will produce a dissatisfaction and unrest in the person's life. Political, economic or social prestige is not sufficient to satisfy the real longings of the human heart. The average worker will not readily change jobs. Hence if his work is not interesting and fulfilling, he feels frustrated and considers himself tied eternally to his work and to the cycle of daily routine, from which there is no exit. Wives also are dissatisfied with the emptiness of marital distance and non-communication. When the children finish school they are often on their own, either in a university or in a job that estranges them from the parents.

5. Powerlessness.

The Japanese people are success-oriented. They are also very conscious of powers of concentration and inner fortitude. True power relates both to personal potency and moral purity. Such purity boils down to egolessness. However, with the desire for inner purity and calm, there is a selfish spirit that calls for self gratification. Powerlessness in such a condition causes Japanese adults much frustration and depression.

In addition to the inner purity factor there is also inner ability to accept the inevitable and to train one's mind in self contemplation. Belief in this inner strength became a national faith that propelled the WW. II soldiers into unbelievable situations even at the cost of life. This potency is built through training, practice and hard vigorous activity. The Japanese pre-occupation with Karate, Judo, and other martial arts shows a power of purpose and concentration.

The current social dilemma has broken down much of this proclivity to inner strength. Ancient value systems are fading. Economic pressures tend to rob the working man, of time and ambition to train his body and mind for the inner man.

6. The Transitoriness of Life

One head of a Japanese company when asked why he had become a Christian said that it was because in Christianity he was assured of a meaning and a permanence that he knew of in nothing else.

COMMUNICATING THE GOSPEL

Robert Shade

Content of the Message. The basic irreducible content of our message is "given." I Cor. 15:1-3 gives the kerygma, that which is to be preached. However the meat that is added to these bones, even if all selected from Scripture, will vary considerably from culture to culture and from one homogeneous unit to another. (Compare Paul's message in the synagogue in Antioch of Pisidia of Acts 13 with his approach to the pagans of Lystra in Acts 14.) A mechanical reiteration of formulae such as that of I Cor 15 or even such a tool as "The Four Spiritual Laws" will have little effect in urban Japan, even upon those sympathetic and willing to hear.

J. Robertson McQuilkin addressed himself pre- to this question. He analyzes values which Japanese culture stresses and which it does not stress. He then lists those elements of the gospel which we should stress and those elements of the gospel for which a felt need will have to be created. Those elements to be stressed include: 1. Love 2. Security 3. Peace 4. Power (over self and failure). Approaches to be downplayed are: 1. Rationalism with no intuitive or emotive content. 2. Appeals to abstract and absolute truth. 3. Appeals to the promise of forgiveness. 4. Appeals to the promise of heaven. 5. Appeals to the miraculous element in Scripture. We will need to spend much time on and cannot assume: 1. Nature of God. 2. Concept of sin.

There is a tension here which every cross-cultural evangelist struggles with. He is exhorted repeatedly in modern mission strategy to be indigenous. He is reminded of the frequent failures of missionaries preaching the gospel with Western cultural overhang. But if he were to capitulate completely to the target culture he must needs keep silent – for the gospel is alien to all cultures.

My personal resolution of this tension will be to accept McQuilkin's advice in the main. In addition I have the following convictions:

1. We try to preach grace in Japan before the people can appreciate it. In other words they must get Law before grace. We must spend time in the Old Testament, the Ten Commandments, the Sermon on the Mount.
2. We must make it clear what we are not saying as well as what we are saying, or the Japanese will pour our words through their own mental grid. This can be done with pointed contrasts with Buddhist and Confucian assumptions. I do not believe in avoiding criticism of other religions and simply "preaching Jesus." I would not major on the negative. But I think our gospel is too "sweet", too innocuous as commonly presented.
3. It will help greatly if we can ease the mind of Japanese concerning ancestors who were not saved. Acts 17:30 and Gen. 18:23-33 can be used here without getting into universalism or "second chance."
4. Special attention must be given to the fear of the inquirer that "I can't yet live like a Christian should." "What if I fail?"
5. Although I was trained in rigorous and exclusive use of expository preaching, I believe that in Japan, especially for evangelism and even weekly sermons, it must be greatly modified so as to get across one or two key points. We need a lot of illustrations and a lot of pointed stories. Perhaps Japanese evangelists tend to use too little Scripture and too many stories, but missionaries use too much Scripture and too few stories.

"HOW JAPANESE BECOME CHRISTIANS"

Inner Searching at the Outset of Seeking Faith

About the time individuals have progressed to the search for faith after coming in contact with Christianity, they each carry with them something unfulfilled. In order that the Church might understand and accept these feelings accurately, and also that she might convey an appropriate message to these individuals, we probed for these individual needs through the use of many questions from various points of view.

"Meaning of Life (40.4%) and "the way to live rightly" as a human being (40.4%) are the greatest needs. This is followed by the question about "what is true love" (36.5%). These are common tendencies among the age groups through the forties. For those in their fifties and above, the greatest concern is for "the way to live rightly," but "and understanding of death" and "escape from loneliness" become conspicuous. Among those in their teens and twenties, the existential question about "who am I?" is a big concern.

Needs at Church

We next questioned these individuals about what interested them in their respective churches. We found many common needs such as: "warm fellowship" (48%), "love" (44%), and "encounter with people" (30%); "forgiveness of sin" (43%), "peace for the soul" (39%), and "spiritual salvation" (19%); "a new way of life" (28%), and "progress toward a more truly human life" (26%); or "purity" (21%) and "religious atmosphere" (13%). There do not seem to be any significant differences according to the age groups, but we shall list here some of the noticeable disparities. "Warm fellowship" and the "forgiveness of sins" are commonly given in all age groups, but "peace for the soul" exceeds 50% for those in their thirties and above. That 75% of the men in their forties seek "forgiveness of sins" and "religious atmosphere" verifies — that there are urgent needs among men middle-aged and above.

Their Burdens

We attempted looking at these feelings from still another direction with the question: "At that time (of searching) did you ever desire God to understand your burdens and rescue you from them?" Many kinds of answers were given, but we shall list here those most frequently given. The answer most often checked by both men and women was "powerlessness" (31.5%). This was followed by the "reproach of sin" (20.3%) and the "breaking of trustful relations" (17.4%).

We would like to call your attention to the fact that "powerlessness" is given more often than the "reproach of sin" which is a religious term. Furthermore, when we look at the other items mentioned by those who cited "powerlessness", we find "reproach of sin" and the "breaking of trustful relations" to have a strong correlation.

Does this not indicate that all three have quite similar import? Naturally, there are other terms such as "failure in work or study" and "one's own dark past" which would seem to include burdening feelings of a similar kind. However, on a large scale, feelings of "powerlessness" and the "reproach of sin" are closely linked to human relationships.

Extracts
Lutheran World Federation
Tokyo, 1973

SERMONIC USE OF JAPANESE FOLK STORIES

Stan Dyer

Frequently, in mission history, the understanding and use of local culture spells the difference between success or failure in the communication of the gospel in that receptor society. Many classical writers of ancient times in Japan wrote legendary tales of simple fantasy of which The Taketori Monogatari is one of the earliest. This about a divine maiden, who brought renown to a bamboo cutter, was one of the stories found in translated form in the books I read for this paper. The original story was written about 970 by an unknown author. Many of the tales of old Japan that are presented in this study are about one thousand years old and have been handed down from generation to generation as oral legend. Such tales are very well known to almost all Japanese children and are adapted for youths from pre-school to senior high school. Although they are somewhat juvenile in nature, adults know and understand the stories. Parents, especially, realize the deep emotions felt by the characters of these tales. Such emotions, though part of ancient stories, illustrate current characteristics of the Japanese people, and, as such, form a great source of communicative potential in this receptor culture.

Characteristics of Japan Folk Tales

In preparation for this paper, I read various tales from six different compilations of Japanese children's stories. Many of these were translated and printed in English by Yoshiko Uchida. Contrary to most of the Western children's stories that deal with child fantasy, these tales are often about old people. They reveal frequently a strong conflict between good and bad. Often an old couple with no children are about to love (or hate) a specially given baby or animal in human form.

Sometimes two brothers, one good and the other bad, are involved in actions that will portray the evil results of bad deeds and thoughts. The good is rewarded and the bad is punished. Sometimes the story ends as the evil person continues in a state of remorse and resentment; often, however, he is forgiven, reinstated and lives peaceably in the family. In gospel communication, guilt is often difficult to illustrate, but such stories as "Kichikichi Yama," "The old man who made the trees blossom," and "Totaro and his magic fan" are especially helpful to illustrate remorse and guilt. Traits such as greed, mercy, love, sorrow, sin, courage, repentance, regret and forgiveness are found frequently in the tales of old Japan.

The Sermonic Use of Japan Folk Tales

When using the folk stories of Japan I do not recommend the telling of the complete story, unless it would be in some children's program. The stories are usually rather long and complicated, with many characters and a multiplot. I believe the characters in these stories could be effectively used for illustrations. The stories are known to most adults almost anywhere in Japan. Thus in the message the whole story would not be told. In the outline that is given in the following section, I have given the English and Japanese title to each story. Of course I would be preaching in Japanese when using these stories. Thus the Japanese title will immediately identify the story. Then I would mention the person's name or title and a brief event that is pertinent to the emotion I want to illustrate. I have selected 14 stories and some of the individuals within these stories who would be able to illustrate some basic biblical themes. These folk legends can become credible human communicators within a Japanese frame of reference.

Story Title	Characteristic	Event	Biblical Truth	Reference
<i>Kibutsu Chyoja</i> (The Wrestling Match of the Two Buddhas)	The poor worker	worked very hard and worshipped his poor wooden Buddha	Faith in daily life	Matt. 11:33
	The rich land owner	was proud, boastful but not pious, and lost his wealth, became desolate, lonely, and full of regret.	Retribution of evil eventually	Luke 16:19
	The old man	helped the sparrow with the broken wing	kindness-like God who cares for us and loves us more than sparrows	Matt. 6:26
	The old lady	was angry at the sparrow and cut its tongue	cruelty, temper	Eph. 4:31
	The old man	went searching for the wounded sparrow	God searched for wounded mankind	Luke 19:10
<i>Shitakiri Suzume</i> (The tongue-cut sparrow)	The old lady	went to sparrow's home to get gold	sin has severe consequences	Rom. 3:23
	The old man	helped the old lady to get back home	forgiveness	Isa. 55:7 1 John 1:9
	The old lady	"I'm sorry, I'm sorry, I'm a wicked woman. How can you forgive me?"	Repentance	Acts. 2:38
<i>Sarukani Kassen</i> (The Monkey and Crab Fight)	Saru San	Stole the persimmons and threw green ones at Kani	thievery, maliciousness greed	James 4:1-3
	Kani	Planted a persimmon tree and watered and waited	patience	Rom. 5:5
	Saru San	was caught and was truly sorry (not just because he was caught)	Repentance and Godly sorrow	Matt. 9:13
	Kani	allowed Saru to live even though he had been very wicked	Forgiveness	Jer. 31:34
<i>Urashima Taro</i> (The Fisherman and the Tortoise)	The old fisherman	saw a tortoise being hurt and was willing to spend his only sen for its release	Sacrificial love for others. God's love for man-gave his all for man's redemption.	Luke 10 (good Samaritan parable) Rom. 5:8
	Old Fisherman	was taken to beautiful place, palace under the sea. (Ryugyu) —banquet —beautiful clothes —was very happy —"heavenly" creatures	God's place He has prepared for man.	John 14:1
	Old Fisherman	disobeyed the princess and opened the box, he grew old and lonely.	we reap what we sow, disobedience has its result.	Gal. 6:7
<i>Momotaro</i> (Peachboy)	Momotaro	was courageous in facing the ogres on Ogre Island	courage faith	Josh. 1:6 Heb. 11

<u>Story Title</u>	<u>Characteristic</u>	<u>Event</u>	<u>Biblical Truth</u>	<u>Reference</u>
<i>Futari no Ishikiri</i> (The Two Stonecutters)	younger brother older brother	He was willing to give in, only wanted one wish, forgave his brother wanted six wishes	Humility peacemaker forgiveness greed, pride	Eph. 4:32 Matt. 5:9 Prov. 16:18
<i>Kachi Kachi</i> (The story of Kachi Kachi mountain)	the badger (tanuki) the old man	tricked the old lady and put her in the soup, but later sank in a boat and drowned. was so saddened by domestic tragedy and was lonely.	Wages of Sin punishment loneliness Need of friends especially Jesus	Rom. 3:23 Matt. 11:28 John 14:17
<i>Kaguya Hime</i> (The Luminous Princess)	the princess	lived in luxury, even had emperors come as suitors but was not satisfied, and was lonely, dejected. "She was not of this earth."	man is restless because things of this world do not satisfy.	Matt. 11:28
<i>Hanasaka Jiji</i> (The Man who made trees to blossom)	the old man	when he found gold in his garden, he was generous and gave to the poor.	compassion to the needy	Matt. 25:35
<i>Tengoku no Uchiwa</i> (The Grateful Monkey's Secret)	neighbor man	later forgave the greedy neighbor was envious of the rich neighbor so plotted to steal but was discovered. when he threw ashes into the air, the emperor was hurt and the man was made to pay for his crime.	forgave-even more than once avarice, greed reward of sin	Matt. 18:21 Josh. 7 Acts 5
<i>Kashiki no Chyoja</i> (The Sea of Gold)	Hikoichi, the young fisherman	was a poor youth who received taunts and ridicule but was ambitious and hard working as a cook on a fishing boat. was later rewarded.	retribution	Gal. 6:7
<i>Saru no Ongatashi</i> (The Grateful Monkey's Secret)	Kentsu	was disappointed over failure in business but one day heard a monkey squealing, so ran to the beach and rescued it from a crab. The monkey was so grateful that it later rewarded the man.	industry patience in trial "boys be ambitious" -Wm. Clark Compassion to the needy	Prov. 10:4 Prov. 22:29 Matt. 14:16
<i>Tengu Uchiwa</i> (The Tengu's Magic Nose Fan)	Kotaro	would play tricks on people with his magic fan. In the end he was punished for his meanness and was humiliated.	law of retribution	Matt. 16:27
<i>Tamanoi</i> (Jewels of the Sea)	Older and younger princes	Older prince was mean, but younger prince was forgiving and kind. They finally reconciled and together ruled the kingdom.	brotherly kindness	Eph. 4:32
<i>Issun Boshi</i> (One-inch boy)	the little boy	was careful to obey parents even though he was very tiny.	obedience to parents	Eph. 6:1

WHAT TO PREACH ON SUNDAYS

Having just started a new church, where at the beginning we had no Christians but a fair number of seekers, I have thought much of what was suitable, at least for us.

- (1) Rather than having no continuity from one Sunday to another, I preferred a series, or a series of series – each one to last 3 or 4 months.
- (2) I decided to avoid at the beginning expository preaching of any particular book of the Bible on the ground that the interests of my hearers and the first readers did not coincide for any length of time.
- (3) I began with the Parables of Jesus, since these are of more interest than his miracles, and bring people face to face at once with the major issues of forgiveness and salvation (the Prodigal Son), a right attitude of heart (the Sower), the joy of salvation (Pearl of Great Price, Hidden Treasure), how to pray (Pharisee and Publican), what happens after death (Rich man and Lazarus), true riches of life (the rich farmer), etc.
- (4) The second series was on people Jesus met and whose lives were changed e.g., Zacchaeus, Woman of Samaria, Peter, Thomas, etc.
- (5) I felt the time had come for a book of the Bible, and chose Philippians with its themes of fellowship, joy, aim in life, hope after death, the Person of Christ, etc.
- (6) Wanting now to get across more detailed and consecutive doctrine, I used the Apostles Creed both for its own usefulness for my purpose, and also because of its frequent use in the worship service.
- (7) Our present series is on prayer and how people respond to God, e.g., Hannah, Paul and his thorn, Christ in the Garden of Gethsemane, the father and mother of children possessed with evil spirits, Solomon and Moses, etc.

At our recent Field Conference others offered a few suggestions, e.g., the great I AMs of Jesus, Genesis 1-11, selections from Acts, Ecclesiastes, etc. Japanese pastors recommended teaching about God prior to teaching on Christ. Several suggested that teaching on the law was important to produce consciousness of sin (though others might feel that grace needs to come first).

Needless to say all the above are only tentative recommendations as far as others are concerned.

Hugh Trevor

Bible Study For Beginners

Many Japanese, while not being able or willing to attend church meetings on a Sunday, are interested in the Bible and willing to study it. Their expectations in doing such study range from very little to a real desire for Christ's salvation, but an extended course of Bible study (about one year) serves everyone. God's word has its own power to change indifference to real interest as people begin to see its relevance to their daily lives and that it is not contrary to common sense. Even those ready to believe from the beginning need a fairly extensive period of study to understand the whole range of God's truth which alone can provide a long term basis for a living faith.

Several years ago I made a course called "Bible Study for Beginners" (BSB), now published by Seisho Domei, primarily to study with individuals who were not prepared to meet with others, or whose time he did not permit it. Jehovah's Witnesses have great success in such home Bible studies. Even though it is time-consuming to give an hour a week for a year to one person or a couple, such study often results in conversion. So when one considers how relatively few are the conversions in Japan, probably not more than three or four per missionary per year on an average, the effort involved in such one-to-one study is not wasted. It becomes even more valuable if the person thus saved uses this same course to win others for the Lord.

One of the earliest ladies to study BSB was a mother with two small children (which prevented her from gathering with others). Even though she rarely managed to get to church services before her baptism, for many years now she has been a faithful church member, and her main ministry is running Bible studies for seekers.

Another early student was a doctor's wife, whom I taught with her husband beginning at 9:45 p.m. each time. This was the earliest the doctor husband could ever get home—another reason why individual study has certain advantages over a group.

And being alone we were able to study *two* lessons each time because they were due to move shortly, and this was the only way to cover the material in time. Once saved, this doctor's wife used BSB to lead two others to the Lord within a year of her own conversion.

One variation of the one-to-one theme is to have a Christian lay person attend the study along with the seeker and missionary. This has several advantages: 1) The Christian can supplement the missionary's explanations. 2) He/she reduces any possible Japanese/foreign and male/female tensions. 3) It gives the layman valuable training for leading such a study on his own later. 4) If the layman does this course once as a seeker and then as helper, it gives the opportunity of learning more deeply than the first time without the feeling of merely repeating what has been done already. One rather well-to-do lady never came through to clear conversion, or to the point of desiring baptism, even after completing the course. But she did later when acting as the helper with some other seekers.

Doing BSB in groups (when possible) saves time and has the advantage that a camaraderie soon develops. So if a sizeable proportion of the group move forward into faith, baptism and church membership together, they will be a strength to each other for many years. But a negative factor is that the impact of the teaching seems slightly less on any one individual when done in a group than when done individually, and if someone has to miss any day it is not so easy to make alternative arrangements so they can get the benefit of that particular lesson.

To give a particular example of how BSB can be used in a church, in our own church at Kawasaki, 15 months after we started work from scratch there are 46 people doing BSB. The majority are in one of the four morning groups that I teach on Tuesday, Wednesday, Thursday and Friday mornings. Each of these groups is at a different stage of the course. On Tuesday afternoons two or three study BSB in English; on Wednesday afternoon just one lady, who is free at no other time; and on Friday evenings the only man. At this

time of year (the end of February) so many are busy with end-of-school-year activities that we have three supplementary classes on Fridays and Saturdays for those who missed their regular lesson.

In our church we only have three church members as yet, two of whom take a lead in one or another of the classes, and hopefully can lead a group on their own later. The third may soon start teaching two of her friends, even without having been through the course as a learner.

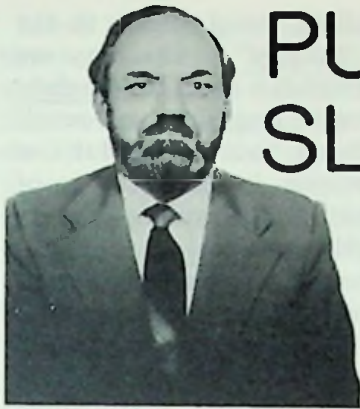
Of those who study, about ten now come to worship on Sundays about once a month; another ten come occasionally; the others do not come yet. So far none has been baptized.

As to how to get people started on the course, our most common way is to distribute a questionnaire to all who come to evangelistic meetings eg. Christmas meetings, film showings, home meetings, pot luck suppers, etc. One question concerns interest in studying the Bible. Shortly after receiving the questionnaires we visit all such, and even those who did not indicate any interest, and encourage them to come even once or twice to a new class. Sometimes we start two classes simultaneously on different days of the week to include as many people as possible, though after a few months we generally need to ask such classes to combine to give us time for some others. We find that even those who are quite doubtful about starting soon become enthusiastic, and so far only a few have dropped out through lack of interest.

BSB consists of three books making a total of 40 lessons. It specifically aims to lead people to Christ, but also to cover all the major doctrines and the best-known passages of the Bible. Book 1 deals chiefly with the theses of God, sin, salvation and the ideal pattern of man's life; Book 2 with the Life of Christ; Book 3 with a brief synopsis of Acts followed by lessons on the Christian Life.

Though there are some results from almost any form of evangelism, it seems to me that the effects of this particular method far outweigh those of other methods I have tried. And if we can get laymen using it, BSB can be an effective tool for multiplying the outreach of a church.

Hugh Trevor



PUNCHING, HOLDING, SLIDING, AND DISGUIISING

Shelton Allen

“Now just what on earth is a title like that supposed to suggest? The author usually writes something that has to do with language in general and Japanese in particular, but. . .”

This article is no exception. It's about Japanese in general, and about vowels in particular. It's about what makes gaijin sound like gaijin and what I hope will be a help to anyone who hates to hear himself speaking Japanese on a tape recording.

(Incidentally, just what is it that makes us aware of the fact that we don't sound the same as a native speaker of Japanese? Of course, when we hear a sentence pronounced by a native speaker followed by our own attempt at mimicry, we have a model against which to compare our performance. But what about a recording of our own or another gaijin's voice with no immediate model to compare it with? What is the ideal model against which we make the judgment then? Or when we hear perfect Japanese from a native speaker in a dream? Maybe that perfect Japanese is in our own heads! Can't someone show us how to get it past our lips?)

PUNCHING

Did anyone ever try to tell you that the Japanese language has no accent? I don't know if that myth is still being circulated, but there was a time when a lot of people were trying to convince themselves and others that it was true. It's true only if you mean that you don't punch the stuffings out of words like we do in English with primary, secondary, and maybe even tertiary stress. That's the point. English accent is a stress accent. The pitch of that stressed syllable can go either up or down.

A Japanese working with some American missionaries several years ago asked why the Americans always talked to each other like they were mad at each other. I had personal knowledge of the individuals involved, and knew that they were very congenial and almost never raised their voices to each other. So I was quite surprised at that comment on the way the tone (or rather, the stress) of their spoken English impressed the Japanese who didn't understand the content of

what was being said. I have also known of Japanese who are offended by the way we stress syllables in their language. It's not just putting the acCENT on the wrong sylLABLE that bothers them. People from different dialect areas of Japan accent Japanese words differently, too. It's the way we punch the words that make us sound so rough.

Pitch is not really significant in the accent system of English and a lot of other languages. It happens, but rather incidentally. The pitch can be shifted for other reasons without affecting where we hear the accent.

The Japanese accent system is a pitch accent. The Japanese hear the accent on the “syllable” (kana) just before the fall in pitch. Unless the first “syllable” is accented, the typical pattern is for it to be pronounced on a somewhat lower pitch. The pitch is then raised (not the loudness!) until the accent, and then lowered on the following “syllable”. (I put the word syllable in quotes because it does not accurately describe the organization of Japanese words. There is a technical term that better describes the facts in the case of Japanese, but I won't bother you with that. The word “syllable” here might for the most part be considered to mean one kana symbol.)

The very first thing a child of any country learns about his language is the intonation patterns. A Japanese child babbling in a crib very soon starts to babble in a Japanese way, and it is different from the way a child starting to learn another language does his/her babbling. One of the reasons we gaijin sound the way we do is that we don't babble right. That whole system of the accents and intonations quite probably was never pointed out to us. And adults just don't “pick up” those things unless they have them pointed out to them.

HOLDING

Another thing that doesn't make a whole lot of difference to us is how long we hold onto a sound, especially a vowel. Some speakers of English draw (drawl?) their vowels out to quite a length, and others clip them short. The length of a

vowel doesn't make a bit of difference in the meaning of a word in English.

I think I hear voices of protest. I hasten to define what I mean by long and short vowels. I'm not talking about sound, but length. The fact that the length of time we hold onto a vowel is of absolutely no consequence in English has left the words "long" and "short" free to mean something entirely different. We use these words to talk about the sound a vowel letter has. But you can take a word like "ship" and draw the vowel out and say "shiiiiip" and never make it what we call a "long" vowel as if it were spelled "shipe". But you teachers of English to Japanese had better be careful of using the terms "long" vowel and "short" vowel, because that means something quite different to them. And if we ignore time as a factor when we speak Japanese, we can say something we had no intention of saying, no matter how correct the sound of the vowel may be! (I heard of someone who informed his hearers that he was an advisor to a certain institution. But he held onto a vowel in "advisor" too long with very embarrassing results.)

"Why, oh why didn't someone tell us these things when we first started studying Japanese?" I wish I knew.

SLIDING

You've probably heard of the word GHOTI. For anyone who hasn't, it's a spelling of "fish" that George Bernard Shaw, I believe it was, is reported to have said any Englishman should be able to pronounce on sight. The GH is as in laugh, the O as in women, and the TI as in nation. While this illustrates how loose we tend to be with consonants primarily, our main problem in Japanese seems to be with vowels, something that really should be no problem at all, there being only five of them.

Although we have only five letters and "sometimes w and y" to represent them, we have at least eleven significant vowel sounds in English and a comparable number in other European languages. But our vowels, and this is especially true of English, are notoriously slippery. We have trouble keeping the same sound coming out of our mouths even when we clip our vowels short. We start with one sound and end with another. We can't keep our tongues steady enough. They seem to like to be near the roof of our mouths and so our e's end up as i's and our o's end up as u's. Our vowels start out all right, but they slip and slide in the process of getting from our throats to our lips. So we say things that sound like "Toukyou" or use a particle that sounds like "day"

Japanese vowels are considerably "purer" than our vowels. They end up essentially the way they start out. This is not to say that the Japanese vowel system is inherently any better than ours,

or that our way of handling vowel sounds in our languages is "bad" or "sloppy". The way we handle vowel sounds in English is right for English. Using the Japanese system in English would result in speaking English with an "accent". But our habit of shifting our vowels in the process of production is a sloppy way of pronouncing Japanese and it sounds perfectly horrible!

There's a historical reason for English vowels being the way they are. Something began to happen over five hundred years ago that is still going on and can be seen in the way English words are spelled. (French is even worse!) It's possible to predict what English vowels may sound like a hundred or so years from now. They'll probably start out something like they end up in the way we pronounce them today and slip and slide to still another ending sound. But that five hundred year history is significant for Europe, not Japan. We're part of a pattern that's been in progress for several centuries, and it's hard to break out of it, but it has nothing to do with the history of the Japanese language and must not influence how we pronounce Japanese words. Let's keep our vowels "pure" (control our tongues?).

DISGUIISING

"How do you spell 'H'?" That was a question asked several years ago of children on the CANDID CAMERA television show. The results were hilariously funny. But a similar question that I would like to ask might help to point out something that very often results in some "funny" sounding Japanese that they probably find equally hilarious when they try to imitate how we sound to them.

"How do you spell 'uh'?" It can be spelled with an a,e,i,o, or u. It can be spelled with "io" and a host of other ways. Take the words "elephant" or "national" as examples. The first vowels of these words are accented (stressed!), and have a vowel sound that can be described in terms of the phonics our grade school teachers may have used to teach us how to read, or that we may be using to teach English to Japanese. But what of the vowels in the other syllables? (The word "syllable" is O.K. when talking about English.) They tend to become rather nondescript. Most of our English vowels in words of more than one syllable, when unaccented, are pronounced something like "uh", no matter how they are spelled.

When this is carried over into Japanese, it results in an obscuring or disguising of the vowel in question. There being such a large number of homophones and near homophones in Japanese, there often isn't enough redundancy to resolve the ambiguity. And if the meaning of that last sentence seems obscure, think of what some of our Japanese sentences sound like to them.

How do you pronounce kirisuto? Does it sometimes sound like kurisuto or even worse? How about the second vowel of televi? These words that we're most used to in their English forms are the hardest for us, but our tendency not to pronounce vowels clearly is evident in purely Japanese words, too. Take the first vowels of kodomo or namae for example. Are they crisp, clean, and clear?

To further complicate things, Japanese has "whispered" vowels that probably nobody told you about when you first started studying Japanese. (JMLI teaches about them.) But that's another subject.

Our poor Japanese vowels! No wonder they disguise themselves when they've been punched, held, and let slip so often. Let's treat them with more care and respect. They carry a heavy load in Japanese. Let's not make it any harder on them.

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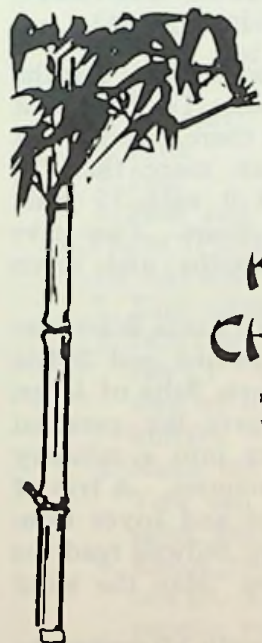
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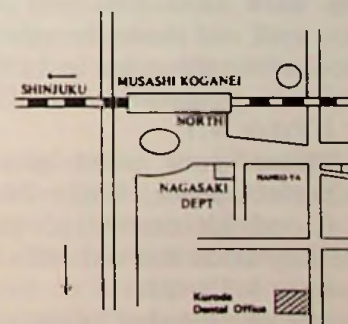
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J E M A

LADIES' TEA

Mrs. Penny Pocock, wife of one of the JEMA Conference speakers, Dr. Mike Pocock (TEAM) was the main speaker at the Annual JEMA Ladies Tea held in the Karuizawa Union Church Tuesday afternoon, July 31, 1984. They are the parents of three sons in West Chicago, Illinois. Penny is the director and a teacher in a day-care center in that area.

She based her thoughts of "The Mind of Christ" on I Peter 4:1, 7-11. These days in the States, heart transplants (human and synthetic) are not uncommon. Wouldn't it be great to have a brain transplant? Peter encourages us to have the same attitude as Christ who suffered in his body, to be clear-minded, and to speak the very words of God. The Apostle Paul in Romans 12 says, "Get a renewed mind for a transformed person." (Maybe we need a mind transplant from God.) Peter in his second epistle, chapter 3 writes to stimulate us to wholesome thinking.

What is wrong with our minds? God gave them to us but they are tainted with a sinful nature as Romans 8 tells us. What's in your heart or mind falls out of your mouth.

Why do we need a mind transplant? To have a renewed attitude and mind, to get rid of the old and change gears or priorities. This operation will hurt! Col. 3:2 - to get your mind on things above. I Thess. 5:18 - to find out God's perfect will. Thoughts usually come prior to feelings. They're hidden - no one really knows what you're thinking BUT God does and when you get bumped, you spill out those thoughts which can hurt others. God admonishes us to have that mind transplant:

"Arm yourselves with Christ's attitude"

I Peter 4:1

"Keep your mind glued on Christ" to have perfect peace, Isaiah 26:3,4

(Good alternative to pressures and problems)

"Lay aside the old self . . . and put on the new"

Eph. 4:22-24

"Be like-minded" (same love, spirit and purpose)

Romans 15:5

What is Christ's mind like? Full of mercy - Eph. 2:4 Forgiving - I John 1:9 Remembers sins no more - Phil. 1:5 Patient - II Pet. 3:9 Full of grace & truth - John 1:14 Rewarder - Eph. 6:8 loving - Eph. 5:2 Humble, obedient to the Father - cross - Phil 2:7,8 Servant - Phil 2:7

Non-retaliating (didn't gossip or get back) - I Pet. 2:23 Compassionate - II Pet. 3:9 Suffered willingly (not a martyr) - I Pet. 4:1 Didn't sin Spoke to people Prayerful Didn't live for self Had compassion Saved people from their sins - to name a few.

How can we have Christ's mind?

1. Stop complaining and comparing
2. Be bathed in prayer daily
3. Read, study & memorize His Word
4. Give your will & yourself to the Father
5. Forgive others
6. Pray about everything

Problems? Sure.

1. Satan - the greater the desire, the greater the opposition
2. Schedule - ministry, husband, children interruptions, meals
3. Self - How I think and feel, and how I interpret what I think and feel. "Set a watch before my mouth, heart and mind."

Prepare yourself for action! Pick up the armor; is it rusty?

Set yourself, your mind on things above. Maybe you can't see the forest for the trees.

Turn your eyes on Jesus AFRESH.

Read and feast on His Word.

God has already given you a heart transplant, now give God unconditional permission to operate and transplant His mind into yours.

By a show of hands, we learned that this was the first time to attend a JEMA Ladies Tea for about one-quarter of the 50-60 ladies there. About half have been missionaries in Japan more than 30 years but Dorothy Parr topped it with 35 years which included during the war years. Two have been here less than three months and seven missionaries are MKs.

Joyce Conrad was our MC with Lucia Schone as song leader, Sharon Lunak - pianist and Sylvia Ramquist - organist. Sister Maria Baha of Japan Fellowship Deaconry Mission gave her personal testimony of how God led her into a ministry among nurses in Japan as a deaconess. A trio of Lorraine Reece, Sylvia Ramquist and Joyce Conrad sang "Day by Day" and Gay Bidwell read the Scripture. We closed by singing "May the Mind of Christ my Savior."

Good fellowship brought a lovely afternoon to a close as the ladies enjoyed the fruit punch and delicious cookies brought by the participants and spread out attractively on a table prepared by several of the women.

Millie Surber

FURUYAMA SEMINAR HOUR

Rev. Andrew Furuyama, pastor of the Musashino Evangelical Free Church Spoke at the three morning Seminar Hours, Monday, Tuesday, & Wednesday. 10:50-11:50.

The theme of his presentation was: "Contextualization the Gospel in Japan."

Introduction: As a basis for his three messages he used the 6 individual conversions found in the Book of Acts. (1) Ch. 3. The beggar, (2) Ch. 8. The Ethiopian, (3) Ch.9. Saul, (4) Ch. 10. Cornelius, (5) Ch. 16. Lydia, and (6) Ch. 16. The jailer.

1. CONTACTING PEOPLE (Monday, July 30th)
Six individuals were saved but all were different from one another.

A. HOW THEY WERE DIFFERENT.

1. Racially.
2. Socially.
3. Religiously. (He presented how many Japanese will come to a festival and visit temples and shrines, but they are not necessarily religious.)
4. Language.
5. Life style.
6. The places where they were converted.
 - a. People do not necessarily have to be saved in a church. A good many are but they can be lead to Christ at other places.

B. WHO GOD USED. The Lord can use different people in winning people to Christ.

1. Peter and John
2. Philip
3. Ananias
4. Peter
5. Paul
6. Paul and Silas

C. PRINCIPLES ON HOW TO REACH PEOPLE IN JAPAN.

1. Take advantage of being a foreigner.
2. Don't try to become Japanese. (You just can't.) Try to understand the Japanese way of thinking and acting, but you can't imitate.
3. Make use of every opportunity you have. You can use English classes, English services, cooking classes, etc.
4. Know your limitations as to how far you can go. Know the spiritual condition of the people you are dealing with and do not force a "decision" out of those who are not ready.
5. Try to get to know as many people as possible, remember their names, and keep in contact with them. Keep praying for them.

6. Leave the results to God. He told of one man who was saved after 34 years of prayer and witnessing.

II. COMMUNICATING THE GOSPEL

(Tuesday, July 31st)

A. BUILD UP RELATIONSHIPS. This can only be done by "two way" communication. In other words, we have to listen as well as speak. We too often want to make instant Christians.

1. It is harder to keep up the relationships we have made than it is to make new contacts.

B. Out of the 6 conversions in Acts only one (the beggar) involved signs or wonders.

C. Small private Bible studies in the home is a good way to evangelize.

D. We often think that all must be saved in the same way, just like I was, or by a certain set of verses. No two conversions are exactly alike. Let the people come to Christ in their own context.

1. The content of the Gospel cannot be changed, but the context can vary. (Don't try to make them American or European as a part of salvation.)

E. Don't try to keep new converts in church all the time and take them away from the unsaved family and the place of persecution. We are often over protective when it comes to new converts, but his is not good evangelism.

F. The gospel has to be presented from the heart to the heart as well as being understood intellectually.

III. CONFRONTING THE OBSTACLES

(Wednesday, August 1st)

Acts 9:31 & 28:23-31

Some of the main problems in presenting the Gospel in Japan are:

- A. Myself. It is easy to become too busy and And forget our own needs.
- B. Secularism, paganism, cults, etc.
- C. Lack of unity and cooperation among evangelicals.

D. There are some advances in Christianity in Japan and some bright spots, but also some dangers which are very subtle.

1. There is a return to "religion" in Japan. With this there is a return to pre-war conditions, traditions, customs, and practices.
2. He discussed the problem of ancestor worship. We need to have a positive approach to the problem but be very careful and firm so that we do not compromise.

Wilber Lingle

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

Two Books by Japan Missionaries

Doug Man & Missionary, by Doug Abrahams, Overseas Missionary Fellowship, Belmont, The Vine, Sevenoaks, Kent, UK.

My first impression was that any missionary with thirty years experience in Japan could write a book like this, but only God can make a missionary out of a drunken uneducated English soldier. This is the story of how He did it. In addition, it is a tale of how a missionary makes converts. The ragged boxer with gangland connections becomes a believer and later an evangelist. Here is an example of the patient, steady working out of God's plans and purposes in the lives of both the missionary and the converts. Behind it all are the prayers of his supporters.

God give us more missionaries, more converts, more praying supporters and we will have many more missionary biographies coming out of Japan in the years ahead.

By Foot To China, Mission of the Church of the East, to 1400, by John M.L. Young. Mission to the World, P.O. Box 1744, Decatur, G.A. 30031.

The Church of the East had a missionary enterprise that extended over a period of 1300 years from the second century to the end of the fourteenth. The main focus of this book is the mission to China during the last 800 years of that enterprise. It is the story of dedicated missionary effort in an expanding witness of Christians from Antioch to Peking, nearly 6000 miles by foot.

Where is that church today? The only witness to the living may be the testimony of the dead written on tombstones. Why did the church disappear? Perhaps there are some lessons the Japan missionary can learn from reading this history.



Two Books About Prayer

NO EASY ROAD and THE HOUR THAT CHANGES THE WORLD by Dick Eastman, Baker Book House, Grand Rapids, Michigan.

The author of these two books is the Founder and Director of Change the World Ministries. He conducted a seminar in Korea at the Prayer Assembly in June. The first book is inspirational thoughts on prayer; the second book is a practical plan for personal prayer. For information concerning prayer helps you may contact the author at Change the World Ministries, P.O. Box 5838, Mission Hills, CA 91345.

Pray for China

PRAYER ADOPTION PLAN FOR CHINESE AROUND THE WORLD,

Chinese Coordination Center of World Evangelism
Chinese Church Research Center

This is a book of maps of each province in China with a factual write-up about each one and a prayer request. Also included is a map and write-up about every country that has a Chinese population. If you want to join in this prayer plan and adopt an area to pray for, write to Mrs. Vonette Bright, Campus Crusade, Arrowhead Springs, San Bernardino, CA 92414 U.S.A.

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John M. L. Young

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GOD, OUR GUARANTOR

Oliver Bergh

In 1977 I was asked a very significant question by a member of my congregation. I think it was a question that might only be asked in Japan because it was, "Is God our Guarantor?" Japan's use of a guarantor may be unique. In other countries guarantors are used to back up loans if the borrower cannot pay. But in Japan even a new employee needs a guarantor to vouch for that employee's ability and dependability. In Japan much depends upon the availability and status of a guarantor. And a Japanese man asked me "Is God our Guarantor?"

I remembered that King Hezekiah had prayed "Be thou my Guarantor". (Isaiah 38:14) I reasoned that if a king with life-long job security and full access to the national wealth needed a guarantor we must all need one, and what we need God must also be. I told that man, "Yes, God is our Guarantor." I think that at least three things follow from God being our Guarantor. 1) As our Guarantor God trusts us. No one becomes a guarantor for someone they do not trust. That would be asking for unnecessary trouble. And God does trust us. Our creation is proof of it.

God's sending his Son for our salvation is proof of it. God says of every man and woman "I vouch for his or her worth." Our Guarantor is not a mere company president or Prime Minister but God Almighty. 2) A guarantor opens opportunities. A high ranking guarantor can help gain acceptance by the best companies. One who will co-sign loans can enable us to expand business much more than we could on our own credit. With God as our Guarantor doors of opportunity are opened and new gifts are given. With God as our Guarantor we don't have to be envious of anyone else. 3) And if things do not go right the guarantor shares the trouble with the one guaranteed. If the lose is financial the guarantor has to pay. And it is so with God, our Guarantor. I once heard a wise man say, "Don't say God allows suffering. No, God shares it." And if God shares our suffering our part will always be bearable and significant.

Because I have had the privilege of living in Japan and of being asked "Is God our Guarantor?" I have been given these insights into the gospel.

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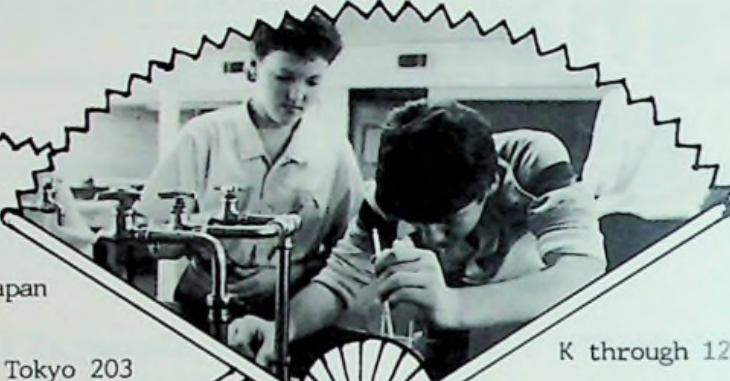
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