

Volume 36, Number 1, 1986

JAPAN HARVEST

The Magazine for Today's Japan Missionary

**Serve
the Lord
with
Gladness**

Ps. 100:2

DIFFERENT STROKES

CHURCH PLANTING HANDBOOK (6)

LEADING THE CHURCH OF 20-30 MEMBERS

The Official Organ of the Japan Evangelical Missionary Association

JEMA SUMMER CONFERENCE

KARUIZAWA

“SERVE THE LORD WITH GLADNESS”
Ps. 100:2

Monday, July 27	DAILY PROGRAM	Tuesday, July 28	Wednesday, July 29	Thursday, July 30
<p>KARUIZAWA UNION CHURCH</p> <p>9:15 – 10:15 Sunday School (age 4 and above)</p> <p>10:30 – 11:50 WORSHIP SERVICE Dr. Robertson McQuilkin</p>	<p>8:45 – 9:00 AM Pre-session PRAYER TIME</p> <p>9:00 – 10:30 BIBLE HOUR</p> <p>10:30 – 10:50 FELLOWSHIP TIME (Tea and Coffee)</p> <p>10:50 – 11:50 SEMINAR HOUR</p> <p>AFTERNOON ACTIVITIES</p> <p>6:45 – 7:00 – 8:30 Pre-session Prayer INSPIRATION HOUR</p>	<p>Monday, July 28</p> <p>PRAYER TIME</p>	<p>Tuesday, July 29</p> <p>PRAYER TIME</p>	<p>Wednesday, July 30</p> <p>PRAYER TIME</p>
<p>Dr. Robertson McQuilkin, President, Columbia Bible College</p>				
		<p>Informal Fellowship</p>	<p>Informal Fellowship</p>	<p>Informal Fellowship</p>
		<p>Dr. Harold Netland</p>	<p>Rev. Henry Ayabe</p>	<p>PANEL QUESTION & ANSWER</p>
		<p>JEMA INT. Picnic 12:30 at KCC</p>	<p>2 p.m. LADIES' TEA Mrs. Muriel McQuilkin</p>	<p>OPEN</p>
		<p>FILM</p>		
		<p>Dr. McQuilkin</p>	<p>Dr. McQuilkin</p>	<p>Dr. McQuilkin</p>



7:00 – 8:30
Dr. Robertson McQuilkin

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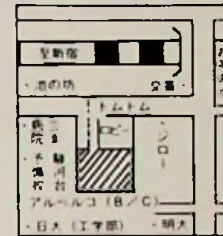
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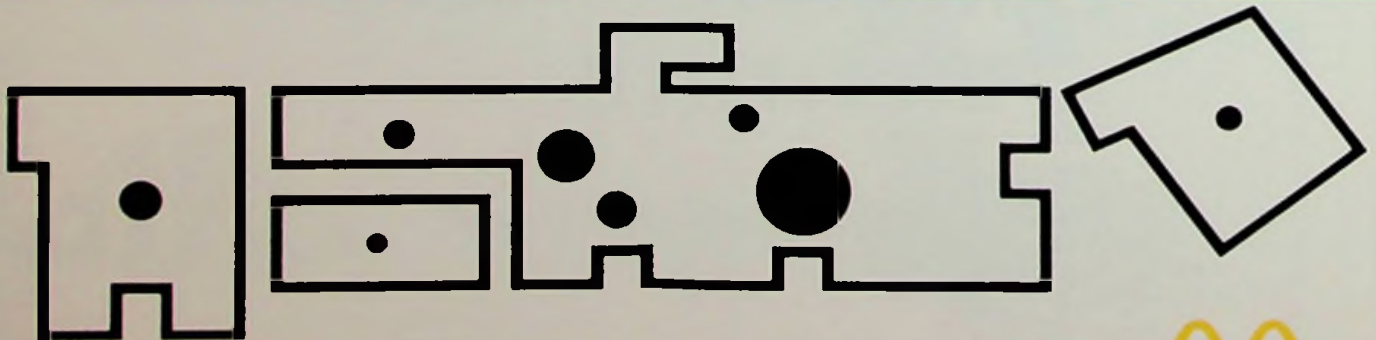
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

1986, Volume 36, Number 1

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"Serve the Lord with Gladness"

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

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

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Siegfried A. Buss

JEMA TODAY

Three months have passed since the 1986 JEMA Plenary Session. During this period members of the executive committee have been assigned to various commissions and I am pleased to report that I have noticed a great deal of enthusiasm as well as high expectations in JEMA's role for today and tomorrow. I share this vision and thank God for each one on the executive committee and for you who are such an integral part of the JEMA Family which has increased to 1237 missionaries and 45 organizations. It is my fervent prayer that JEMA's fellowship and function be extended not just to the Kanto Area but to all parts of Japan. Hokkaido this year already has had a very successful pioneer evangelism workshop with JEMA assistance. Several workshops for Kanto are being scheduled for the second half of the year (see details elsewhere in this issue); I also have high hopes that Kansai missionaries will be able to meet this fall for interaction and fellowship. It is no accident that Dr. Harry Friesen of Osaka has been elected JEMA Vice-President.

JEMA

Another positive development has been the total reorganization of JEA at the Plenary Session held in Tokyo on June 10 and 11. I am delighted that Rev. Akira Izuta has been elected JEA Chairman. JEMA will follow with great interest future JEA developments. May JEA be used in the furtherance of the gospel. JEMA's role now has been restricted to that of "observer" as far as the JEA executive committee is concerned but there will be numerous opportunities for cooperation on the various commissions. It speaks well for the evangelical church of Japan that it is moving forward on its own. I believe the time has come to strengthen our bonds of prayer and fellowship with our Japanese co-workers as together we share in the burden of reaching Japan for Christ.

President's

The JEMA Karuizawa Summer Conference details are listed separately in this issue. Just think of it—Dr. Robertson McQuilkin as speaker! Some innovative planning has also gone into the workshops and there will be an international picnic. With Psalm 100:2 as conference theme, I have a feeling that Karuizawa during this Centennial Summer will resound with chords of praise to our Lord. Dr. Barry Ross who directs this summer's music shall see to it. You all come.

Page

I am looking forward to a personal chat with you in Karuizawa. What a joy and privilege it is in JEMA to be workers together in His service.

Something to Share

The 1986 JEMA Plenary Session was held on February 4 and 5 at the Ochanomizu Student Christian Center. Rollin Reasoner set the tone for the two days by challenging the delegates to persevere as Moses did.

ROLLIN REASONER

Last fall our mission had a Men's Retreat. One of the newer missionaries was in charge of the program. At one session he said the younger missionaries would like to hear the "old guys" give them advice. It surprised me to be asked, and it surprised me that I actually had "Something to share."

At this gathering of JEMA for its Plenary Session, it is a great privilege to be asked to share from the Word of God. What is in my heart is to share about "knowing God." In Hebrews 11:27, it is said of Moses: "He persevered because he saw Him who is invisible!" What an important aspect of Christian life and ministry! What an important aspect of missionary life and ministry! "He persevered because he saw Him who is invisible!"

The ministry in Japan requires perseverance, patience. The people sit back and watch you. You are tested. Results do not come quickly. Do you *know* God? Does your knowledge of God enable you to persevere? In Hebrews 6:12 we are told "to imitate those who through *faith* and *patience* inherit what has been promised."

How is it possible to "see Him who is invisible"? We "see Him" as He is revealed to us in the Word of God; our minds clearly "know Him" in His attributes and as being relevant to us in our need and situation.

Today I want to share some of the ways in which the Lord has revealed Himself to me through the Word. It is the Lord who keeps me going.

In August of 1951, at a very discouraging moment for me, I had an experience with the Lord that was not only a "lift" for me at that time, but that has always enabled me to look up to Him again. My wife and I had been in Japan just long enough to realize we were in an impossible situation. It seemed we would never get the language well enough to preach freely and clearly. We didn't see any other missionaries making much head-way either. There didn't seem to be any strong, powerful preachers of the Word of God among the Japanese at that time. Books were scarce in Japanese. All we had were a few tracts and a few of joy Ridderhof's Gospel recordings. — And everywhere we looked there were people: multitudes of people in need of Christ!

One hot, summer afternoon I took a crowded train on the Seibu Ikebukuro line to go into Tokyo. All the pent-up frustration of my heart seemed to reach a climax. As the train was pulling into Ikebukuro Station, Track #3, I said to the Lord, "We can't do anything for Japan. This is impossible!" And then a question formed in my mind, "What are YOU going to do in Japan?" Just then the train stopped, the doors opened, and I stepped out onto the platform. In that instant, the Lord spoke to me: "I am going to visit Japan, and take out a people for My Name."

Now I don't put any stock in supposed statements by the Lord unless they are right out of the

Word of God. Somehow I felt I had read a statement like the above in the Bible. It didn't take long to find it. In Acts 15:14, James states, "Simeon hath declared how *God* at the first *did* visit the *Gentiles* to take out of them a people for His Name."

Right then I learned that the work here in Japan is God's work. He is the *Initiator* of it: he started it. He is the *Sustainer* of it: He will keep it going and growing. He is the *Completer* of it: He will see it completed in victory.

My task? "Be not silent, but speak. I am with you, and no one shall set on you to hurt you. For I have many, many people in this city" Acts 18:9-10. *Preach the Gospel, start churches.* Believe that God will work, and move along that line.

All along the way *prayer* is vital to the missionary's life. Special times of prayer with fasting have enabled me to "know God" through His Word; to know Him in His power and grace; to know Him as being wonderfully relevant to me in my need at that particular moment. At another time of discouragement, the Lord lifted



me with Psalm 46:10: "Be still, and *know* that I am *God*; I will be exalted (in Japan)." He will display His glory here!

The church of Christ has taken a place of central importance in my mind and ministry as I have come to know the Lord more fully. Christ said, "I will build My Church." Matt. 16:18. "The gates of hell cannot prevail against it." I must let nothing discourage me in relation to the building of the church.

At this point, the thing I want to share is simple:

1. Know God! Seek Him, wait on Him in the Word of God.
2. Preach the Gospel of Christ! This is primary. It is the only method God has said will bring people to salvation (I Cor. 1:21).
3. Aim for a Church! All over this country, set out to see new groups of believers established. A church is what Christ has set out to

build: build on His line.

4. Pray for victory in the Spiritual Warfare! The work is not easy; it is power against power.

Moses "persevered because he saw Him who is invisible." "Seeing God" and "knowing God" can keep you going, too.



JEMA SUMMER CONFERENCE KARUIZAWA July 27-July 30

This year's JEMA Summer Conference speakers are Dr. Robertson McQuilkin and Japan missionaries Henry Ayabe and Harold Netland. Music will be coordinated by Dr. Barry Ross. The conference theme is: SERVE THE LORD WITH GLADNESS (Ps. 100:2).

On Monday noon, July 28, an international potluck dinner is scheduled at the spacious grounds of the Karuizawa Christian Center, and on Wednesday morning an opportunity will be given to interact with the guest speakers during a question and answer period.

Our overseas speaker, Dr. Robertson McQuilkin, is no stranger to Japan missionaries. Dr. McQuilkin for twelve years served in Japan as a TEAM missionary. Since 1968 Dr. McQuilkin has been President of Columbia Bible College and Columbia Graduate School of Bible and Missions. His deep concern for world evangelization finds expression in the "Great Commission Workshops" in local churches to assist them in becoming more effective in missions involvement. Dr. McQuilkin is author of *Understanding and Applying the Bible*, *Measuring the Church Growth Movement*, and *The Great Omission*. An article dealing with the "Dark Half of the World" appears elsewhere in this issue; read it in preparation for Karuizawa. Mrs. Muriel McQuilkin is scheduled to speak at the Ladies' Tea, Tuesday afternoon, July 29.

Henry Ayabe's participation at Karuizawa has a two-fold purpose. Mr. Ayabe will share his insights during the workshop hour. There will also be opportunity to have his book on the same subject autographed. It will come off the press just in time for the conference.

Dr. Harold Netland may be a new face to many. Harold, an M.K., is in his first term in Japan. He serves with the Evangelical Free Church. The basis of his presentation at the Monday morning workshop is his article, "Apologetics and Contemporary Japanese Worldview" which appeared in the previous issue of Japan Harvest.

See you in Karuizawa!

Changing Patterns in Missionary Families

The 1986 JEMA Plenary Session was preceded by a two-day Mission Leaders' Consultation at the Okutama Bible Camp. The coordinator was Hugh Trevor. Those who attended have encouraged JEMA to convene such a consultation on a regular basis, perhaps once every three or four years. Two contributors at Okutama, Bill Fearnough and Yokichi Suzuki share their insights with Japan Harvest readers.

BILL FEARNEHOUGH

It is important to recognize that there have been some significant changes in social conditions in Japan which have effected changes in missionary families, and these should be listed:

1. Change in financial status of missionaries in relation to the Japanese community

The income differential between most missionaries and Japanese has changed considerably. Some Japanese now earn more than many missionaries. Missionaries no longer employ househelp to the extent that they did, and this has meant some important contact for housewives with Japanese culture has been reduced. The increase in the use of cars and electrical machinery in the home has provided greater freedom for missionary wives, and the increased availability of Western or Japanese/Western consumer products has made life more westernized at less cost than previously.

2. Improvements in living standards

Improvements in housing, transport, hygiene and medicine, roads, sewerage, social services, health insurance, policing, etc., have made life easier in Japan. Health services and health insurance now make medication cheaper than in many other countries.

3. Influence of TV and Videos

The growing influence of TVs and videos in the home, and the availability of English channel movies, has had a great effect on home life and on the play habits

of children. Japanese TV can be something of a teaching aid in the Japanese language, and also has provided a window into Japanese life which most people would not have been able to have without TV, unless they lived very close to Japanese people in a 'geshuku' or something like that. On the other hand, with English channel movies and videos, it is possible to spend a lot of time in viewing completely divorced from Japanese culture. The worldwide problem of time wasted in viewing unprofitable or harmful programmes, can be a family problem in Japan, which has to be faced in the light of our Christian commitment and Christian moral standards.

4. Increase in scope of educational opportunities

In some missions in Japan the scope of educational facilities now available and permitted for missionaries has increased. Many children now go to Japanese kindergarten, which they did not do before. Some go to Japanese schooling, especially primary schools. Others are free to consider correspondence course, as well as the English language schools, boarding and otherwise, which are also available. Air transport has made travel to more distant schools on a boarding or semi-boarding basis easier than before.

5. Improved travel and communications

The increase in ease and convenience of air, road and rail transport, and of telephone communications, etc. has brought

people closer together. Relatives and friends can come from the home countries in greater numbers. Short furloughs and visits to the homelands for funerals, etc. are easier to arrange. Children's holiday can be more easily facilitated. With the increase of this convenience, inevitably the price goes up, and the cost of living and sending missionaries to Japan continues to be high, partly because of the availability of so many 'luxury' goods, which are not available to missionaries in more primitive communities.

Many of the above changes are probably neutral in their influence on the effectiveness of missionaries in Japan. Just because living conditions are easier here, it does not mean to say that it is easier to preach the gospel or that our motivation increases thereby. The fact that the financial status of many missionaries is now more on a par with Japanese, is probably a good thing as the wealth barrier is reduced in height. Increase in the number of telephones and the cheapness of local calls makes social life between missionaries and expatriates in large cities much easier, and the demands of inter-mission or expatriate social and community life may compete with missionary objectives and motivation. The pattern of taking long summer holidays does not appear to have changed much, although the length of holidays has perhaps been reduced and some holidays are taken at other times, perhaps in the winter on short trips, etc.

Ministry of Wives

The ministry of wives has always been dependent to some extent on the age and number of children. In recent years it has been the trend in OMF at any rate, for more missionaries to come out married and with young children. This has meant that the problems of language acquisition and orientation have been increased because of the need to care for young children at the same time as undertaking language study. Because it is a matter of policy in the OMF that husband and wife receive equal opportunities in language study, this has placed further load on families as they seek to share the burdens of caring for a family and studying the language.

It also means that in the early stages of life in Japan, orientation to Japanese culture through living either with a Japanese or with an experienced senior missionary is limited, because of the logistics of mobility and adaptation for a young family. Therefore both orientation to Japan and Japanese culture and language, and to a certain extent missionary and church planting work, is slower because of the less mobile and flexible unit, the young family, as compared with the single missionary.

Many OMF missionaries are engaged in church planting ministries where at least in the early stages the missionaries' home is used for some classes and Bible studies and may even be used for church meetings. The wife's role in this home ministry can be considerable, but the situation can be stressful if there are younger children and space is limited. However, this is compensated by the fact that the wife does not have to leave the home for ministry and can have a very close relationship with the church's work from her home. In OMF of the 19 or so families fully engaged in church planting work, 10 live in the building where the church Sunday meetings are

held, 4 have a considerable number of meetings in their home, and 5 have very few meetings in their home. This proportion has probably changed little over the years; perhaps the number who do not have meetings in their home has risen significantly, but the rise is not large.

As Missions have grown in size in Japan, the number of men in administrative roles has risen and the problem of the mission administrator's wife's ministry has become more acute. Some wives who see their primary role as homemakers do not find sufficient stimulation or satisfaction in this role by itself because of the lack of congenial social contacts. Others who attempt a role in ministry among Japanese and churches may be frustrated by the fluctuating demands of family and husband's work, which may make it difficult for them to minister consistently in a long-term role.

Over the last 25 years the average age of missionaries has gradually risen with missionary personnel who came in the post-war bulge now reaching retirement. This means that 25 to 30 years ago when there were many more young missionaries and young couples, most of them were at the beginning of their careers, carving out a role or a ministry, and these missionaries are now in a position of executive authority or leadership roles, which were not present 25 years ago. Young missionaries in those days did not have the examples or role patterns of larger numbers of experienced missionaries that they have today.

The challenges and opportunities may be different from 25 years ago. There are not so many ministries to be carved out in the areas of literature, radio communications, television, audio visuals and the many other para-church ministries which were at their beginning stages 25 to 30 years ago. The role that

the present missionary has to play may quite considerably affect the life and thinking of the family.

IN MEMORIAM

DOLLY BENDER

On Nov. 1, 1985, Dolores "Dolly" Bender died of cancer, in Edmonton, Alberta. She had been a missionary with the Baptist General Conference in Japan for four and a half years.

Dolly was born July 8, 1944, in Calgary, Alberta. She attended Berean Bible College, Calgary, where she met Kenneth Bender. They were married in 1967. They were blessed with two children; Karlynn, now 12, and Jeremy, 10. Karlynn and Jeremy both attended CAJ.

The Benders became missionaries to Japan in 1978. After completing language study, they were assigned to assist two churches of the Rengo (Japan Baptist Church Association) in the Tokyo area; Minami Sakurai and Sakado.

Throughout her illness and suffering, Dolly's deep faith was a source of strength and inspiration to others. She and Ken frequently ministered to others with cancer, sharing their faith freely.

A memorial service was held in Edmonton, Alberta, on Nov. 9. Bob Hosmer, a missionary friend from Japan, spoke on "Fixing Our Eyes on Jesus". It was Dolly's wish that her body be cremated and half of the ashes buried in the Rengo cemetery in Japan. A Dolly Bender Memorial Fund has been established to assist the two Japanese churches where the Benders served.

Don Wright

Good Ideas and Failures

YOKICHI SUZUKI

As most of you know, Far Eastern Gospel Crusade changed its name just about five years ago. On the subject of the best ideas, SEND is an ideal name. Since changing our name, we are rapidly becoming international; we gained a German couple for Japan, and sent one Japanese couple to Alaska. When I started to gather our best ideas, I had a hard time, but once started, it became extremely difficult to narrow them down to only five. I have tried to avoid success stories and concentrate on mission-church related items.

FIVE GOOD IDEAS THAT BROUGHT GOOD RESULTS

1. *The Tama Plaza 7 Project.*

Our mission was considering how to finance a meeting place for the work in Ichigao. We were starting a church there in accordance with our plan to start a work along the same train line on which related churches already exist. The nearest church was in Tama Plaza, and we were working very closely with their newly installed young pastor.

The mission investigated a piece of land in a green belt which the pastor assisted us to locate. We just happened to have 15 million yen on hand to buy the land, too. However, our Council decided to invest that cash in the Tama Plaza church to help them build themselves up first. The church took on the challenge and turned 15 million yen into a project of almost 60

million yen! The young pastor came up with a plan to start seven churches in that area. We look forward to starting the fourth one as soon as we can.

2. *Saitama Workers Fellowship.*

In Saitama Prefecture, SEND started seven churches, and now we have five missionary units working in five church planting situations. A good seed thought was planted in a leading pastor's mind, that all of the pastors and missionaries should get together on a regular basis. This pastor, after giving it some thorough planning, called a meeting at his own church, and ever since, we have been meeting three to four times a year, taking turns in hosting. We have made the rounds completely, learning about each other's work. It has deepened mutual understanding and committal to each other. The workers' meeting thought a certain community should have priority in starting a new church; so one missionary unit is working in that place now. More recently the wives have begun getting together, and it is helping further in bringing this group close together.

3. *Okutama Bible Camp.*

I want to bring this to your attention because you are using the facility. The mission decided to call in a professional camp advisor to evaluate OBC and help us work out a plan for rebuilding our facilities. As you can see, it really paid off. We are working

on the completion of a five year building plan. We have completed phases I, II, and III. When the chapel, workshed, and caretaker's house are completed, we need to start all over.

4. *Prayer Changes Things.*

This is not a new idea, but it is still the best idea; it really works. The emphasis of obtaining prayer commitments from 100 supporters resulted in a church which gathers 150 for Sunday Services. Our last five new missionary units all arrived on the field on the target date since the mission made the policy that each unit must have 20 prayer partners among their supporters. The partners are committed to pray, and to keep in touch with the missionary for mutual exchange of prayer requests and information.

5. *New Japanese Book keeper.*

As a mission, we had a hard time finding a replacement for a retiring missionary book keeper. One of the best things we have done was to hire a young Christian woman to do the job. We are also finding that it is sometimes far better to find the right Japanese to do many of the things that missionaries love to tinker with, and chase the missionary back to attend to the Lord's business, which we are called to do.

THREE FAILURES

1. Assignment of a Single Woman.

We have learned not to assign a single woman alone at a distant place, even if there is a good church nearby and the initial desire comes from the individual involved. We also have learned that we should not assign a single woman to be in charge of a *dendojo*. We have lost several single women missionaries in this way.

2. Failure to Respond to a Trouble Spot Immediately.

I don't want to mention in detail exactly what happened, but in our working out issues among missionaries or with a church or a pastor, unless we have the courage to move in immediately, we should be ready to live with the consequences. In the case of a missionary, we have a rule of thumb that if the administration did not take care of an issue with the missionary within the first five years, then the mission has to live with the problem.

3. Failure to See the End of a Project or Ministry.

When we start a project or ministry involving property, land and building, we are learning that it is best to decide when we will consider the project completed. Have the criteria in writing as to when the project is completed, and what we should do about property at that time. ■



Missionary James Norton is well known for his zeal and love for the Lord. It was just recently that I discovered another dimension of Dr. Norton, that of a poet. He has written four delightful books, each depicting a month of the year. The poem that follows is a sampler from *Perfume in June*. It was written on June, 7, 1984, just after having led eleven year old Edwin to Christ while riding the subway in Tokyo.

Editor

WIN THEM EVERYWHERE!

*Win them on the subway,
Win them in the park,
Win them at the lunchbreak,
Leave on this world your mark.*

*Win them at the ballgame,
Win them in the home,
Win them every chance you get
As o'er this earth you roam.*

*Win them in the evening,
Win them during the day,
Win them on both right and
left,*

No reason for delay!

*Win them in the Sunday
School,*

*Win them at the club,
Win them where're you can
As elbows you do rub.*

*Win them as you walk along,
Win them as you stand in line,
Win them on the telephone,
The Savior says it's fine!
Win them in the schoolroom,
Win them in laundrymat,
Win them in the quiet place
When comfortably you both
have sat.*

*Win them on the airplane,
Five miles up in the sky,
Win them in your automobile,
Death comes "on the fly."*

*Win the young and win the old,
Win the rich and poor,
Win the ones close around you,
Though abuse you must
endure.*

*Win them, preach the gospel,
Win them, sing His praise,
Win them as long as you live
on earth,
Win them all your days!*

*6/7/84 I Cor. 9:22, "By all
means save some."*

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THE DARK HALF

OF THE WORLD

Dr. Robertson McQuilkin, President of Columbia Bible College, submitted the article below which serves as orientation for his messages at this summer's JEMA Karuizawa Summer Conference, July 27-30. Plan now to attend!

J. ROBERTSON McQUILKIN

"Unless They Be Sent..."

Yesterday I asked a number of people how the conference was going. Their answers differed widely. Some were very excited. I suppose their agenda had been adopted. Others seemed very frustrated. Perhaps their agenda had been ignored. I asked one African brother how the conference was going and he said, "It is going... to end very soon." I don't know if he felt a bit incomplete. I felt a bit incomplete and that is strange when I feel very full. God has blessed me abundantly with new insights, with expanding horizons, with new strategies. It has been an exciting time. It has been a thrilling time. And yet, I have a nagging feeling of incompleteness. I wonder in my own soul, as I think about our motto of "How shall they hear?" if we have allowed Paul to finish his sentence.

At the Lausanne Congress on World Evangelization, my life was turned around. A fire was lit. It was not the vision of 3½ to 4 billion people who are lost. I knew about that. But for me and multitudes throughout the evangelical world, what happened at Lausanne and subsequently, was to learn who they are - that one-half of them are in darkness. We call them "hidden". We call them "out of reach". The fact that there is indeed a dark half of the world was a fire that ignited my soul and I have never been the same since. The burning grows hotter.

I have been asked today to share briefly with you what that burning is. The dark half of the world. How shall they hear, without a preacher? The answer is, of course, that they *won't* hear without a preacher. And that is the burden of my soul.

Then Paul goes on to say, "How will they preach except they be sent?" This also is the burden of my soul. What have we done about it?

There is another half where there is no light at all.

All of us together have sent out about 55,000 cross-cultural missionaries. That is exciting. But my friends, of those 55,000, at least 52,000 are going to the twilight zones of the world - to trim the lamps. Places where there are already lights. Now, I am not opposed to that. Our graduates go there by the hundreds. It is needed because the light is so dim in many places. And the lights are shining at such great distances. But my friends, there is another half where there is no light at all. Paul tells us that preachers will not preach there unless they are sent.

My burden today is that we face the challenge of sending. The Lord Jesus said it Himself, when He saw that the laborers were few: "pray ye the Lord of the Harvest, that He will thrust laborers into the harvest." What are we doing about that?

Less than 3,000 of our task force are serving in the dark half of the world today.

Less than 3,000 of our task force are serving in the dark half of the world today. I understand that in one of the documents that is to come to us today concerning the future of this organization there is a word that we might serve as a catalytic agent to recruit a task force to complete the task in the 20th century.

The challenge and burden that is on my heart is that we give ourselves, not to refurbishing the old strategy, not to do better the things that we are doing, but - if we are ever to get the task done - that we give ourselves to develop a whole new strategy.

I think this is very important. The challenge and burden that is on my heart is that we give ourselves, not to refurbishing the old strategy, not to do better the things that we are doing, but - if we are ever to get the task done - that we give ourselves to develop a whole new strategy. We need to pray it down and we need to think it through because we need new ways of enlisting the task force that is needed.

Stanley Mooneyham tells us that to reach that dark half of the world, 180,000 people will be needed. I don't know if that is true or not but I know this. All of us combined in the year 1980 will not send to the dark half of the world a total of 300 people. And if we need a task force of 180,000 it is going to take us 600 years! And that is assuming all who go stay - and live forever!

We need new ways in recruiting a task force to accomplish the task because "How shall they preach, unless they are sent?" And I believe that we need a whole new idea of training. We need to train a new breed. I am standing with you in the vision that this is not going to happen unless the lay people, the non-professional people of the church become involved. But of the 200,000 evangelical Americans who are serving overseas in business, in education and in the military today - how many

do you think are really tent makers? Many are witnesses perhaps, but how many are working a minimum of time, in order to invest their lives and stay in there until they can plant a church for Jesus Christ?

And we need new ways of training the professionals. It will be the professionals who will be sent across the lines. We need a new breed. I don't know where they are. How many Americans do you know that would be willing to go and live in the paper villages of Mexico City, or among the street people of Calcutta? Do you know any? How many Chinese do you know, overseas Chinese, who would be prepared to throw life away and go into mainland China permanently?

Christ calls us: those who will be commandos for Him, those who will not be life-savers and life-lovers; but those who will throw life away.

And yet this is the task to which Christ calls us: those who will be commandos for Him, those who will not be life-savers and life-lovers; but those who will throw life away - who will not count life dear to themselves. I don't know how it is in our country. Perhaps it is too late for our Western world. But we need to train this kind of person.

But my friends, you can become so computer precise and so clinically clean that the heart is out of it. I feel that we need a burning heart--.

You say we need to train them in the new technology, in cross-cultural communications. Well, that is what our school is about - Columbia Graduate School of Bible and Missions. We train them in these new techniques and these new sensitivities. But my friends, you can become so computer precise and so clinically clean that the heart is out of it. I feel that we need a burning heart - a new breed who will be able to reach the dark half of the world.

We need these things. But I don't believe we will have them until we give ourselves in seriousness to working out the implications, to seriously grappling with this issue. I am afraid that if our movement does not seriously move into praying down and thinking through new dimensions in the area of obedience and sending and thrusting laborers into the har-

vest, my generation will go down into the grave - another generation, another century, another millennium - in disobedience to the Lord of the Harvest. And even more terrifying, *they* will go down into the grave lost with no one ever telling them.

I long to stand before Him with a generation that will be able to say with the Lord, "It is finished..."

But I have a brighter hope. King Jesus is coming. And I long to stand before Him with a generation that will be able to say with the Lord, "It is finished..." The task you gave us to do we have accomplished."

Now, I know you are likely to say, "McQuilkin, you're getting a little emotional about it." I have to be honest and tell you - I am emotional about it. Sometimes anger, sometimes tears, and always a deep ache in my spirit. But I want to tell you I am in good company because Jesus was moved with compassion. The word literally means His stomach was tied in knots.

I don't know what ties your stomach in knots. It happens to me when I get my airline ticket mixed up and miss the flight and have to fork up additional money and arrive 36 hours late in Pattaya. My stomach tends to get uptight. Or when I work for months on a fantastic plan that is going to save the world, and my mini-consultation group won't even put it on the agenda. I tend to get tied up in knots. But it is said of the Lord Jesus that when He looked at the multitudes - as we have been looking this week - and He saw them as scattered, harassed, oppressed and most of all, shepherdless, His stomach was tied in knots.

I guess that is my question today. Is your stomach tied in knots at the end of this conference? If not, why not? If so, over what?

"How will they hear without a preacher?" And, "how will they preach, except they be sent?" God help us.

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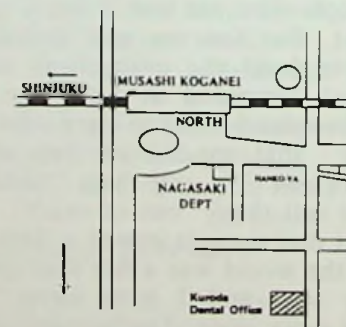


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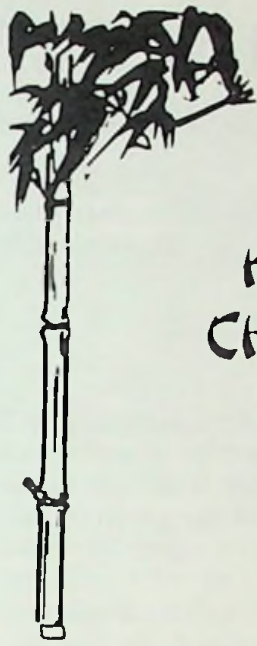
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KARUIZAWA CHRISTIAN CENTER

An Experiment in Christian Camping

Summer is peak camping season. The article that follows shares some of the novel ideas that make camping attractive in 1986. Tim Cole also points out difficulties faced today in the camping ministry.

TIM COLE

Experimentation is both common and necessary in evangelism and missionary work. However, Karuizawa Christian Center is involved in a particularly unique (for Japan) experiment in Christian camping. First of all we all agreed that Karuizawa's popularity among Japanese (8 million visitors a year) ought to be something we could use to our advantage in reaching people not interested in church or other Christian camps. Secondly, most other camps in Japan have close ties to some particular church denomination or association. In contrast we felt K.C.C. should be providing camp programs freely accessible to all evangelical groups. Thus, even though owned by TEAM, K.C.C. would not be tied to TEAM's Japanese counterparts. Finally, we wanted to meet some special needs in the Japanese church—the need for Japanese Christians to stand firm in their faith in the midst of a conformist society, and the need for more Christian men.

With these factors in mind, we began developing various programs. Some were specifically designed for individuals completely untouched by the Gospel, such as the "English Weekends" 6 times a year, Tennis Camp, Bird Watchers' Camp, and "Golden Chance" (during Golden Week). Others were designed with special spiritual needs in mind, like Church School Teachers' Training

Seminar, Marriage Seminary, and Caleb Fellowship (for senior citizens). What is unique is the lack of normal age-group oriented camps which normally make up the backbone of traditional camping. Another distinctive is programs aimed at the unchurched—which of course leaves us with the challenge of how to advertise outside the church (an obstacle we've not yet overcome).

The question remained, "How do we reach more men?" One attempt will be our November "Salaryman's Challenge", an in-camp program designed to train men to witness effectively in the business world. This will be followed up next spring by a low key men's program to which these Christian men can invite their friends. Golf, hot springs, and sightseeing around Karuizawa will be the "bait".

Another completely different approach is the "Outdoor Adventure" programs. These are challenge and stress-oriented wilderness trips involving backpacking, orienteering, rockclimbing, white water rafting, and other outdoor activities. While women are also welcome, past experience has proven these camps to be particularly effective in drawing men. Out of the eight Adventure Camps scheduled for 1986, five are intended to be evangelistic and three are designed toward reaching our other goal of training Christians to stand firm in their faith in this society. Of course the ideal for all our evangelistic programs is

for Christians to come with their non-Christian friends, thus providing a natural tie-in to local churches when they get home.

While we are trying to develop our own programs, there is still room year round for Christian groups to rent K.C.C.'s facilities for their own programs. Modern bunkbed-style rooms house 100 guests with room for 50 more in tatami rooms. Economy class tatami rooms house another 30, while for the more rugged there are camp sites for approximately 40 individuals. K.C.C.'s coffee-shop, The Woodshed, has been a popular setting for personal counseling and evangelism. We consider aiding others' ministries an important goal in itself. For this reason, if advance arrangements are made, K.C.C. staff can often organize and plan an entire Adventure Camp program or English program to suit the dates and requests of particular groups, as well as helping with recreational plans while in Karuizawa.

It is too soon to know how this experiment will fare. Without denominational ties, we need to discover more effective ways of advertising and gathering mature Christian counselors and workers. But we are praying that by God's grace K.C.C. might have a special role in reaching Japan for Christ.



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The town of Karuizawa celebrates its centennial this summer. As our contribution, as a church we plan to draw up a History of the Karuizawa Union Church with photos, to be displayed in the church. If you who are in Japan or overseas have any historical details, interesting anecdotes and photos relative to the KUC please send them to the following address as soon as possible. Thank you!



Karuizawa Union Church, c/o KCC 2163 Karuizawa Machi, Nagano Ken 389-01, Japan.

Children's Work

The Pioneer Evangelism Commission has put together this the sixth installment of the Church Planting Notebook. The first four articles should be filed under heading 1.4 (The Methods that Plant Churches). The fifth article goes under 1.2 (The Missionary Who Plants Churches) and the final article goes under 1.5 (The Evangelistic Preaching That Plants Churches).

"Do you truly love me more than these?"

"Yes Lord, you know that I love you."

"Feed my lambs."

Children's work is demanding and the enthusiasm will gradually flicker out unless our primary motive is a deep love for the Lord.

Does the Lord use children's work to build His church? Lavern Snyder reported in "Ten Growing Churches" that in the Funabashi church one third of its members came through the Sunday Schools. (Although we speak here specifically of S.S., it applies to children's work in general.)

In the last church we helped, out of 28 members, 2 leaders came as a result of their S.S. children believing and witnessing at home. Another 2, backsliders married to unbelievers, came back to the Lord through their children's S.S. involvement. We've seen children from non-Christian homes go through S.S. to full church membership with family members joining them on the way. In other cases we have lost sight of a child only to find him again as a seeker or believer in another church years later. This April we received a letter, from a 35 year old lady who came to S.S. just twice in 1962, but she received a hymn book and sang "Jesus loves me", to

herself every day for many months! 13 years later, when married, she went to a church to hear more and believed. On Easter, her mother was also baptised—22 years after her daughter's first contact with S.S.

Timothy learned the Bible when young and it wasn't only to lead him to salvation but to train him in righteousness and produce, "a man of God. . . fully equipped for every good work." This is our vision for children's work: to begin with the child and end up with a fully trained church worker.

Contacting Children

When starting in an area how do you contact the children? Children of Christian parents will form the core of your work but we are speaking of outside children. It is worth producing an attractive children's invitation to use in door-to-door visitation. A supply of these given to the children you chat with on the street or who follow you around, won't go amiss. Periodically we give out notices in front of the local schools. We have found the headmaster appreciates the courtesy of our calling on him, briefly to introduce ourselves and show what we are distributing. This also tends to discourage hostile teachers who may try to hinder!

In one area we started a ladies' cooking class first. I then visited

the mothers who attended, explained about S.S., and asked their co-operation. Their children proved the most regular attenders as the onus was on "mum" to get them to S.S. each week and not on the children.

We find that while there develops a core of regulars (from non-Christian homes) there are also those who come to see what it is like and last perhaps 6 to 12 months. So continuing recruitment is necessary. In summer, new folk can be reached through outdoor S.S. or 'open airs' in a park; in winter, film or video evangelism, for which we distribute free tickets widely, can be effective. When the S.S. has stabilized, the regulars often respond well to a competition to bring friends. They are good fishers and faithfully follow-up absentee friends.

Large numbers are not of primary importance. Better a few who listen and respond than a mob who come to play. Aim for a specific number and pray to that end, encouraging the children to share the aim and pray as well.

Knowing the Children

"If you want to teach Johnny Latin, you must know Johnny, as well as Latin," says the old adage. It also applies to teaching Keiko-chan the Bible. We know the Bible much better than we

know Keiko-chan. She is influenced by T.V., school, Japanese society, and a multitude of influences. She is never still. There are books to explain behaviour patterns and approaches to age groups but we must work at knowing the child's individual character and background.

In the S.S. we are now starting to use 'nafuda' (name tag) for everyone. At least we can identify and speak to each one by name—and they know who we are! For each child we have a register card with the usual information, plus father's name and a simple map of where they live. We add relevant details as we get to know them. Any opportunity to chat before and after class, as they change library books or repeat memory verses, and even during class, helps us to find out how each child ticks. Have you ever watched some of their favorite TV programs or asked details of what they are studying at school, to help fill in the picture?

Contacting Parents

: schools keep parents well informed of weekly activities and what the children are learning. We also try to forge links with the home. A periodic "SS Newspaper", to take home to parents, can be a simple sheet with SS and church news; an outline of next month's teaching; profiles of SS teachers; brief question and answer section, etc. It helps pave the way for visiting parents and showing our interest in their children. Once you know who the parents are you can recognize them in the street, or at the bus stop, or shopping, etc. When someone is absent or leaves gloves behind there is a good reason to contact home again. Winter seems to bring a spate of forgotten hats and gloves in Hokkaido!

Visiting parents is only the first step. We want parents to visit church, feel at home and stay to learn of Jesus Christ. It is easier for them to step over the

threshold, on the first occasion, with their children's activities as an excuse or to help in some special SS project by preparing food, cutting out handwork or running in the 'undokai' (sports meeting).

Variety of Activities

The example of Japanese schools provide a multitude of ideas for activities we can imitate. Outings to the local zoo on Saturday; sports meeting with another SS or the whole church, on Sunday afternoon; overnight stay (otomarikai) with barbeque and fireworks followed by Bible video, next morning, radio exercises, breakfast, Bible lesson, handwork and home by 11:30; Easter morning breakfast; shichi-go-san special service when parents and grandparents can come. When Japanese missionaries came on furlough we had a SS tea party for them. The children made cookies, the missionaries taught a Thai song and told of Thai children's response to Jesus. Our offering went to that work in Thailand and the children wrote a letter when it was sent.

Summer camps are popular but we find many children are freer and more ready for consecutive activities in the spring. From this we developed a 3 or 4 day Holiday Bible Club (DVBS) or "Shunkigakko". The previous years "Kakigakko" material from JSSU provided a good plan for teaching and activity.

In Sapporo this was popular with parents. It increased from 21 to 99 children in 6 years. We found it best to start immediately when the holidays began. The last day was a Saturday "Happy-okai" (Parents Open Day) and Sunday usually brought a small, new influx to SS. There were children who came only to the "shunkigakko" but they came regularly each year! It requires a lot of work and now the pastor has dropped it for another approach.

Variety in Teaching

The actual content of the teaching and the methodology is no doubt well known to those who read this. Perhaps I could underline briefly some points relevant to Japan and to training Japanese SS teachers. Teaching methods here are formal, with more emphasis on children listening to a 'lecture' type lesson and memorizing. With a 20 minute lesson, the SS teacher think, "Help! I must speak for 20 mins!", instead of, "I need to teach this one truth for 20 mins". We can help them to approach the lesson from various angles, using variety of ways to underline the central truth by repetition. The main narrative can be told and repeated by: pictures, questions, maps, play acting, interviews, pegmen sketches, etc. I find acting to be very effective whether by children or teachers. Didn't Jesus give a perfect example when He washed His disciples' feet?

Communication sometimes has a hiccup when a missionary uses too much adult language. Many Bible names can cause a mental block to children if we do not use the eyegate. No one could remember John the Baptist's name, but a small hint "Ba...", brought light to one wee boy's face, "Baikin no Yohane!" I had not written the name for them to see. Now I usually introduce characters as paper men with names.

Bible chronology means nothing to the children but a clothes line strung across the room with O.T. characters pegged on in order leads to a variety of teaching possibilities.

Japanese children are adept at memorizing so let's use this fully. Most lessons give verses out of context to illustrate the teaching but how much better to store a Bible passage in their minds. If everyone memorizes a Psalm, a parable, or the Sermon on the Mount over 2-3 months, the seed systematically sown will bear fruit.

Our SS children learn the Lord's prayer though I'm not sure how much it means to them, even with explanations. Japanese children seem able 'to pray' quite glibly and need to learn clearly to Whom they are praying—certainly not to an ancestor. Sometimes it helps to have brief time for silent prayer guiding them to think over the last week and tell God they are sorry, asking His forgiveness, even if others have already forgiven them. It is a challenge to keep prayers at the children's level. One teacher in our beginners' class often starts, "Bokutachi, watashitachi no daisuki Iesu sama, ohayo gozaimasu!"

The Heart of the Matter

Where is the hub of children's work? In the teachers' meeting.

We meet monthly for fellowship over lunch, with a message from the Word to keep our teaching in the context of our love for the Lord and obedience to His commands. This is followed by lesson preparation suggestions and questions on next month's syllabus. After sharing and discussing any problems or ideas, we plan the next month. The last 20 to 30 minutes is spent praying together for each class, for individual children, and for ourselves as teachers.

The teachers are the vital heart of the SS. Since children judge Jesus Christ by their teachers it calls for a close walk with the Lord. While the teacher thinks he is teaching the lesson he is also teaching himself to the class by his character, attitudes, and standards.

Since the teacher needs the prayer backing of the church it helps to underline their importance and calling by having an annual dedication service for the SS staff. It should be part of a Sunday morning worship. This sets the SS in the context of the whole church strategy and emphasizes the church members' prayer responsibility. All will rejoice together when a partnership of praying and teaching brings children to trust in Jesus Christ at a time when they have their whole lives before them. May we see this kind of cooperation in children's work resulting in church growth throughout Japan.

Dorothy Highwood, OMF

PRACTICAL POINTS FOR EVANGELISM

There are a few who prefer to do no special evangelism, believing that putting one's efforts into regular church meetings, i.e. worship service, evangelistic Bible studies, house meetings, day by day contacts etc. is more healthy for the church and should bring in and convert new people effectively. Others feel that occasional special evangelism provides a stimulus to make an extra effort in visitation and invitation. Since human nature tends to be lazy and to do less rather than more, it seems best to hold special efforts from time to time, say once every 2 or 3 months.

a. House-to-house visitation: As is well known, this is the main thrust of Jehovah's Witnesses and they are successful both in motivating their members to visit, and in results. They visit frequently and widely but, do so at the expense of making many people fairly hostile to all visitors claiming to be Christian. Yet a

church which fails to visit every home in "its area" at least once a year, must surely be failing in its responsibility.

In house-to-house visitation some people concentrate on a smallish area and visit that several times with a series of tracts, making time to talk at least once, before moving on to another area. One's first visit is usually the most fruitful. Simply putting notices in people's letter-boxes is rarely productive. When visiting an area for the first time, having a leaflet with a photo that introduces your family as well as the church is good.

Often church members find it harder to visit than missionaries do. They are part of the community and do not want to be seen by others as acting in unusual ways.

b. Home Meetings: Japanese pastors make great use of such meetings in the homes of their church members as a means of personal contact with the member and a means of outreach

to the family and friends of that Christian. Apart from such regular meetings, the homes of Christians can be used for a limited number of evangelistic meetings. This is often difficult as Japanese are reluctant to enter the home of someone they do not know. When there is no local hall or when the local hall does not welcome or allow a religious meeting the believer's home is a starting place. Publicity begins with visitation to the immediate neighborhood. Every effort should be made to have the local believer help in the visitation. It is good to have two meetings as the visitation effort and advertising expenses are the same for several meetings as for one. The plurality of meetings gives the chance for more people to come. At such evangelistic meetings a film can be useful. Ask those who come to complete a questionnaire indicating their degree of interest. People are more ready to write their feelings

than to vocalize them. You can read the replies later and follow up. Apart from a questionnaire, the closing minutes of a meeting allow the opportunity of talking to only a fraction of the people and such conversations may be shallow. A talk after a film is normal though beginning a series of evangelistic Bible studies will allow those present to indicate on the questionnaire their interest in a regular Bible study.

Advertising

Posters: These provide a cheap method of advertizing. Japanese society is tolerant of posters and generally we can put ours up freely with a minimum of difficulty. If a poster and leaflet are a matching set the effect is greater. Quite often shops are willing to display posters. However, such display depends on the goodwill of others, Obtaining this with thanks later is time-consuming. If a large number of posters is planned, it is easier to display them ourselves. In putting up posters make certain you follow local regulations for such displays, also make sure the poster are weather-protected, well-attached and clearly visible. In writing a poster, always put the sponsor's name (usually your church) and a telephone number for easy contact.

Location is important. The busier the area the more pre-occupied and unobservant people are likely to be. One good position for a poster is near a bus

stop. Again, check local laws on this.

10 days or 2 weeks seems about the right length of time to display posters. After the meeting, the posters should be collected to avoid their becoming a nuisance.

Loudspeaker Vans

The equipment needed to adapt one's car for use as a loudspeaker van is not too elaborate or expensive. For the actual announcing there are 3 parts: (a) an amplifier which can be plugged into a car's cigarette lighter socket; (b) one or preferably two speakers, one facing forward and the other aft on top of one's car; (c) a portable battery-run tape-recorder, the output of which can be plugged into the amplifier. Music helps to give a specifically Christian atmosphere and distinguish yours from other loudspeaker vans. To prepare a suitable tape does not need studio facilities. The spoken message can be recorded separately first. A woman's voice is generally clearer than a man's. Write out the announcement to be made — preferably not to last longer than 40 seconds. The announcement should begin with who is making the announcement (i.e. the church) then details of what, when and where the meeting is, finally a mention of price or no price, and an invitation to come. If too long, people will not catch the whole announcement as the

car moves by.

When announcing it is good to fix posters on either side of the car so that people can be reminded visually as well as aurally of the meeting being advertized.

Using a loudspeaker is a good way of reminding people of meetings advertised by handbills or posters. Occasionally people come to a meeting when the loudspeaker was the first they had heard about it.

A. Hugh Trevor

SEED IDEAS

Akira Izuta, pastor of the Nerima Baptist Church, often says that you must find the *heso* of your community, that primary characteristic or target group. Perhaps it will be students, or families with young children, or medical-related people. Then gear your program in the early days of ministry to reach this group.

Don Wright

Keep a guest book at your house. Get people to come to your home for various reasons, give them tea; ask them to sign the guest book; then use this list as basis for notifying of meetings. It may not be out of place to have a space for date of birth. One pastor sends a birthday card to those whose names are in his guest book.

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SEASONS FOR EVANGELISM

The Bible urges us to "preach the word in season and out of season" and not to be content that "there are yet 4 months to harvest" when "the fields are already white to harvest". Nevertheless some times seem better than others for evangelism in Japan.

1. Christmas: This is the time when people are more conscious of Christianity and most ready to attend a meeting. This is even more true of those with previous church contact through Sunday School, Christian kindergarten, a mission school, or were members in some church but have lapsed. It is unfortunate that Christmas is to some extent overshadowed by New Year and the preparations for it. However, the festive feeling generated by the coming New Year may have some good effect in making people more ready than usual to give an ear to the Christians' Christmas message. Because of New Year, Japan's Christmas feeling is directed to the period leading up to Christmas and finishing with Christmas Day. So Christmas evangelistic meetings can begin as early as the beginning of December (and in some ways people are freer then to come than later in the month) but generally should not be held after Christmas Day. For some reason Christmas Eve is a day when people will make an effort to get to a Christmas meeting rather than on Christmas Day itself, though Christmas Eve is when families (even non-Christians) celebrate in their homes with Christmas cake, etc. That makes some unwilling to attend a church sponsored Christmas meeting.

Everywhere, Christmas is special for children. Most churches will find an increase in Sunday School attendance and will mobilize all the children to perform some pageant or play to attract new children and parents.

A "Family Christmas" will generally attract a good number of children and adults. It may also be possible to get English class children involved in a program by performing an English carol or play. One motive that often brings families to Christmas meetings is the parents' desire to show their children a "real Christmas". English classes, high schoolers, etc. can all arrange their own special Christmas parties in addition to general church Christmas meetings. Due to people's busyness it is good to plan enough meetings to give people a choice.

The great opportunities to contact new people at Christmas make it worthwhile expending great effort and considerable expense in advertizing and visitation. This should be one time when one aims to visit every home in the area. If such visitation is done, it usually means that the first Christmas meeting cannot be too early in the month (if the visitation is designed to advertise that meeting as well as the ones nearer Christmas Day itself).

2. New Year: This is a traditional time for Japanese to think of religion and to start the New Year with a spiritual feeling of cleansing and purity through visiting a holy place (hatsumode). Unfortunately this feeling seems almost exclusively directed towards Shinto Shrines and Buddhist Temples. However it is worth having some church New Year meeting for a few will come. Some churches find this a good time for fellowship, and can enjoy traditional games after a New Year worship service.

3. Mid-February to the end of March: This is not a good time to plan evangelistic meetings as both students and parents, particularly those concerned with a change from one school to

another, will be busy with graduation and entrance procedures and ceremonies.

4. Easter provides another opportunity of involving the non-regular contact in the life of the church and the message of the Gospel. Whereas Christmas gives the opportunity of bringing in a person with minimal interest this is not so at Easter. Efforts are best limited to those with whom contact is already established. The Sunday before Easter can be used to concentrate on the crucifixion, and Easter Day on the Resurrection, and so a double opportunity can be made for invitation. Attendance is likely to be greater after the new school term has begun and everyone has started to settle into a routine.

5. Late April and May: Apart from Golden Week this is a good time for evangelism as the school routine is set and disillusionment may even have begun (especially with university students). Mid-term tests in mid-May for Middle and High School students may be particular times to avoid. In the North, cherry blossom festivals may give opportunities for Christian bookstalls or special meetings.

6. Summer: For the North this is a good time for outdoor evangelism, though for the South it can be either too wet (early summer) or too hot (late summer). Tent evangelism is a bit out of date for modern sophisticated Japanese, though "according to your faith, be it unto you". Barbecues, garden parties, or outdoor film showings are possibilities.

7. Autumn: This is a good time for special evangelism, though school tests come in early November. Fall cultural activities, undokai, etc., should be incorporated into your planning.

A. Hugh Trevor

LITERATURE EVANGELISM: DELAYED ACTION

Literature is a vital method of evangelism today in Japan, where the printed page probably carries more influence than anywhere else in the world. The Baptismal Motivation Survey, conducted by the Lutheran Communications group, indicates that over 60% of those who become Christians are influenced by literature in some way in their initial contact with the Gospel.

The title indicates one of the main strengths of literature evangelism. With an oral presentation of the Gospel, as at Billy Graham meetings, the majority of results are seen immediately, or at least soon afterwards, but the books that Billy Graham wrote 15 years ago are still having their effect today. You never know when the results will occur.

Of course, literature evangelism is a supplement, not a substitute, for personal contact, and be backed up by prayer and examples of Christian living. I will look briefly at the WHY, HOW, and the WHAT of the medium.

A. WHY use literature in evangelism?

1. Because people believe something when they see it in print, even if it is not true. The Jehovah's Witnesses use of the Watch Tower magazine gives a dramatic example of this.

2. Books can be used in any time and place, for people who can't or won't come to church on Sunday at half past ten.

3. A book can be selected to fit the individual's need, age, social background, etc.

4. The same message in printed form can be used repeatedly.

5. Books speak better Japanese than any missionary I know.

6. God spoke to the world through a Book, and the method bears repeating.

B. How to use literature in evangelism?

There is no end of methods, but the following are some of the most used.

1. *Tract Distribution:* This is the bottom line method, and there are many genuine testimonies of those who have been converted through a single tract. However, we must remember the percentage success rate is incredibly low. It is not unknown to give out 5,000 tracts with no visible response. Select carefully, so that contents have some link with people's experience, and make sure the reader knows what to do next after they have read it. Perhaps the main value of a tract is as an introduction to a church or somewhere that people can receive further help.

2. *Colportage, or door to door book selling:* This has often been used in the past, but it is getting more difficult today, perhaps because of the bad image created by Jehovah's Witnesses, and other groups. People generally prefer to be free to choose what they buy rather than having it sold to them. Take time to put people at ease before presenting literature.

3. *Selling in a public place* is often more acceptable, and permission can normally be obtained. One missionary asked a Buddhist priest whether he could have a table to sell Bibles and Christian books in the temple at a Buddhist festival, and was not only given a place by the main shrine but also given introductions to the other temples in the district!

4. *Home Libraries:* It is becoming more common to go into other people's homes in Japan, and somehow other people's magazines are always more interesting than one's own. Leave Ketsudan (Decision Magazine), or a book of pictures of Bible lands (like the "Photo-Guides") on the *kotatsu*. Encourage your believers to buy a second copy of books which are blessing to them, one to keep and one to lend.

5. *Church Libraries:* Have a shelf-full of books suitable for first timers. If they borrow a

book, they have to come again to bring it back, and asking what they thought of it can lead into a profitable conversation.

6. *Rewards:* Specially at the Sunday School level, attractive books for regular attendance both an incentive to the students, and a means of getting good literature into the home.

7. *Public Libraries:* While still relatively rare, these are on the increase in Japan, and they will generally order suitable books of lasting value if requested. (e.g. the Word of Life Press Bible Handbook).

8. *Book Parties:* These are really being used lately. In an informal atmosphere (like a Tupperware Party), introduce attractive Christian books (testimonies and other), or ask your local Christian bookstore to do so. If the books are well chosen, almost everybody buys something. This can be incorporated with a regular house meeting.

9. *Christian Bookstores:* Most Japanese enjoy browsing! Introduce seekers to your local Christian bookstore where they can choose books that appeal to them. The chances are they will go back again and receive help.

C. WHAT literature to use in evangelism?

The most important tool of course is the Bible, but like the Ethiopian Eunuch, most people need help. "How can I understand unless someone guides me." There is a useful English listing of Japanese books from Word of Life Press, and also the Kirisutokyo Tosho Mokuroku in Japanese which lists books from all Christian publishers.

We believe the day is coming when God is going to pour out His Spirit in Japan as never before. Let's be sowing the Word of God ready for that day.

Peter Horne

Definition: The BARNABAS PROGRAM is a two year post language school program of on the job training in church planting under the direction of an experienced missionary. It may also involve a relationship with a Japanese pastor. This program will be considered the norm for all new church planting missionaries.

TEAM'S BARNABAS PROGRAM

BARNABAS PROGRAM Committee:

The committee will be a subcommittee of the Field Council consisting of the Field Chairman and two other members.

Responsibilities:

1. Seek out persons willing to serve in the Barnabas capacity, and explain the program and requirements.
2. Match each new church planting missionary or couple with a Barnabas in consultation with the Field Council.
3. Review goals and practical plan for implementation written by the new missionary and his Barnabas.
4. Contact the Barnabas and new missionary for reports on program at regular intervals (3,6,12,18 months).
5. Meet with the new missionary prior to first furlough for evaluation of the program (in conjunction with the Field Council interview).
6. Plan and execute periodic seminars for new missionaries on church planting. Seminars to deal with practical application of church planting principles and methodology in Japan.
7. Present an explanation of the program to yearly at Karuizawa Language School.
8. Provide opportunities for the program to be explained to our Japanese co-workers.

BARNABAS PROGRAM: Possible Working Relationships:

1. Working in the same work with the Barnabas
2. Working independently, but under the supervision of the Barnabas.
3. Working with a Japanese pastor under the supervision of the Barnabas.

BARNABAS: Responsibilities:

1. Develop with the new missionary written general goals for the remaining two years of his first term and a practical plan for attaining them. (eg.: language requirement completion, experience in Bible studies, sermon preparation and delivery, personal evangelism, etc.) These goals to be submitted in writing to the Barnabas Committee.
2. To work with the new missionary in implementing plans for the attainment of his goals, especially by prayer, encouragement and advice.
3. The Barnabas should see his role not as a boss or policeman, but a friend who will seek to encourage, stimulate and advise.
4. In the case of a new missionary working with a Japanese pastor
 - a. explain mission policy and expectations for the relationship with the pastor, and
 - b. discuss with the pastor ways to integrate the new missionary into the work.

5. To evaluate progress:

- a. the Barnabas must meet personally with the new missionary at least once a month for the first three months, and bi-monthly after that.
- b. the Barnabas Committee will contact the Barnabas for a brief report at regular intervals.

NEW MISSIONARY: Responsibilities:

1. To maintain the priority of language study/acquisition.
2. To work with his Barnabas in designing written two year goals, and plans for attaining these goals.
3. To learn as much as possible from his Barnabas (through questions, discussion, advice, mutual experience) in the areas of church planting and evangelism.
4. To meet with the Field Council for an interview, and with the Barnabas Committee for an evaluation of the program prior to his first furlough.
5. To realize that several different levels of working relationships will have to be experienced during the program.
 - a. observer level — watch the Barnabas and/or Japanese pastor
 - b. practical experience level — accept advice from observing Barnabas and/or Japanese pastor
 - c. independent level

Doug Heck

Buddhism's Interference in Understanding the Gospel

Lewis R. Wimberley of the Evangelical Free Church shared eight points concerning the Buddhist value system and world view which will hinder a Japanese understanding of the Gospel. These come from an unpublished paper for a class at Trinity Evangelical Divinity School.

1. Ultimate Reality. According to Buddhism ultimate reality is only to be found in the *Busshin* or Buddha-mind, the source and ground of all being. Individual things have no genuine reality and human personalities as objective beings have no existence except as expressions of the all-inclusive *Busshin*. They have no concept of a personal, creator God who has made a universe and beings which are other than

2. Creation: The Phenomenal World and the Universe. The phenomenal world in the Buddhist sense is the appearance of what has no objective existence in itself. As man perceives this phenomenal universe, his separation from the *Busshin* causes him to be deceived as he observes particular objects instead of coherent unity which everything has in the *Busshin*.

3. Man. Since Buddhism teaches that individual things have no genuine reality and human personalities as objective beings have no existence except as expressions of the all-inclusive *Busshin*, Buddhists will not recognize man as being the highest of God's creations, created in God's own image and for fellowship with God.

4. Sin and Moral Distinctions. Neither the Buddhist nor the Japanese have a clear concept of sin. The idea that all things are one in the *Busshin* implies that all are of the same moral quality and there is no duality of right or wrong. Sinful acts are not motivated by a free will, but rather are the actions of one who in the ignorance of his unenlightened state is responding to his past *karma*. *Karma* means "action and the appropriate result of action," the law of cause and effect. A man "reaps what he has sown." Man builds his own character and determines his destiny through his everyday thoughts and actions. Life is but a wheel of rebirths, the state of any particular stage of which is determined by the degree of one's awareness of the *Busshin* in the previous stage.

5. Salvation. Salvation offered by Japanese Buddhism is an experience of enlightenment. This experience involves "wisdom" and "compassion"—"wisdom" in the sense of the realization that one's own selfhood is that of all other particular objects which themselves have no individuality "compassion" in the sense that one is now able to regard all things with warm dispassionate affection and approval because they are expressions of the *Busshin*. One is free of all desire. He is now able to look with equal equanimity upon sickness or health, poverty or wealth, good or evil, beauty or ugliness.

6. The Agent of Salvation. Generally speaking, there are many ways of attaining enlightenment. More specifically, they are all basically dependent upon man's own efforts. Man is his own agent of salvation.

7. The Method of Salvation. On the basics, most Buddhist sects agree with one another, but when it comes to the method of attaining enlightenment, each has its own methods and systems and emphasizes its own particular sutras. These methods range all the way from means by works in Zen to the works of faith in Amidism.

8. Heaven: The Consummation of Salvation. Nirvana is the *summum bonum* of Buddhism; the state of supreme enlightenment or annihilation of all we know as the particular or separative self in order to become Buddha. According to some Buddhists, one who has become enlightened is already in Nirvana. That is to say, he is delivered from attachment to the things of existence so that he can take an attitude of detached compassion towards them all.

Summarized by Don Wright

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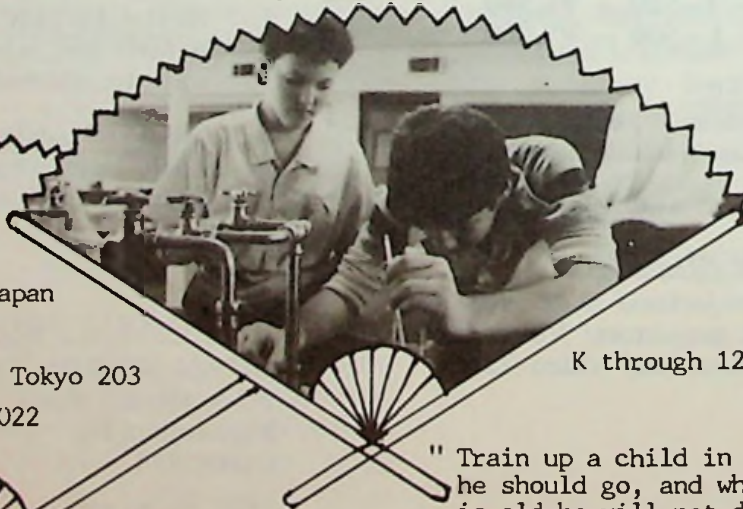


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is old he will not depart
from it." Proverbs 22: 6

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Different Strokes

Dr. Charles Lewis, contributing editor, heads the counseling program at Wheaton College. This is the second installment on a series of articles. The readers' comments are welcome.



CHARLES LEWIS

This is the second of four articles in which I present some dimensions on which people differ. These "different strokes," so to speak, can be called personality attributes, temperament styles, type idiosyncrasis, or just plain preferences. I share these ideas in hope that the reader will more likely accept his own attributes, as well as those of others, as positive gifts from God to be developed, cultivated and enjoyed.

Another goal is to give some specific suggestions on how we can use an understanding of human differences to serve and communicate more clearly with those with whom we work and minister. I am convinced that good things happen when we take our differences into account, even in the serious and sensitive domain of how we conduct God's business.

The particular "different strokes" I focused on in the preceding article were Extroversion (E) and Introversion (I). By way of review, E's tend to prefer thinking outside of themselves. Therefore, reaching out to others in teaching, preaching, witnessing, hospitality, interacting in social situations, and other aspects of Christian ministry that require personal involvement often come easily for the strong E. Strong I's, on the other hand, tend to prefer thinking inside of themselves. As a result, I's are excellent at meditation and contemplation. They are deep thinkers, God's naturally contemplative

saints. They make excellent listeners, and are natural counselors in one-to-one situations where the unhurried clarification of gnarled thinking can be unraveled patiently.

Each type needs the other for balance. Each can learn from the other and develop the less natural side of one's preference. But, the fact remains, that we each have some very fine preferences in our personality that need to be recognized, accepted and encouraged.

PREFERENCE TWO: SENSING OR INTUITION

A second important difference among people centers around their preferred style of perceiving. Perceiving is the process of becoming aware of things, people, events, and ideas. Perceiving determines what we see in a situation. Two individuals may be present at the same event and come away with vastly different interpretations of what happened.

One process of taking in data from the world is through the five senses. We become aware of what is going on around us and store up ideas of what we are dealing with via the media of sight, sound, touch, smell and taste. Another process of perceiving is through intuition. This is an indirect way of "seeing" a situation and cataloging what we see for subsequent use. Intuition is an unconscious process of tacking on meanings, ideas, and associations to the material that comes to us from the outside.

Intuition ranges all the way from vague "hunches" about what is going on to flashes of genius and creative insight.

The theory here is that each of us has a predisposition to feel most secure and sure about our perceptions when we use either our senses (S) or our intuition (N). By the way, we will use the letter "N" as a shorthand designation for intuition because an "I" was used previously to stand for introversion.

Some people definitely prefer to do their perceiving through their senses, and others are more at home with intuition. Some of us, like me, have learned through necessity to use one style at work and another at home. I am an S by nature, preferring that which is concrete and available to my senses. However, while counseling, I must deal with the nebulous world of emotions and ideas, and of course, what those perceptions mean to the counselee. I can get into an intuitive mode, and I can love it. But when I go home, I gravitate to the workshop and garage where there are definable tasks and projects. My S cries out for satisfaction. Therefore, I am a case in point that it is possible to be able to behave differently as the situation requires. However, these adjustments take some learning and more work than if we were exercising our natural preferences. Nevertheless, when circumstances permit, we gravitate toward our preferred way of

perceiving—either through our senses or our intuition. Now, let's take a look at some of the more practical components of the sensing type and the intuitive type.

SENSING TYPES

Readers who prefer sensing will tend to trust experience, especially their own, as reliable sources of data. Whatever comes from others indirectly via the spoken or written word may be less trustworthy because they are just symbols, and symbols have to be translated into reality before they can mean anything. Doing, trying, getting their hands on the material rather than discussing it definitely appeal to the S.

By extension, the S tends to be practical, preferring the world of concrete facts and specific tasks. They are highly responsible in carrying out those jobs that are well defined. They like to use their senses to ferret out and attend to details others overlook. There is satisfaction for them in doing a job well and seeing it through to completion. They may not be flashy, but they can be counted on to deliver the goods on time. S's may not like the planning part of a project; it takes too much time and energy to plow through the murky swamp of possibilities.

Our choice of words and intonation may signal our preferred style of perceiving. Words such as realistic, down-to-earth, no-nonsense, and practical are music to the ears of the strong S. The sensing person depends on perspiration. It will serve him well in his passion to be useful.

To the intuitive, the S may appear to be plodding and exasperatingly slow. From a more positive perspective, they are painstaking and patient. They like established ways of doing things and don't mind the routine associated with accomplishing a task to which they are committed, even if it isn't exciting. Responsibility takes prece-

dence over preferences. The S's are God's great "getter-doners."

INTUITION

Intuitives tend to see their world through special eyes that see beyond that which is available to the senses. Meanings just occur to them about the data at hand. For example, readers who prefer intuition are inclined to read between and beyond the lines of this article and see possibilities for its meaning and application.

With their ability to see with their mind's eye, in addition to the five senses, the N can be quite at home with the world of concepts, theory, and abstractions. They thrive on ideas, imagination, and ingenuity.

The N loves to dream. Mention a new and challenging problem and the N is off and running, generating possibilities and solutions faster than he can put words to them. His ideas may not flow logically or sequentially, but they do come fast. He knows most of his ideas are pipe-dreams, but it is not his task to differentiate. He may settle on one of his flashes of inspiration, and then he has a vision to which he can commit himself—at least to the point where others, namely S's, can pick up the responsibility of implementation. Then the N is on to new challenges.

Intellectual ventures stimulate an N. Learning for its own sake is fine. Discussion is energizing, whether or not there is a conclusion. Language, written or spoken, is the medium for expanding one's ability to intuit at ever increasing levels and pace. Teachers love N's because learning comes so naturally. Languages, reading, and writing are the N's forte. He is a natural intellectual.

Just as the S has cue words that light up his eyes, so does the N. Words such as possible, future, fascinating, fantasy, ingenious, imaginative, and speculative have a special appeal.

Hunches and inspiration are valued words to describe the ways one should perceive the world. The N is God's natural "thinker-upper."

IMPLICATIONS

On the dimension of sensing-intuition, some extensions seem to follow for groups such as mission organizations, field councils, church congregations, families and friendships. Some implications and suggestions are presented below. You may be able to think of additional ones, and in so doing help fulfill the Scriptural admonition to build up the Body of Christ.

Let's consider for a moment mission organizations, field councils, church boards and other groups that must study issues, make decisions, and act responsibly. Groups with high similarity may get along smoothly and reach quick decisions, but they may make more errors because of inadequate representation of several viewpoints. Both S's and N.s have much to offer and need to be consulted.

In meetings, especially where policy or possible new ventures are under consideration, N's may have a facility for coming up with a plethora of suggestions. They are off in a multitude of directions that give vitality and vision to the creative organization. They are great at brainstorming. This should be encouraged, especially at the early stages of planning where expansion of ideas is constructive. S's will be highly frustrated during these times for a couple of reasons. First, when they aren't able to come up with equally ingenious suggestions, discouragement and resentment set in. Second, they may see these ideas as "spacy, pie in the sky" unrealistic and impractical. Of course, the contributions of sensing members are necessary, too. But, their best work comes a bit later when feasibility studies and concrete plans need to be hammered out. Intuitive leaders can

help the S's who are present at committee meetings by making some practical point of closure and application at the end of a meeting. Sensing people can help intuitives by tolerating, even humoring their brainstorming and dreaming. They can resist the temptation to pull the intuitive back to earth too quickly.

Once a ministry is begun, the strong S is in his glory. He has the uncanny ability to make the project work. His attention to detail and the "nitty-gritty, behind-the-scenes" necessities carries the day. He is responsible. The strong N at this point may be on to new challenges. But, if he stays, he can keep the vision alive with creative suggestions for forward movement.

Effects of the S-N preference show up in our spiritual life, too. S's prefer sermons that presented one point at a time and in definable order. A practical focus is appreciated. They come to church seeking answers to life's concerns. Liturgically speaking, a rather set and predictable format is reassuring and soothing. Reminders of the solid foundations of one's faith are anchors for the stresses of this present world. Songs such as "Tell Me the Old Old Story" have an appeal. Public prayer for the S may tend toward the clear concise listing of what the group needs to be concerned about. Devotions are best if done at a set time and place in an established manner.

On the other hand, intuitives are fascinated by the paradoxes and mysteries of faith. They thrive on sermons that raise questions rather than answer them. The Gospel presented via story and parable challenges the intuitive to discover level upon level of significance. Their ability to relate to the symbolic allows them to meet God in mystical ways. The world of symbols holds intrigue and spiritual significance. An N can see a cross, a candle, a stylized fish and be flooded with the vast implica-

tions associated with redemption, enlightenment, and persecution. He can discuss issues such as sin, atonement, resurrection, and other abstract concepts with gusto.

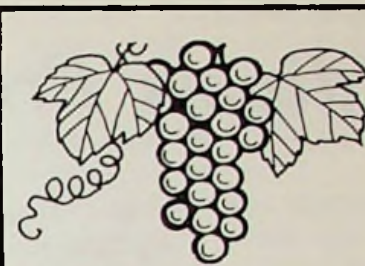
If an intuitive leads in public prayer, he may jump to the inner meaning of things perhaps not quite getting all the facts straight. Personal devotions may be irregular with regard to time and style. Some days of serious Bible study may be followed by several days of reflection.

At home or with friends the S-N differences also apply. We will feel at our worst when required to work out of our weaknesses and best when we can capitalize on our strengths. The strong intuitive may feel edgy and pressured when he has to pay bills, deal with the broken muffler, and feed the turtle. The strong S may feel threatened if required to plan a vacation or express an opinion on the family retirement plan. Each needs the other for balance.

Valuing different strokes and sometimes trying a few new ones ourselves seems to make a lot of sense. God gives us many kinds of special abilities. The eye can never say to the hand, "I don't need you..." All of us together are the one body of Christ, and each of us is a separate and necessary part of it. (I Cor.12: 4,21,27, LB).



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Idioms From English to Japanese

Mr. Ayabe's excellent articles, which have appeared very regularly over the past ten years, will be compiled in a book which is scheduled for publication in time for the Karuizawa 1986 JEMA Conference. Mr. Ayabe will be participating in the workshop sessions. Plan now to attend. The dates are July 27 through 30.

HENRY AYABE

When speaking of God's greatness and the graciousness of all His works, the whole of His works are beyond the thoughts and words of man. The Japanese idiom for "beyond the words of man" is *kotoba ni zessuru* and "beyond imagination" is *sozo o zessuru*. So, also, the prophecies concerning Christ, the virgin birth, the cross and the resurrection are things that have never been repeated in history. "Have never been repeated in history" is expressed by the idiom, *kokon ni zessuru* (from ancient times to the present it has never been surpassed).

God has given His Word to mankind and it must be received literally even as His Son said that every "jot and tittle" will be fulfilled. The Word of God is to be received literally. *Kami no kotoba wa moji dōri ni ukeru no desu*. *Moji dōri* means "according to each letter," so that *mikotaba o moji dōri ni kaishaku suru* means "to interpret the Word literally." Another expression of *moji dōri* is *moji ni kodei suru*, "to adhere to the letter of the word."

The God who gave His Word is the Almighty God. *Mikotaba o ataeta kami wa bannō no kami desu*. According to the "kanji," *bannō* means "ten thousand powers," with "ten thousand" meaning unlimited. In opposition to *bannō no kami*, the modern world believes that science is all powerful. *Kagaku bannō no jidai desu*, "This is the

day in which science is all powerful." But there may be others who say, "Money is all powerful in this world." *Ōgon (gold) bannō no yo no naka desu*.

God made man in His own image but He gave to everyone individual characteristics so that there are infinite kinds of personalities with no two the same. "Infinite kinds or variations" is *sensa banbetsu*. The "kanji" means "a thousand degrees of differences and ten thousand separate ones." Thus, "The hearts of people are infinitely different and each different in degrees." *Hito no kokoro wa sensabanbetsu desu*.

Although people are individually unique, yet they are in principle alike. Without Christ, they are all self-centered. The following idioms express the natural person as living for one's own self. *Shiri chūshin shugi desu*. The "kanji" spells out, "self-profiting interest or advantage-centered principle — way of life." This self-centeredness is, also, *rikō shugi* (selfishness principle) and *jiko hon'i* (egoism) with self-preservation not far behind, *jiko hozon*.

Selfishness has another aspect with *shiyoku*, (selfish greed). It has a number of expressions:

"Pursue one's selfish greed," *Shiyoku ni hashiru*.

"Be enslaved by one's selfish greed," *Shiyoku ni torowareru*.

"Be blinded by one's selfish greed," *Shiyoku ni me ga kuramu*.

"A person driven by his selfish greed," *Shiyoku itten bari no hito*.

And one good aspect is "Put away selfish greed," *Shiyoku o hanareru*.

Still another aspect of selfishness is *jibun katte*, (self willed). "All mankind is self-willed or willful." *Hito to yū mono wa jibun katte no mono desu*. *Jibun katte* is expressed in another term as *migatte*. Willful behavior is *migatte no furumai*.

Putting all this together about self and selfishness is the term *shiri shiyoku*, (self-interest and selfish greed). Everybody lives according to his self-interest and selfish greed. *Dare shi mo shiri shiyoku ni yotte ikite iru*.

The body and soul in Japanese is *mi mo tamashi mo* and *mi mo kokoro mo*. In Chinese reading of *on*, it would be read as *shin shin tomo ni*. Sometimes the *mi* represents the whole of the person. "To reap the fruit of one's own action" is *mi kara deta*



sabi, (the rust that comes out of one's self). A Buddhist term bearing the same meaning is *jigō jitoku*, (what one does in this life, he will reap the consequence).

The natural man seeks his own self-interest before others. *Dare mo waga mi wa kawai*, (everyone loves himself dearly). But, being blind to one's self interest and selfish desires, he brings destruction to himself. *Shiri shiyoku ni yotte me ga kurande shimatte, jibun no mi o horobosu*.

However, man can put himself in the "shoes" of others and view things from their eyes. "Put yourself in your parents' place and see for yourself." *Oya no mi ni natte mi na sai*. Then, too, one can feel or be touched in one's self by the actions or words of others. *Anata no shinsetsu ga mi ni shimiru*. "Your polite considerations touched my heart deeply." *Yasashii kotoba ga mi ni shimiru*. "The kind words penetrated my heart." In both sentences, *mi ni shimiru* in "kanji" means to permeate the body which is representing the heart. "He is completely taken up with his work." *Kare wa mi ni shimite shigoto o shiteiru*.

Speaking of work, a person can give himself to any cause. "He gives himself completely to his work." *Shigoto ni mi o ireru*. The same thought is expressed as *shigoto ni mi o uchikomou* or *mi to tamashi o uchikomou*. *Uchikomou* means to strike and lay into.

And finally, a well-known proverb dealing with *mi* is "Nothing gained; nothing ventured." *Mi o sutete koso ukabu se mo are*, (risk all by throwing away yourself; the chance of floating over the cataracts of difficulties is there).

The heart is important to man. In many ways, English expressions dealing with the heart correspond easily with Japanese idioms. "Serve the Lord with all your heart." *Kokoro o komete shu ni tsukaemasho*. "Set your heart to serve the Lord alone in all things." *Nani goto mo shu*

nomi ni tsukaeru koto o kokoro gake na sai.

One can have change of heart so easily. "Man has a fickle heart so he is not dependable." *Hito wa kokoro gawari no oīi mono no de tayori gatai*. "Man can be heartless." *Hito wa kokoronai koto o suru*. "Heartless" corresponds exactly in Japanese, *kokoro nai* (no heart). Sometimes it can mean "inhuman" as well as "insensitive as a human being." One should be cautioned that *kokoro nai* and *kokoro ni nai* are not the same. The latter means unintentional and not malicious.

"No one can live in this world according to one's heart's desires." *Nanigoto mo kokoro no mama ni naranai no ga kono yo no naka desu*. (You can not always have everything according to the desires of your heart. Such is the way of this world). "According to the desires of the heart" is *kokoro no mama*. "To live according to one's heart's desires may be against God's will." *Kokoro no mama ni ikiyō to suru koto wa kami no mikokoro ni hansuru koto ni naru deshō*.

In conversations with others, speaking heart to heart is paramount. "Speak without reservation," *kokoro oki naku hanasu*. "I am sorry. I said things that were not intentional (not in my heart)," *Gomen nasai. Watakushi wa tsui kokoro ni nai koto o itte shimai mashita*. Literally, "It gives me pain in my heart or it grieves my heart" is *kokoro gurushii*. "Just seeing it, grieves my heart," *Miru dake demo kokoro gurushii*. "To see them misunderstand my true intentions grieves my heart," *Watakushi no shin'i o gokai sareru koto wa kokoro gurushii*. "To commit such an act will cause me grief in my heart," *Sore o suru koto wa kokoro gurushii*.

"To one's heart's content," *kokoro yuku bakari* is, also, used in "Reading to one's heart's content," *kokoro yuku bakari ni dokusho suru*. This idiom can be

used in other activities, such as "taste," either actual or in metaphor. *Kokoro yuku bakari ni ajiawu*. Or, "to gaze" to one's heart content, *kokoro yuku bakari ni nagameru*.

The eyes are very expressive in any language. When one bangs his head, he sees "stars," *me kara hi ga deru*. When something spectacular or unusual enters one's sight, "your eyes pop," *me ga tobideru yō ni* or *me ga tobi deru hodo ni*. When one gets so busy and get dizzy, the eyes seem to spin, *me ga mawaru hodo ni isogashii*; or *isogashikute me ga mawaru*. If looks could kill, he would have murdered him with that look, *me de hito o korosu*. What is good for "sore eyes," *me no hōyo* or *me o tanoshimasu*, (generally: a feast for the eyes). And finally, without uttering a word, the eyes can speak eloquently, *me wa kuchi hodo ni yu*.

There are two Biblical idioms concerning eyes which correspond with the Japanese. The Lord of Host says, "for he who toucheth you (the Jews in captivity), toucheth the apple of His eye." (Zech. 2:8). To touch the eye is to touch the most sensitive body part. Thus, anything that becomes an offense to the eye (a junk yard is an eyesore), is *me zawari*, (touching the eye). "What he is doing is offensive," *Ano hito ga shiteiru koto wa mezawari desu*. The opposite of *me zawari* is *me ni haitemo itaku nai*. The other Biblical idiom has to do with Eve. When Eve saw the fruit to be good to eat, it was "the lust of eyes," (I John 2:16), which corresponds to *yoku ni me ga kuramu*. *Kuramu* means, to be darkened and, thus, unable to see rightly. *Yoku ni me ga kurande jimetsu shita*, "his greed blinded him so that he caused his own destruction. And, thus, anyone who becomes enslaved by greed or desires is said to be blind to that particular thing *me ga nai*.

The following are strictly Japanese idioms. He showed

anger in his eyes, *me o sankaku ni shite ita*, or *me no kado o tatete ita*. A very shrewd or highly intelligent person is said to be *me kara hana ni nukeru yō na hito*. To express the idea of a very short distance, *me to hana no aida* (distance between the eye and the nose). To teach a person a lesson with vengeance, *me ni mono o misete yaru*.

The missionary is always sensitive to others in communicating the Gospel. If anyone is offended, it should not be because of the missionary but because of

the Gospel. Christ is the "rock of offense, for they stumble because they are disobedient to the Word," (I Pet. 2:8). Even so, in communicating the Gospel, be quick to grasp the situation so as not to "hurt their feelings," *kanjō o gai suru*. Japanese feelings are easily bruised.

The following are good idioms to heal broken communication.

"I am sorry (or regret) I hurt your feelings but this is God's Word." *Oki ni sawatte zannen desu ga sore ga kami no kotoba desu*.

"Forgive me if I have hurt your feelings." *Oki ni sawattara, gomen nasai*.

"I did not do it with an evil heart (or intentions)." *Warui ki ga atte shita no de wa nai*.

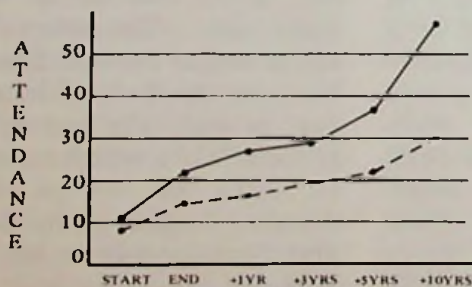
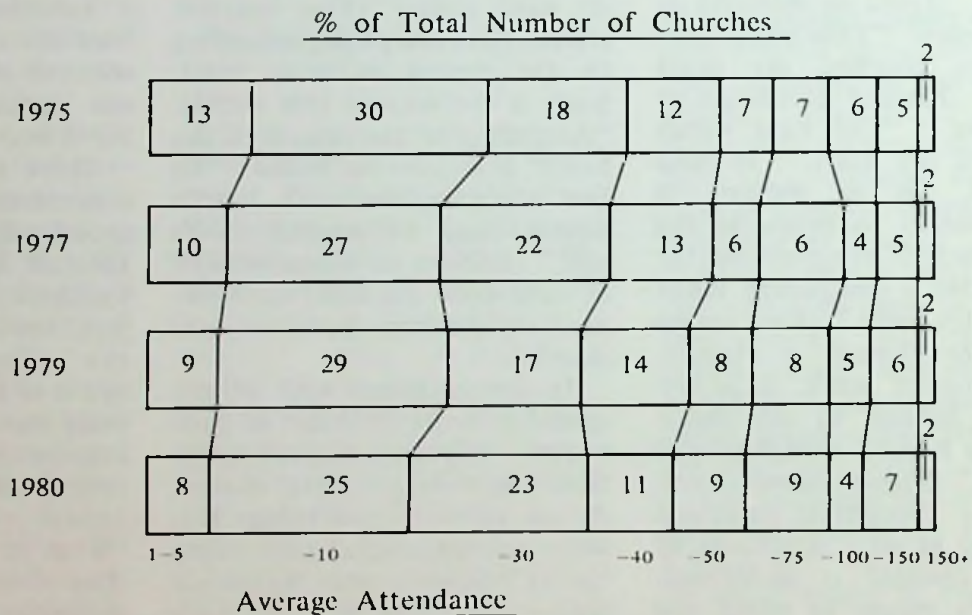
"Please do not get hurt in your feeling" or "Do not go away angry." *Oki o waruku shinaide kudasai*.

"Please think nothing of it." *Ki ni shinaide kudasai*.

Try these expressions in your on-going witness to your Japanese friends.

Graphs A and B for Satake articles

page 31



← Churches that became autonomous within 3 years

← Churches requiring more than 3 years to become independent

(churches in KDK assistance program)

SUPPORT PERIOD →	START	END	+1 YR	+3 YRS	+5 YRS	+10 YRS
Churches that became self-supporting within 3 years	11.0	22.0	27.0	29.0	36.7	57.5
Churches requiring more than 3 years	8.2	14.4	16.2	19.2	22.0	30.0

Leading the Church of 20-30 Members

Here is an article, translated from the Japanese, to keep Japan Harvest readers up-to-date on what's happening on the Japanese scene in church planting. The frank discussion of the joys and sorrows of seeing a church grow from twenty to thirty in membership is a challenge to be taken seriously. JEMA is considering publishing Rev. Satake's book in English. Your response to this proposal will be a determining factor.

TOKIO SATAKE

(Translated by Roger Hederstedt)

Many Japan Harvest readers are already aware of the publication (in Japanese) of Rev. Tokio Satake's book *Kono Iwa no Ue ni*, whose first printing (October 1985) of 2,000 copies sold out within 90 days. Drawing on extensive experience in the pastorate and as overseer of the operations of the church planting support organization, White Fields, Inc., Rev. Satake outlines the issues involved in planting a church and leading it at each stage of growth. The article that follows is an abbreviated translation of the beginning of chapter two, "Leading the Church of 20-30 Members."

Leading the Church of 20-30 Members

At the 2nd Japan Congress on Evangelism held in Kyoto in 1982, the results of an extensive church growth survey showed that 33% of the churches in Japan had an average worship attendance of 10 or less, and that 23% of the churches averaged between 10 and 30. (Graph A) In other words, in 1980 over half (56%) of the churches averaged less than 30 at Sunday worship.

The following changes occurred during the 5-year period from 1975-1980:

In 1975, 43% of the churches had an average attendance of 10 or less.

By 1980, only 33% of the churches averaged 10 or less.

What happened? These small churches grew and thus moved out of the 1-10 category and into the 10-30 category, which accounts for the increase from 18% to 23% in that grouping during 1975-80. On the other hand, a glance at the higher attendance categories (30+)

reveals only negligible increases, if any. What it all means is that many churches have made their way into the 10-30 level of attendance, yet few can get past the "30-barrier," which thus becomes a crucial step for the church seeking to grow.

Another set of data comes from a survey prepared for a 1984 church planting seminar sponsored by the *Kokunai Kaitaku Dendo Kai* (KDK, or White Fields, Inc.). The questionnaire probed the ministries of approximately 100 pastors who had received financial assistance for three years through KDK. In compiling this data, I used average worship attendance as a basis for comparison and constructed Graph B to contrast these two groups:

- pastors who were able to establish self-supporting (*jiritsu*) churches within 3 years
- pastors who required more than three years

The churches that become self-sufficient had an average attendance of 22 at the end of the 3-year period; in contrast, churches that required more time averaged less than 15 at that juncture.

Worship attendance, of course, is only a relative indicator, since it includes many kinds of people, not all of them active Christians. Hence it isn't always possible to measure true strength numerically. Nonetheless, the data seems to tell us that an attendance of 20-30 is a major turning point on the road to a church's becoming able to stand on its own feet.

With this in mind, we turn to consider the issues confronting a church struggling to break the 30-barrier as soon as possible and become a strong, growing church.

When Growth Levels Off: Some Causes

Graph B above shows fairly rapid growth for both sets of churches during the 3-year assistance period (Note: Some churches had already been planted before receiving assistance.) But with interest we note that, even for the churches that became self-supporting within three years, the rate of growth significantly declined for 3-5 years after KDK assistance was terminated. As I analyzed the reasons for this tendency, I made an intriguing discovery: churches that failed to attain an average attendance of 20 during the initial three years of support tended never to grow much beyond a dozen or so people.

From this we begin to understand that an attendance of 20 is a basic, critical measure of practical and spiritual health for a functioning church in Japan. It appears that when a church reaches 20 people, its consciousness and strength as a flock—a collective unit—manifests itself very clearly, and this "awakening" is a great impetus for evangelism. Thus until a church reaches 20 people, its pastor and lay people should give their undivided attention to the task of leading individuals to faith in Christ.

In a few of the KDK-related churches that failed to grow, the problem could be traced to the pastor's temperament or personality, yet in many more cases, the problem stemmed from the church planter's involvement in "outside ministry" not directly related to his original church planting ministry. Few church planters have the gifts and talents required to shepherd a flock of 20 people while tying up a significant amount of time in other,

less-related activities.

Next we consider why churches tended to level off for 3-5 years after KDK assistance stopped. Although speculative on my part, I believe that most newly-planted churches in Japan fit the pattern of KDK-related churches, i.e., relatively steady growth during the first three years is usually followed by a period of stunted growth. Six causes are discussed below.

1. Pastoral self-doubt

In the initial stages of church planting, every church planter dives into the fray with an almost reckless abandon. But after two or three years he slows down to take stock of his situation more closely. He sometimes wonders if everything in the new church is as it should be; he questions the validity of the course of ministry he has pursued thus far; he reflects on failures, and sometimes he even becomes despondent. While he really does have some idea of how a church should be organized and led, he has no assurance that his way is *the* correct course. He carefully considers the advice of more experienced people, yet it seems

that the more he listens, the more confused he gets. This is the familiar path that nearly every church planter has trod.

During this period of confusion, the church planter makes little headway in his ministry. He anxiously pours his heart out in prayer, but things are slow to change for the better. While this state of affairs definitely poses a problem for the new church, it is all a part of growing up—like a child getting the measles—and by no means should one regard it as a major tragedy. It just takes time to get over. In one sense, I think the more one anguishes during this period, the better! It is precisely during this time of searching that the pastor will gain important new insight as he reexamines, both at the level of principle and practice, issues such as “What does it mean to preach the Word of God?” or “What is the pastoral ministry all about?”

At this point, however, the people in the church may be tempted to think their pastor has gone over the brink, but they should nevertheless look forward to growth in the years ahead,

persevere in prayer, and continue to support their pastor. Not that they should spoil him! If I as a pastor make a mistake, I want it pointed out to me right away, but I also want lay people to realize that pastors often undergo this period of disorientation, and therefore I beg all believers to envelop their pastors with encouraging and understanding hearts.

2. Absence of a core group of mature Christians

Any parent knows that child-raising is a long process. Yet in the church we are under the illusion that if a talented and well-respected adult becomes a Christian and joins the church, he will in no time at all “naturally” become a mature believer, just as he has grown up to “learn the ropes” in everyday society. Sadly enough, things just don’t work that way in the Christian life. While some believers do grow at a faster pace than others, some lessons can never be learned apart from long experience as a Christian.

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spiritual growth of each believer. Still, we can scarcely expect new converts to grow so much in this brief period that they come to comprehend the entire scope of the church's ministry (which is becoming more complex almost daily). Nor should we expect them to be capable of leading others so soon. The local church often doesn't proceed as planned precisely because members are unable to grasp the direction in which the pastor feels led, or they don't yet have the cohesiveness required to carry out a particular program or ministry.

3. Criticism of the pastor by other churches and incoming transfer members

The Lord looks graciously upon the birth of any new church, and it seems that He sends most new fellowships a number of Christians from existing churches; these believers undoubtedly add strength to the newly-planted church. Normally, during the first two or three years, everyone is caught up with the idea that "*We're doing a pioneer work!*" and this pioneering spirit ensures a reasonable degree of unity; no great problems arise.

Yet after about three years there emerges a new surge of feeling among members, a realization that "*we have to organize and build up this fellowship.*" At this point, transfers and attenders with experience in other churches tend to push the programs and educational ministries that comprised the foundation for their own spiritual growth in their home churches. The predictable result: dissension arising from a lack of consensus as to what course to pursue.

If these disagreements grow serious, the pastor is tempted to think these people have kept silent about their frustrations all along, but that now their true colors (e.g., an uncooperative spirit) are beginning to show. On the other side of the fence, lay people compare this new church with their previous church experiences and begin embracing ideas like "this isn't a true church" or "this pastor doesn't know what he's doing," etc. Once it has come to that, the church will surely wane as it is drained of all spiritual power.

4. Problems increase as the number of people increases

Problem three above could also be included under this heading. Even if we are Christians, the fact that we are tainted by sin remains unchanged. As the number of people in the group increases, and as they attempt to act in accord with one another, differences in opinion and in ways of thinking will develop and spawn inter-personal struggles that strike at the emotional level.

One such sticky problem involves the issue of what to do with children during the worship service. Some parents expect their children to participate in worship, and they make them attend the worship service from infancy. Because they feel their own faith would be impaired if they absented the weekly worship service to take care of infants at home, they choose to take the child to church with them—however noisy he may be.

Others in attendance, however, may be greatly disturbed by the presence of small children, whose crying and running around may not faze the parent at all, but destroys the concentration of others who are straining to hear the sermon or otherwise participate in worship. To leave this situation on the back burner very long without discussing it will almost certainly lead to a sudden burst of emotional tension that will undermine unity in the church.

Absenteeism is another problem. Our Christian lives follow a weekly schedule, with the Sunday worship service as the focal point. It is inconceivable to divorce our walk of faith from corporate worship, and failure to center our lives around it will make our weekly rhythm run amuck, whereupon we risk losing the blessings of God while making ourselves vulnerable to Satan's wiles.

The pastor must always make a strong plea for Sunday worship attendance, that none may fall away. But this appeal is sometimes misunderstood, so the leader should always bear in mind the following things:

- The leader should be careful about *how* he expresses his concern.
- Attending church is not always

easy in Japan for "the man in the pew," since school activities and job schedules often conflict with church activities, even on Sunday.

- A person's faith is often swayed by his emotional state, and like a single, glowing piece of charcoal left to itself, faith will lose its heat and die out if not continually nurtured.
- Lay people often find it difficult to understand the pastor's intention when he makes appeals for regular attendance.

There are just two of the many problems that can become intertwined and can stir up discontent and emotionally-charged struggles in the church.

5. Problems accompanying a building project

As a home base for ministry, the church building is an indispensable element in promulgating the faith. Evangelistic efforts are greatly aided when an attractive, functional structure is available; therefore it is important to build as soon as the situation permits.

Yet the construction of a building often brings a halt to church growth. One KDK-related church had been in existence for three years prior to receiving KDK assistance. Since it was already fairly well established, it was possible to erect a building during the second year of support. The pastor of the church was extremely talented, and up to the time of building, each of his monthly reports indicated steady growth. However, from the time the building project began, the situation started to deteriorate, so that by the time the building was complete, the church had split and lost half its original members. The construction costs, by the way, had been met largely through a bank loan.

As I look through this pastor's reports, I can only surmise the reason the project ended in disaster, but I suspect that the pastor overestimated the spiritual, organizational, and financial resources available in his church. Thinking everyone would follow along, he planned for a structure that was in reality beyond the church's means, saying

that such a building would be absolutely necessary in the near future. Then, without the full consent of all the members, construction was begun and soon completed. But some members, still young in their faith, were unable to face the burdensome prospect of paying off the loan and chose to leave instead.

Perhaps the above example is a bit extreme. Nevertheless, whenever a building project is undertaken, it is vital that the pastor give himself to much prayer. Only after receiving clear instruction from the Lord should he proceed, with utmost prudence, to explain the purpose, scale and cost of the building. He must also outline the anticipated sources of necessary funds. Unless everyone is behind the project when the ground is broken, the new building will turn out to be a liability, not an asset.

6. Detrimental effects of new social developments and trends

In the past decade, every individual in Japan has felt the impact of the following events, social issues and trends.

- Pyramidding scandals in the business world
- Rapid aging of Japanese society
- Implementation of the standardized entrance examination for students entering public universities
- Kinzoku Batto Satsujin Jiken*, the brutal homicide of a couple by their son, who was under great pressure to succeed in passing college entrance exams
- Escalation of violence in the schools
- Growth of the anti-nuclear movement
- Proliferation of "legalized loan-sharking" businesses (*sarakin*)
- Test tube babies
- Arrival of the computer age

Although it is impossible to calculate the actual impact of each of these things on the growth of the Japanese church, each trend and event shapes history in some way or another and leaves its mark on the church as well.

At times the church lurches under the impact of social developments such as, for example, the 1970 student uprisings protesting

the Japan-U.S. Security Pact. This campus strife deeply affected churches throughout Japan. At the time, I was pastoring the Kokubunji Baptist Church, a church I had planted five years prior to the outbreak of unrest. The core group of our church was composed of university students who came under the influence of the rhetoric of the day, and who subsequently became critical of the way the church was being run, its organization, my ministry, etc. They pressed for the dissolution of organized structures and for my resignation as pastor.

Some of the students' demands were valid and I strove to bring about improvement in those areas. But I could not heed their call for the dissolution of the organized church, the Body of Christ, whose existence is rooted in Scripture and 2,000 years of historical development. Time after time I opened the Word of God with these students as we discussed these issues, our talks often extending late into the night. Yet in the end we couldn't reach agreement, and about one-third of our fellowship left the church (we had been averaging about 35).

After this exodus, our church was spiritually crippled, and the spiritual lives of many individuals fell apart, with some sinking into immoral behavior. As I lost confidence in my ability to fulfill the pastoral calling, every day became a painful trial in living. Of course we have recovered from the trials of that period, but this serves as one example of how development in society at large may operate to arrest growth and cast the church into crisis.

Note: After this discussion of problems facing the newly planted church, Rev. Satake spends the rest of the second chapter discussing how to overcome this period of stagnancy (the "30-barrier") and get back on the tract to sound growth.

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BRIGHT SPOT IN A DARK WORLD

Elaine Nordstrom

The darker the night, the brighter the light. Japan's world is inky black if you look past the neon lights, the well-dressed crowds riding the commuter trains, the award-winning architectural marvels that dot the huge cities, and pinpoint the aching hearts and struggling lives trying to get a toehold on the meaning of it all. It's dark in the vast vacuum created between urgent human needs and empty answers which every imaginable cult and uncult rush in to further confuse the hapless multitudes.

What they don't know, and what the Ono Christ Church is telling many in dynamic waves of corporate and individual witness is that Christ is the answer; He is Light. Even the tiniest church in Japan, where less than 2% of millions call themselves Christians, is a lighthouse. However, compared to many smaller lights, the Ono Christ Church stands out like a beacon. Having just completed a six-month period of service at the church, I'll suggest several contributing factors to this church's energetic ministry.

The first key is the pastor, Keisuke Nakazawa, a man in his late 30's who has had a solid education in institutions ranging from Keio University and Covenant Seminary in Japan to Bethel Theological Seminary in St. Paul. He is a man of prayer with solid Bible training. He uses his gift of teaching to the hilt. His administration skills are outstanding and are called forth regularly as he works with the eighteen-member steering committee, the main decision-making body. Matters needing special attention are referred to the church officers' committee, composed of the pastor, four men and one woman. Pastor Nakazawa is a man of intrepid faith and clear-eyed vision which spills over into the hearts and minds of the church leaders.

The second key is the creative, aggressive, forward-looking lay leadership which is being channeled into a united effort to spotlight the good news of Christ's redemption. Here's a church that isn't tied up in a holding pattern that's satisfied with "sitting on the lead." Long ago the church broke the seemingly insurmountable barrier in Japanese churches of about thirty members and has a current membership of 104.

The ratio of about one-third men and two-thirds women is typical. However, there are about twenty Christian homes among them. Furthermore, the heads of these households are active leaders, which gives the impression of more men than the average Japanese church. The members share the pastor's vision of establishing about eight branch churches in surrounding areas where members now form a nucleus. One branch church is off the ground already, and others are on the launching pad as weekly prayer meetings are being held in the homes of at least five members.

The regular stream of first-timers being welcomed to the Sunday worship service is one evidence that individual members are out there introducing the Savior. In Japan's schools the P.T.A. groups are influential social units. Several Ono women have served or are now serving as presidents of their local P.T.A. This has given them a platform for an effective Christian witness. One layman, Masaharu Niikura, quit a management position he'd held for twelve years with the Kentucky Fried Chicken chain of restaurants and in July opened his own restaurant near the church with the expressed purpose of using it as a base for gospel witness. The name, "Maranatha," shines out in beautiful Japanese characters on the electric signboard in the front. Besides, several members are actively involved in a "coffee house" ministry designed to overcome the traditional fear of "crossing the threshold" of the church. Greenery and small table groupings convert the church hall into a place where old and young alike can listen to live gospel music and low-key testimonies to Christ while sipping a cup of coffee and enjoying the conversation.

Recently a special "lift" was purchased which makes it possible to transport the handicapped in wheelchairs to the second-floor sanctuary. The pastor's mother has just started a weekly Bible study for about eight elderly women who "need to have the basics repeated over and over again before they can understand," she explains. The new organ came into the act one Saturday in May when a well-known music teacher gave an organ concert at a luncheon attended by over

sixty women.

Even funerals become evangelistic meetings! Over two-hundred attended the funeral in January for Mr. Sugino, charter member of the church, many of them attending a church service for the first time. When Pastor Nakazawa's father died in June, about fifty men from his younger son's company were among many other non-Christians who attended the funeral. Pastor Nakazawa himself led the service and brought out clearly the good news of the resurrected Lord. Thus, the Light shone brightly in a service which is regarded as a Buddhist stronghold in Japan.

These and other innovative methods of sending forth the light are manifestations of the Spirit's creative leadership. He is empowering that witness and is bringing forth fruit in many lives.

The third key to Ono Christ Church's effective ministry is the network of training facilities which tie into the outreach opportunities. Following each Sunday's worship service small groups seek out every available corner of the building for fellowship and study. Helping to make this possible is the availability of a simple lunch prepared by the Niikura family. One Sunday a month the four "ministry" groups meet—worship, education, fellowship, evangelism. Another Sunday it's the four "interest" groups—men who are heads of households, women, single adults, and students. Once a month the church school teachers, numbering about twenty, meet for training and strategy-planning. The church school sponsored a popular summer camp and other activities which aggressively reach out to parents and non-Christian kids. Then, the choir practices every Sunday from 2 p.m. It's like a beehive with a purpose.

A year ago Pastor Nakazawa started a Lay-Training Bible School, which meets for eight to ten weeks three terms a year. The curriculum is based on a four-year cycle and will cover the usual subjects such as theology, Bible survey, church history, Christian education, etc., so that upon completion of the course some participants will be ready to step into additional leadership positions opening up when the envisioned branch churches materialize. This program is coupled with a Bible study and prayer group meeting in the church each Tuesday morning. From April to July I led this group in a series of studies on Old Testament women. The studies, however, enjoy a much wider audience as the taped lessons are played at each of the five or six weekly home prayer meetings and they are also checked out by individuals. Response forms are filled out and submitted to the pastor who reports an enthusiastic use of the tapes.

The church now has a video camera which is used to video-tape a number of seminars as well as some of the Sunday morning worship services.

Members may borrow these tapes also for home listening. From time to time special lectures are scheduled such as on a Saturday in June when Dr. Inagaki, a seminary professor, was invited to give a lecture on "Evolution."

One more key. The Ono Christ Church members give sacrificially in order that the witness might proceed unhindered by lack of funds. About a year ago growth in numbers made it obvious that larger quarters were needed. In the spring of 1983 plans for a new building costing about \$172,000 were made. Only five months after the building was dedicated in February, 1984, all but \$22,000, borrowed from the Japan Baptist Church Association, was paid, and it is anticipated that the remainder will be repaid within three years and probably much sooner.

Members enjoy being in their church. Some are there almost everyday for Bible study, prayer, or some kind of volunteer service. Those who can't attend worship service on Sunday can attend an identical service on Monday morning. Members are encouraged to gather for prayer at the church daily at 5:30 a.m. at least once or twice a week. In fact, all this prayer may actually be the main key to the fruitful ministry of the Ono Christ Church, a refreshingly bright light in this dark place.

May this church never settle down into a lackadaisical status quo but continue year by year to be a pacesetter among churches in Japan. Too many of Japan's millions remain in the shadows and need to be exposed to the light that only Christ can give through members of His body, the church, wherever they have been planted.



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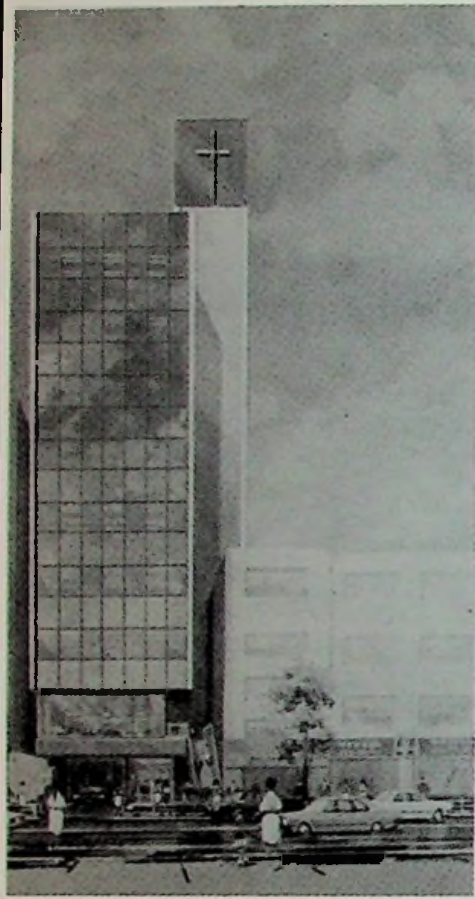
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