

Volume 36, Number 2, 1986

# JAPAN HARVEST

The Magazine For Today's Japan Missionary



**AMSTERDAM '86  
DIFFERENT STROKES  
CHURCH PLANTING HANDBOOK (7)**

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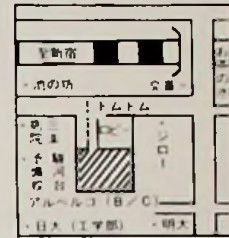
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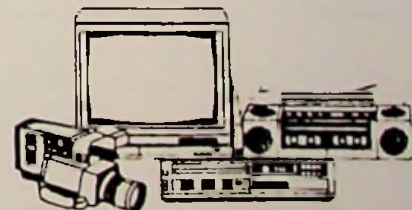
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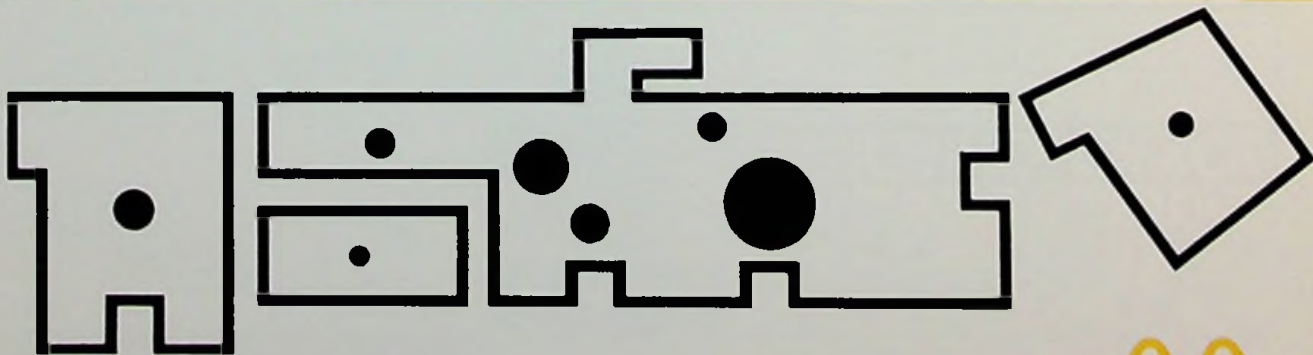


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# JAPAN HARVEST

The Magazine For Today's Japan Missionary

1986, Volume 36, Number 2

## TABLE OF CONTENTS

2	President's Page.....	Siegfried Buss
3	Amsterdam '86 Echoes.....	Dick McGuire
6	Amsterdam '86 Impressions.....	William Wood
7	Different Strokes (3).....	Charles Lewis
11	TBS Expansion.....	Arthur Shelton

### CHURCH PLANTING HANDBOOK (7)

13	Incorporating People into your New Church.....	Don Wright
17	Discipling in Japan's Churches.....	Richard Endersby
19	A "Kumitate" Baptistry.....	Hugh Trevor
21	Developing a Biblical Worldview in Contemporary Japan ..	Harold Netland
26	Understanding the Resistance of Japan to Christianity.....	Paul Clark
30	What Good is a Prayer Letter if it isn't read.....	Lyle Petersen

News: 11

Cover: Amsterdam '86 (official photo)

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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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# JEMA

## President's

## Page

### Siegfried A. Buss

Keeping in touch is very important. With a large JEMA Family totaling 1,281, that is not always easy. I would like to use my space in Japan Harvest to keep you up to date. I shall be happy to hear from you in return. Your feedback, observations and suggestions are always welcome.

**Amsterdam '86** For the eighty or so from Japan who were privileged to attend this was an unforgettable experience. I personally found the International Conference for Itinerant Evangelists (July 12-21) uplifting. Something is bound to happen when 8,000 evangelists, united for world evangelization, meet under the same roof. It is significant that delegates in 1986 were mainly from the Third World while in Amsterdam '83 which brought together 4,000 evangelists, the majority was from the West. I have invited two Japan missionaries to share their testimony of what the congress has meant to them. I am asked from time to time why it is that I get to attend a good number of international conferences. The answer is simple. I serve as a simultaneous interpreter.

**Karuizawa JEMA Summer Conference** What a great time we had in Karuizawa! Dr. Robertson McQuilkin was excellent and workshop participants also made a very positive contribution. The JEMA picnic at the spacious grounds of the Karuizawa Christian Center with good food and fellowship will again be repeated in 1987. The dates are Sunday, August 9 through Wednesday, August 12, 1987. The overseas speaker will be Dr. Albert Platt of CAM International. Plan now to attend.

**JEA** The first executive committee meeting of the reorganized JEA met on September 5. An excellent beginning has been made. JEMA was represented by Kemp Edwards and me. One step forward was the filling of positions on various commissions. I was asked to serve on the *International Commission* which is headed by Rev. Shin Funaki. This commission has already met. Japan no longer is an isolated island nation and this commission will strive to disseminate information and strengthen ties with evangelicals around the world. JEA is presently exploring the possibility of joining the Evangelical Fellowship of Asia. Rev. Akira Izuta, JEA Chairman, has agreed to speak to the JEMA Plenary Session on its second day, Tuesday, February 10, 1987.

**JEMA Pioneer Evangelism Commission** A workshop was held on September 29 at OSCC with Rev. Jae Chang Byun, OMF missionary, as speaker. The "Little Shepherds" approach which has proven so effective in church planting will be featured in the next issue of Japan Harvest.

**JEMA Executive Committee** The most recent meeting was on October 13. One subject that has been under study for some time is prayer. An expanded and nationwide involvement is envisioned. It is hoped that JEMA members can join in prayer requests which will be made known in Japan Harvest inserts, the JEMA Directory, etc. As a start two meetings have been scheduled each month in the Greater Tokyo Area. On the third Thursday of every month from noon to twelve thirty the JEMA Office will be open for prayer. A monthly prayer breakfast will be held every fourth Wednesday from eight at the LIFE Center in Tokorozawa. Doug Birdsall serves as coordinator. We would like to encourage JEMA missionaries throughout Japan to meet periodically with fellow missionaries to pray together.

A prayer chain throughout Japan is also under consideration. There would be a key contact person in each area and JEMA missionaries would be listed by region. Prayer requests would be passed from person to person by telephone. In this way all of Japan could be blanketed with united prayer.





# AMSTERDAM '86

## *Echoes*

MY HEART IS OVERFLOWING WITH A BEAUTIFUL THOUGHT! I WILL WRITE A LOVELY POEM TO THE KING. FOR I AM FULL OF WORDS AS THE SPEEDIEST WRITER POURING OUT HIS STORY. LB Psa. 45:1. THE WHOLE EARTH SHALL SEE IT AND RETURN TO THE LORD; THE PEOPLE OF EVERY NATION SHALL WORSHIP HIM. LB Psa. 22:27.

We came from more than 170 nations and territories to attend the International Congress for Itinerant Evangelists held in Amsterdam, Holland, from July 12-21. Some of the evangelists were in western attire, and some were wearing native clothing, consisting of bright coloured robes of red, green, purple, yellow, white and many other colors. We assembled in Amsterdam to fellowship, to be inspired and motivated and to renew and deepen our understanding as evangelists. It was also for encouragement, for study, for exchanging ideas and experiences, to introduce new methods and patterns of evangelism, to expand our vision, deepen our commitment, and to strengthen our capabilities.

For many evangelists, Amsterdam '86 was a turning point. The beginning of a deeper and more meaningful response to the itinerant Preacher who commissioned Christianity's first evangelists with the words: "AS MY FATHER HAS SENT ME, EVEN

SO I SEND YOU."

Europahal with its 10,000 seats was filled to near capacity with over 8000 evangelists and 2000 volunteer helpers on the opening night for the inspiring parade of national flags. It was a truly beautiful sight to see so many nations represented under ONE BANNER, even that of our Lord and Savior Jesus Christ!

The seminars and workshops were spread throughout the huge RAI International Exhibition complex with a variety of topics covered: family related problems, financial support related problems, social related, the inner life, the devotional life, the prayer life, Bible study, sermon preparation, how to give an invitation, plus much more.

English was the Congress language used, but the main messages were interpreted simultaneously into twelve languages. Nothing was said in all the messages I heard and seminars and workshops that I attended that I could not 100 percent agree with. They were scriptural, powerful, practical and well prepared.

The evangelists were from many different backgrounds and cultures. They preach in single churches, schools, market places, army barracks, prisons, auditoriums or stadiums. One Saturday afternoon we spread out all over the greater Amsterdam and surrounding area to preach the gospel and witness. Some African evangelists were shocked as

they were preaching to a group gathered on a beach and a naked couple walked by. One evangelist exclaimed: "Aren't those people ashamed? Are they married? It is easier to win Muslims in Africa to Christ than these people." In all over 300 people professed faith in Christ that afternoon and are being followed up by faithful Dutch Christians. Many thousands heard the gospel that afternoon. Many were given follow up literature in English and Dutch. Many local people said that the greater Amsterdam area will feel the result of the visitation of the evangelists for a long time to come. One of the more than fifty bus drivers who bussed us to our areas was saved. One bus driver who bussed a group of the evangelists from their hotel to our meeting place each day was in tears as he said: "What are we going to do after the evangelists are gone? It has been so wonderful to transport these good people each day! Oh, how I will miss them!"

As large groups of evangelists rode the public transportation systems each day it afforded us with many opportunities to share our faith with the local people and other guests who rode on the public busses and tram cars. One young lady with whom I was sharing Jesus was surprised to learn what the Bible said about Christ and salvation. She kept exclaiming: "Does the Bible really say that? I didn't know that! Is that so!" She spoke



English very well. One lady said to me: "I don't want to hear about that." A man said: You'd better change Reagan, buddy, instead of me!" A 12 year old lad accepted the Lord. A fine German young man promised a Malaysian evangelist and me that he felt he should study the Bible after listening to us explain the gospel.

Some of the evangelists from the third world nations were so poor that they took home plastic trays, forks, knives and spoons that were just being thrown away at our dining rooms. They said we have to eat with our hands at home, and I'm sure my wife will appreciate these."

One Japanese pastor came up to me and said: "Brother McGuire, I can never be the same again since being here at Amsterdam. God has done a new thing for me!" Then he gave me a hug. I was deeply touched. One evening after a very moving message on the personal life, Cliff Barrows asked us to pray audibly but quietly together in small groups of three or four. One brother from Kenya sitting between me and a brother from Zambia was so overcome with good old fashion Holy Spirit conviction that he was just trembling and

weeping as he prayed. He would not let go of our hands as he prayed. Finally a brother from Brazil seated behind him placed an assuring hand on his shoulder and said: "It's ok, brother, God forgives you, Jesus loves you and so do we." Then he finally got control of himself and had one of the sweetest expressions of peace on his face I have ever seen. Many things were made right at Amsterdam as speaker after speaker shared from God's Word and their own experiences and the experiences of others. The fellowship with so many Christian workers from so many places of the world was so overwhelming and wonderful that I was REVIVED and RE-FRESHED just to be in the presence of so many wonderful men and women of God. A few couples were there. Though it was very difficult to communicate I shared Christ's love with two brothers from Chekoslovakia and a brother from Poland. I was moved by their dedication to our Lord. Two common greetings among many smiles were Hallelujah and Praise the Lord. In heaven we'll be from every nation, tongue, people tribe. And we will have one topic. JESUS! One evangelist

from Tanzania had deep scars cut in his face which the village witch doctor had cut there when the evangelist was still a child. But someone carried to the man's village the gospel of Jesus, the mighty to save. The young lad responded, was saved, and later came to be an evangelist. Now his face was shining with the joy of the presence of the Lord Jesus Christ.

Some of these dear brothers have really suffered for the sake of Christ and are witnessing in very difficult places. They need our prayers. I prayed and fellowshiped with a black and a white South African. They are very burdened for their country. I prayed and fellowshiped with an evangelist from the Philippines. He was deeply concerned about the spiritual battles that are raging in that country. Let's pray for this needy nation.

Never before in history had so many different nations been represented in one gathering. And here I was one of the few who were privileged to be there. So many kept coming to me and seeing my name badge and then the nation JAPAN written under my name. "But you don't look like a Japanese! Oh, you are a missionary!" This gave me many





open doors to talk with so many brothers from so many places. I was amazed at the interest shown in Japan. And how many are praying for Japan. And how glad they were for the good radios and other helps for the gospel that are made in Japan.

One evangelist from the Philippines shared how the Communist soldier's rifle jammed and would not fire as he tried to kill the pastor and his family. It made the hair stand up on my back. But he said: "You know, it is amazing the peace that floods your soul and mind as you stand there knowing that in the next instant you are going to die and go home to be with Jesus." This must baffle the communists.

It was indeed a wonderful thing to see our Japanese brothers standing or sitting around talking with evangelists from other nations. I did not realize that they could handle English so well. Some of them did have to receive assistance from me, however, several times. I was glad to be of assistance. Pastor Saoshiro who had been in India as a missionary had a wonderful time fellowshiping with evangelists from that country whom he had taught in seminary.

On our Spanish Air plane I had the joy of sharing the gospel with a Spanish stewardess and a purser for nearly half an hour as they stood by my seat asking me questions about the Bible and my faith. On the way home to Japan the same stewardess was on our plane, so I got to share with her twice.

What a blessing and challenge it was to go to Amsterdam! I am so glad the Lord allowed me to go! And I am glad *Japan Harvest* asked me to share this wonderful story with you. I'm glad I am a missionary in Japan! Aren't you?

Joyfully,  
Dick McGuire

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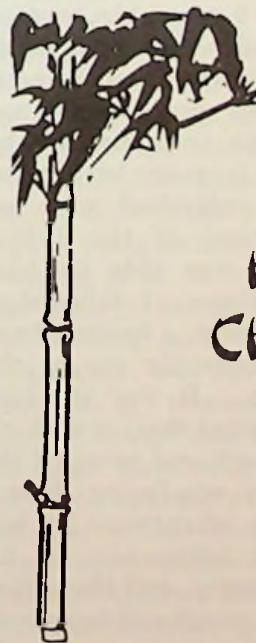
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# AMSTERDAM '86

## *Impressions*

WILLIAM WOOD

Amsterdam 86 was without question a unique spiritual experience of a life time. From the very outset one could sense the manifest presence of the Holy Spirit. This was no doubt due to the prayers of the Christians in the 175 countries that were represented at the conference.

Amsterdam 86 was unique for a number of reasons. First of all, it was unique in that it gathered together messengers of the gospel from literally all parts of the globe. According to the United Nations, never before in history had there been representatives from so many countries assembled in one place. On the first night, there was a special ceremony in which the flags of each country represented were put on display. As I looked out over the auditorium and saw the flags being carried in, and heard the names of the different countries being called off, my heart was deeply touched and challenged. Many thoughts raced through my mind at that moment, but the first one was, "How powerful the gospel is!" Truly it is the power of God to salvation to anyone who will believe it. This good news is not for a remote few, it is in fact a universal gospel. Though time would never have allowed it, I am convinced that all 8000 of the evangelists gathered could have testified in their own unique way of how they had toiled under a burden of sin until they heard the story of the Savior who died to save them. Certainly all could have stood up

and shared how Jesus Christ had taken away their guilt of sin and given them a new life. Then I thought of how privileged we are to be part of such a great family. Our skin color, language, customs may be different, but we all know the same Lord Jesus, and belong to the same family of God. And then I recalled the scene described in the seventh chapter of Revelation, where people of every nation, tribe, and tongue are gathered before the throne and sing, "Salvation to our God who sits on the throne, and to the Lamb." What a glorious day that will be.

Secondly, Amsterdam 86 was unique in that it gave us an opportunity to see and hear firsthand what God is doing around the world. In between the various meetings and activities of the conference, I was able to meet and have fellowship with ministers from a number of different countries. In some cases it was impossible to communicate because of the language barrier, but with those individual who had some command of the English language, I was able to have wonderful times of fellowship. On one occasion, a brother from Kenya sat opposite me at the dinner table. It was not long before he started sharing with me about his work and some of the difficulties he was facing. He explained how oftentimes he had to walk 50 kilometers to his place of ministry, and that often through very rough and dangerous terrain. God was blessing him in

his evangelistic work, but many times he had little food and lacked adequate clothing. As I listened to him share, I felt a love and compassion not of myself. I believe at that moment God, by His Spirit, gave me a burden for Kenya. After joining hands in a word of prayer, we went our separate ways, promising to keep in touch with each other. Certainly many other participants could tell of a similar experience during the conference. If nothing else, Amsterdam 86 gave us all a global vision, and also a global prayer burden.

Lastly, Amsterdam 86 was unique in that it featured the preaching of some of the finest ministers from around the world. Each message was spoken with clarity and authority, and ministered to specific needs of the evangelist. Many testified of how God had dealt with them in a certain area of their life and ministry as the word of God was taught. Two messages that stand out in my mind are the ones that touched on the theme of discouragement. In one message, illustrations from the life of Jeremiah taught us that a successful ministry in the sight of God is one characterized not by its fame, but by its faithfulness. Only eternity will tell how many evangelists were encouraged not to give up as a result of hearing that one sermon.

Yes, Amsterdam 86 was certainly a unique spiritual experience—an experience made possible through the efforts of faithful Christians from around the world who serve a truly unique God.





# Different Strokes

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

CHARLES LEWIS



This is the third of four articles in which I present some dimensions on which people differ. These "different strokes," so to speak, are positive gifts from God to be developed, cultivated and enjoyed. In addition, an understanding of human differences can help us serve God and communicate with others more effectively.

The particular "different strokes" I focused on in the first article were Extroversion (E) and Introversion (I). Extroverts show a preference for the outer world of people, things and action. Therefore, reaching out to others in teaching, preaching, witnessing, hospitality, and Christian ministry requiring personal interaction 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.

The second article dealt with the two ways people take in data from the world around them. Some people prefer to take in data via their senses (S), and, by extension, tend 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 are God's natural "getter-doners."

On the other hand, some people have an ability to be intuitive (N). Intuition is an unconscious process of tacking on meanings, ideas, and associations to the material that comes from the outside. The N loves to dream and generate possibilities. He is a natural visionary and intellectual. God often uses them as "thinker-uppers."

## PREFERENCE THREE: THINKING OR FEELING

A third important difference among people centers around their preferred style of making decisions. Decision making is essentially a process of making judgments about the data we have at our disposal and coming to conclusions about the advisability of an option. One way of deciding is to emphasize the thinking process. In this mode of judging, much value is placed on having data that is factual and trustworthy. Conclusions are sought that make sense from a logical perspective. The goal in deciding is to be wise. Whether one likes the decision is immaterial as long as it is reasonable.

Another way to come to a decision is through a feeling process. Here one considers the personal and subjective values that are potentially tied up in the decision. The feeling person is interested in knowing if there are personal matters involved in the data at hand. Such data are necessary to make a sound judg-

ment. It also matters how much the result might affect people, including himself. For example, will the decision be encouraging, threatening, supportive, or hurtful? Good decisions are people-centered.

Although all of us think clearly and feel deeply at times, each of us has a predisposition to feel most secure and sure about our judgments when we use either our thinking or feeling mode. The method we elect in any given situation is a matter of preference. But because we tend to gravitate toward that which is most comfortable, we wind up relying on that style which has served us well, the one that fits our temperament. Both types make excellent choices and some bad ones. One style is not always better than the other—just different.

Most people would agree that the two processes will not necessarily result in the same conclusion given the same set of facts. Thus, people may disagree about what would be the "right" thing to do. What seems right to the thinking person seems very wrong to the feeling person. Whether a particular choice is viewed as potentially good or bad is often determined by our preferred style of judging—reason or sensitivity. Many times there is no clear cut issue at stake requiring either a logical or a personal choice, so people disagree. Each person, coming from his preferred style, contends, although not always outloud,



that his choice is "right."

I am by nature a feeling person when it comes to deciding. In certain situations I can exercise my less preferred style and make a thinking decision. It usually doesn't feel very good, but it seems necessary at the time because a hard-headed impersonal choice needs to be made, and I know it. Often, at these times, I do so by consulting and deferring to a more thinking oriented person that I trust, often my wife. Sometimes Sue makes choices from her feeling side, even though she may be a bit uncomfortable with the process. She might defer to my choice because there are some highly personal matters at stake which need to be considered, and she knows it.

Apparently, the thinking-feeling difference in decision making is the one dimension on which some researchers have found a sex difference. About 6 out of 10 men prefer to decide mainly on the basis of facts and logic. About the same proportion of prefer to decide on the basis of sensitivity and personal impact. The difference isn't all that great, but it is there. By the way, the reader probably noticed that Sue and I are exceptions to the tendency for females to prefer feeling and males to prefer thinking as the main basis for decision making. It should be noted that our sexuality is not in jeopardy. We each have a style of making judgments that happens to agree with forty percent of our sex after all. One should resist stereotyping sexuality on the thinking-feeling issue.

Now, let's take a look at some of the practical components of the thinking types and the feeling types.

### THINKING TYPES

Readers who prefer thinking (T) will tend to trust decisions that are based on facts and supporting evidence. Therefore, they value a rational approach when presented with a proposal.

When they read, they prefer material that is well organized, consistent, and logical. They like analyzing and weighing the facts in any issue, including the unpleasant facts.

Thinking types are naturally skeptical and quick to challenge unfounded assumptions. Somehow they can foresee what can go wrong. They can point out inconsistencies in a plan, call attention to weak arguments, and pull people back to a consideration of realities.

At times this insistence on facts has the unfortunate side effect of hurting people's feelings, and the T person is not aware it is happening. By placing emphasis on the end product, solution, decision, or result, to the exclusion of the process by which people come to the result may cause the strong T to appear cold and unemotional. Actually, they may be having very intense feelings, but they are embarrassed about showing them.

T people like to make decisions impersonally. Therefore, they are able to reprimand or fire employees when necessary. They value being treated fairly and want to treat others impartially as well. However, their focus on the end product may deter them from spending enough time on the process of reprimanding or firing. How one is corrected or dismissed is seldom given enough thought by the T.

Our choice of words and intonation may signal our preferred style of decision making. Words such as objective, logical, standards, principles, firmness, fairness, analysis, justice, policy, and reason are music to the ears of the strong T. The thinking person depends on analysis and critique. They will serve him well in his passion to be wise, truthful, and consistent. They are God's natural "analyzers." As such they have much to offer.

### FEELING TYPES

Feeling types tend to come to decisions through the use of a

special filter. This filter sifts the extent to which a possible outcome will impact people. Will the result contribute to good-will and harmony? Will it make someone happy? This process is not just mere sentimentality as some T's might suspect. It is a very reasonable, logical, and consistent approach to decision making. However, it doesn't look like the usual analytic process. The data is subjective, and the method is personal—two ingredients of decision making that the strong F considers mandatory. When a feeling person considers a proposal, he is likely to have some emotional reactions as his thinking moves along. He may have vague propensities in favor of a position, especially if he respects the person presenting a suggestion. On the other hand, he may have a negative impression which he verbalizes as, "I just don't have peace about that." Of course, the person may be especially sensitive to the leading of the Holy Spirit, and that needs to be supported. However, the presence or absence of peace is not always a reliable indicator of how God speaks. Frequently, strong F's are so attuned to the positive or negative results of their past experiences, that they pick up similarities in present situations. Support or apprehension for a proposal turns out to be a kind of assessment of the extent to which history is about to be repeated. And often that sort of reading is remarkably accurate.

When a strong F is presented with a proposal, he also likes to hear how it will benefit a person or group. The impact of a decision on people is such a high priority that he needs to be assured it is given prime consideration. The F person can be overwhelmed and threatened with a flood of facts and reasons, especially if they are on the impersonal side and are presented before the feelings of people



are taken into account.

In a group decision making situation, the feeling person is sensitive to the security of others and himself. The strong F prefers a setting in which there is a maximum of cordiality and mutual acceptance. He avoids giving offense and will shun mentioning points of disagreement unless he is very sure his points will not be taken personally. He also needs to know he is in safe company before he can confront the issues of a problem. Therefore, discussions may take a long time and appear evasive and circuitous as the strong F tries to make sure no misunderstandings arise.

### IMPLICATIONS

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 T's and F's have much to offer.

Interactions between thinking types and feeling types in organizations tend to be frustrating for both groups. A few pointers might help minimize the conflicts and maximize the positive outcomes. Thinkers work on logic. Therefore, communication with a thinker should be as logical and orderly as a feeling person can muster. The strong F may need to take notes on facts and reasons that are presented along the way so as not to overlook them in drawing conclusions. A T person will value any accompanying reasons the F can offer to support an opinion. The thinker's focus on costs and consequences needs to be respected, and one of the best ways to get these important data is to ask the strong T. They love being consulted.

When it comes time to make decisions and delegate tasks, feel-

ing types are the great accommodators. They may agree just to be agreeable. If a decision is one that generates good will and harmony, the response is likely to be a ready, "Why not? Count on me!" In addition they want to serve and may volunteer too readily. They can get used and abused by others, especially by those who think if a person is overloaded, he will say so. The strong F needs to develop increased sensitivity to his own needs and commitments so he can be efficient and effective. Thus, the strong F needs to ask for time to pray and consider before accepting tasks. And he needs to be aware that the T person will usually respect a delay or even a refusal to become over extended because the ultimate result will be more sound.

In meetings, especially where policy or possible new ventures are under consideration, thinkers may overlook the feelings of other people involved by stating their position bluntly. A thinker needs to be told, calmly and plainly, how other people feel. This will help him include feelings among the important facts to be reckoned with.

When thinkers need to criticize a proposal or disagree with what has been done, they should start by mentioning the points on which there is agreement. This helps assure the feeling types that everyone is on the same team and provides encouragement to express opinions. Nonevaluative listening, especially at the initial stages of the decision making process helps an F person offer the excellent thoughts that are within.

Because the feeling types tend to take criticism personally, any attempt to differentiate between the person and his opinions is also helpful. A short summary of the F's points before offering a critique or a suggestion helps because he then knows he was heard and understood. For example, the strong F appreciates a statement such as, "You really

have good ideas, but I think I have to disagree with your last point. First, let me make sure I heard you correctly."

By taking into account some of the principles above, field councils can often reach decisions that most everyone can support. The process is a bit laborious and agonizing as differences interface, but the result is worth the effort. Perhaps it is helpful to remember that taking into account the other person's temperament is much like speaking the language of the nationals where you serve. You can insist on speaking your native tongue, but good things happen when you speak their language, even if you aren't fluent.

Families are fertile ground for applying the principles mentioned above, as well. Anytime we can tap into the other person's preferences and areas of strength, both parties win. When it comes to families, the strong T has some significant assets. For example, the T person may be more objective in disciplining the children. He can be assertive in dealing with salesmen, lawyers, physicians, and contractors. He may have an ability to see the whole picture of a family decision and see the value of moving to a new place. Major purchases provide an opportunity for the T person's analytical skills to shine in order to ferret out the best buy. In general, he may be better able to analyze, scrutinize, and deal with a hostile world than the strong F person.

By the same token the feeling person has much to offer the family as well. He may be more skillful at providing warmth and empathy for the children. He may be more effective in maintaining relationships with other people, negotiating with teachers, dealing with in-laws, friends and neighbors, and in general providing a warm refuge from a hostile world. Frequently, the strong F can help the family value tradition and make sure the feelings of children, family and friends are



taken into account when the family moves to a new location. Understanding and empathy are the specialty areas of the feeling person.

Effects of the T-F preference show up in our spiritual life, too. T's prefer sermons that hang together logically. Truth is the aim, so content oriented messages are required. Cliches are anathema, repetition is boring, and emotionality is suspect. They appreciate an emphasis on what one should know and should do. Self improvement and a search for excellence are worthy goals. Pronouncements must stand on their own merits or Scripture, not the credentials of the speaker. They like new spiritual nourishment and to feel fed. Devotions are best if done studiously, are intellectually stimulating, and provide a wealth of new information and insights.

On the other hand, feeling types are fascinated by sermons that deal with people, their struggles, defeats and victories. The Gospel message of restoration is appealing. Practical "how

to" sermons on ways to grow spiritually and how to help others in their times of adversity strike a receptive chord. Material presented via story or illustration tends to be remembered and appreciated as real and relevant. Feeling types have high needs for fellowship. Church can provide opportunity to feel included in a body of believers and to relate to others in a caring sensitive manner. It is a place to give and receive encouragement. Personal devotions focus on the relationship with the Lord. Intimacy with Christ through prayer and reading of Scripture are valued. Especially prized are the moments when the presence of the Lord can be felt.

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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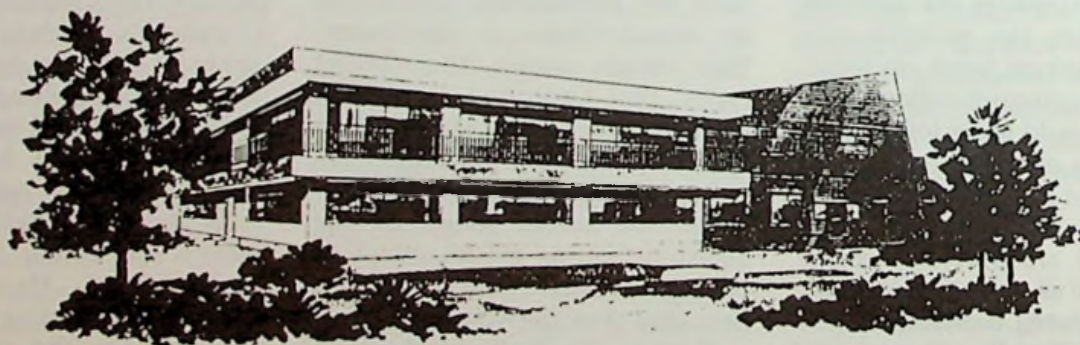
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# TBS Expansion

It is hard to believe all that has happened here at Tokyo Biblical Seminary in just one year's time. Last year on March 30 the ground breaking service was held with Dr. Everett Hunt (OMS President) and Rev. Lee Man Shin (General Superintendent of the Korea Evangelical Church) present for the occasion.

At that time the students were crowded (three to a room) in the dorms, and we had no guest rooms or prayer rooms. The dining hall was much too crowded whenever there were guests. The kitchen was too small and the equipment was old with very little storage area. The classrooms were overly crowded too, and the chapel was too small for large gatherings. The library was inadequate and far too small for efficient use. There was no prayer chapel or individual prayer rooms. There were no offices for the faculty. All the buildings were old and weather beaten on the exterior. The window frames were rusted and drafty. The roofs leaked in the main building and in the dorms. We were faced with a great need. Only the water tower had been replaced, and a new polyethelene water tank installed, thanks to the hard work of Mr. Hollier and the MFM group from New Zealand.

But now, one year later, we have all these wonderful new buildings and even the old ones look like new! It is nothing short of a miracle! The Lord gave us a fine Christian architect from Kameari Church—Mr. Higuchi, and two Christian contractors—Mr. Uruma and Mr. Kobayashi—to do an excellent job of planning and building and meeting all of the deadlines in spite of rain and snow and other delays. The Lord also sent us one work team after another from Canada and New Zealand to save thousands of dollars by their labor of love. They cleared land, moved trees and bushes, helped with the foundations, painted, removed and replaced the old windows, and laid side walks too. Mr. and Mrs. Hollier delayed their long overdue furlough to New Zealand in order to help with the Expansion project.



The new three story dormitory was completed in September in time for the students returning from their summer mission. The kitchen was enlarged and remodeled too, newly painted inside and out, with new aluminum sash windows and carpet throughout. On the third floor of the new dorm there were six attractive guest rooms with built-in lavatory and bath. By Christmas the library complex was also completed. The bookstore moved in down below, and the New Year's convention was held upstairs. Already the old chapel had been demolished. Early in the new year the light and spacious reading room, entry, and stack rooms were completed and the students helped to move in the books. Some very nice office equipment was donated for the first floor offices, lounge, and conference room. Beautiful lettering on the brick front clearly identified this as "Tokyo Biblical Seminary" in English, and over the entry was large silver lettering in Japanese.

Then at last the new chapel building began to take shape. We anxiously watched the progress—the basement being dug, the foundation going in, the steel beams going up, the roof, the balcony, the decorative brick front, the upstairs prayer rooms and video room, the control booth, the platform, the carpet being laid, the wallpapering, and the beautiful stained glass windows. The symbol tower rose to a breath-taking height with a cross lifted high. The main building too had a face lift with new paint and new windows. Not only was the dining hall

enlarged, but a new dining hall was added above. This has proven to be a real asset—serving as a classroom, the setting for the music recital and the English speech contest, Pastors' seminar, General Conference, and for special dinners and wedding receptions. God has given us all these lovely new facilities to use for His glory. All of it was dedicated to the Lord on March 21.

We are grateful for the vision God gave to TBS and JHV. The Lord spoke to us all through Isaiah 54:2. "Enlarge the place of your tent, and let them stretch forth the curtains of your habitations; spare not, lengthen your cords and strengthen your stakes." Truly the Lord has honored this vision!

The Lord has also provided the resources in answer to prayer. Many have given sacrificially all over the world to help in this project. Almost all the HJC churches have participated financially. We are grateful for Mrs. Katsurayama's generous contribution to build the memorial library, and for other large gifts that have come. We are thankful for Dr. Dyer's efforts in the USA in behalf of the TBS Expansion, and for the grants from Kresge and Stanita Foundations.

How thankful we are for God's blessing upon TBS, for each of the 73 students and faculty and staff and board. We believe God wants to use TBS in the evangelization of Japan and the whole world—until Jesus Christ comes back again!

Arthur T. Shelton



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# INCORPORATING PEOPLE INTO YOUR NEW CHURCH



Dear JAPAN HARVEST Reader:

With this seventh installment we turn to the II. *The Church Established* and III. *The Church Strengthened* sections of our outline. Two frustrations are swimming in my mind at this time. One is that there is so much that needs to be said. Many important issues have not even been touched upon. What topics need to be covered? What will be most helpful to you? Who will write the material, etc., etc.? We do need your input!

A second frustration mixed with fear is to have to write an article that takes up half of this installment. This comes under II. *The Church Established* 3. *Organizing to Establish The Church*. For most of you it will be a statement of the obvious, but hopefully it will be helpful for those just beginning the fine mission of church planting.

Hugh Trevor gives us a good schematic for a portable baptistry. File it under the II. 1. *General*. Then Dick Endersby moves us into III. *The Church Strengthened* 2. *Discipleship That Strengthens Churches* with important help in disciple-making. And we pray again to the Lord that He will use us all to start strong churches that produce strong disciples.

Don Wright

Because of the nature of our God who desires all people to be saved, and because of the task of church-planting we are always working to incorporate new people. David Hesselgrave in *Planting Churches Cross-culturally* says:

Incorporation refers to the acceptance of the new member into the group of which he becomes a part. Incorporation is of two kinds. Informal incorporation is accomplished by simply making the new member feel that he is indeed a member of the group. Formal incorporation involves some kind of ritualistic reception of the new member into the group, usually in the presence of all or most of the members. (p. 281)

I would like to use that outline in making specific suggestions on how to bring people into our churches.

## I. Organizing to Incorporate New People Into the Fellowship

The first days of church planting are taken up with decisions of location, advertising, and initial contacting of people. But as the Lord gives us people, and the individuals begin to relate to one another in a sense of togetherness, we have to work hard at incorporating people into the church.

In the early months everyone is new, and if there are a number of non-Christians coming, first-

timers easily feel part of the group. But after the first few months the church can easily become a group of friends, instead of a friendly group. I noticed that at our present church after six months. I felt we were really a friendly church with people staying around talking and having a good time. One day a rather quiet man came Sunday morning. Right after the last amen and announcements, friendly conversation, laughing, and smiles filled our room. But I was shocked to see the new man sitting there like a little island of gloom, unnoticed by the rest. We had already become a church of friends, but not a friendly church.

Let me share with you ideas that will help to incorporate new people into the fellowship of a new church. It is an incomplete list, but most of the suggestions can be easily handled by new churches. The problem of incorporating people into the actual Body of Christ will be discussed later.

## A. General Ideas:

1 Seek to involve a number of people in the solving of this problem. The problem of being friendly and welcoming people into the fellowship is ultimately solved because of the love of Christ, but regular attenders can all feel a part of becoming a warm group. It will also positively remind the group that we are here to grow



in numbers and in quality.  
2. Use name tags. Knowing one another's name is very important in any culture, but especially in Japan where you can hardly talk to someone without using their name. Even when our church started to average 10 at worship, no matter how many times we had self-introductions, people did not know each other's names.

Now we use plastic name tags for most of the meetings. People pick them up at the door, and put them in the box as they leave. And we try to have someone at the door to make a new tag for the visitors.  
3. Bulletin Boxes *shuhoire* are very helpful and are used by most churches in Japan. The new church should take advantage of this custom by putting the name of each person that is related to the church, on a slot. We can use this to our advantage because of the smaller number of people.

a person attends the church several times we can give him a slot.

#### B. Ideas for Sunday:

1. Effectively use a greeter *uketsuke*. This is an important role, providing great help in making people feel welcomed.

Depending on the people available, one person can be in charge, or several people can take turns. As the position develops it is good to print up an explanation of the responsibilities.

Be sure to decide wisely location of the *uketsuke*, so that he can be seen by people coming into the worship hall, and he can easily hand people the necessary material. Depending on the physical layout of your facilities it might be necessary to have several greeters.

At our church the *uketsuke* is in charge of the following:

a) A smile. Give a warm welcome and smile.

b) Distribution of material. Make sure that each person has a bulletin, Bible, and hymnal.

c) Distribution of name tags. Usually we try to have someone else to help in this.

d) If necessary, guide people to their seats, and set up chairs at the back as needed.

e) At the end of the worship, give registration cards to new people, and collect them.

In many churches the *uketsuke* also collect the offering and give the offering prayer.

2. Make sure that people are taught to share hymnals and help new people find the Bible passages. Personally, I think it is best not to give the page number for the Bible passage immediately. It is best to explain how to find it in relation to the whole Bible. For instance, "Psalms is in the middle of the Bible," or "To find John, find the beginning of the N.T., then you will find Matthew, Mark, Luke, and then John." After that explanation I say the page number. If you say the page number first, people depend on that number, and fail to learn their way around the Bible as quickly.

3. At least in the early stages of meetings it is good to take a few minutes at the first of the meeting to practice new songs to be used in the worship, and to explain the flow of worship, and how each part fits together. This helps new people to feel at home in your fellowship.

4. Most churches take time at the end of the worship to introduce new people, which is a good custom, but this can be a problem. Some people are shy and are negatively impressed if they have to stand up and make a speech.

Some of the guidelines I follow are:

a) Unless the worship leader

is especially skillful, the pastor or missionary should handle this.

b) Since the self-introduction is common in Japan, I assume that this will not be offensive to the new person. But as I call for the new person to stand, I try to detect any signs of uneasiness, or problems that might be an embarrassment to the person, like a speech impediment, etc. I ask them or, if appropriate, the one sitting next to them, to share their name and where they live. During those three seconds, if it appears that the person is comfortable standing and talking, I will expand the questions to ask about occupation, family, etc.

c) At that time the *uketsuke* hands the person a registration card, and I ask them to fill it out. The person is also given a Living Bible New Testament.

d) Although I might ask them to repeat their name and clarify the kanji (this helps the others to remember also), I make every effort not to make any pun or joke about their name. With a name like "Wright" I also have suffered much at the hands of the friendly punster.

5. Birthday Sunday is another way we seek to help people feel a part of the group. On the last Sunday of each month we have everyone who has had a birthday that month to come up to the front. This includes new people and children. We sing Happy Birthday to them, and then have a special prayer for God's blessing and protection.

6. Keisuke Nakazawa, pastor of the Sagami Ono Christ Church, shared with me an im-



portant point for incorporating people into the fellowship, but also into Christ's Body. He said, "I try to talk to each new person at the end of the worship service, and I ask them if they have just a few minutes to listen to an explanation of the basic purpose of the church and the Bible. Then I share with them a simple explanation of the gospel. Perhaps this will be the only time they will ever come, and what a shame it would be if they did not hear the good news about our Jesus." Even at the early stages of church planting with just a handful of people present it is easy to get too busy to share the gospel, so I was thankful for Pastor Nakazawa's reminder.

7. Tea-time right after the service is a must for the new church, since it allows people to linger and form friendships. As the church grows the administration of this semi-sacrament will evolve. At times forming a circle for tea and discussion, serving the tea during the announcements, or even having the tea available in another room will be appropriate.

8. Most Japanese churches have some kind of system for eating together after the worship service. But for the new church with limited resources this can be difficult. As a principle, effort should be made to eat together with as many as possible each Sunday. Especially new people should be encouraged to stay. Different ways we have done this are: going out to near-by restaurants, buying sandwich materials and making our own, buying ready-made food, having periodic potlucks, assigning two or three people to be responsible each Sunday.

#### C. Ideas for the Rest of the Week:

1. Use the letter of welcome for new people. Some things to remember are:

- a) If you are serving as the missionary pastor, write it to yourself. Here is where we missionaries have a great advantage over "normal" people. A personal letter from a foreigner will carry much influence. But it must be written by you, and most of the time it should be in Japanese. So be sure to get a standard correct letter form.
- b) No word processors are allowed. It needs to be hand-written. For one who flunked first grade English penmanship this is a terrible thing, and I have to swallow my pride and torture each kanji. But it is worth the anguish.
- c) Include an appropriate evangelistic pamphlet. Ayako Miura's tracts are well appreciated.

2. Keep people on your mailing list. It is easy to get discouraged when people don't come after a few mailings, but you should have at least six months as a minimum before dropping a name.

Many churches use a *geppo* monthly paper to mail out regularly. This is a very good idea since it involves others in responsibilities and training in articulating their faith. But for the new church, especially if only the missionary is present this can be a time-consuming task. Several things one can do are:

- a) Mail out a monthly calendar of events.
- b) Use a monthly evangelistic paper published by another group, and stamp or print your church name and address on it. The Christian Shinbun's evangelistic edition, Billy Graham's magazine, *Popo*, and others are good tools. I personally think *Popo* is the best because it is low-key and

has a broad appeal for new people.

3. Visiting contacts and new attenders is very important. Especially use this as an opportunity to meet the other members of the family. Sunday afternoon is usually best for this.

Remember the front-door *genkan* etiquette. Generally one should not accept the first invitation to enter the house. Conversation at the *genkan* can be very profitable and extended. If you are invited the second or third time, then probably the invitation is sincere.

4. Seek to involve people in additional fellowship and study times. In our church we try to have some kind of special fellowship time each month. We have used a Saturday volley ball time, a golf clinic, and a picnic. Some have had great success with supper fellowships and special music. Also please note other articles in the methods section of this handbook.

A number of missionaries work hard to get people into either one-on-one or group Bible studies. As soon as possible I ask people who begin to attend our meetings if they would be interested in a four week study sharing a basic introduction to the Bible. Making it just four weeks gives them a way to end the time commitment, but I do tell them that if they are interested it can be continued. I then use copies of two fill-in-the-blank Bible studies on the parables. For the last two I present the plan of salvation, using the 4 spiritual laws. After that, if they continue, I have them buy the Bible study book.

#### II. Organizing to Incorporate People into the Church Body

We have talked about various ideas to get people to feel a part of our fellowship, or to be incorporated into the group, but our



primary concern is that they be incorporated into the Body of Christ, and specifically into our local new church body of Christ.

Organizing for this incorporation usually involves three levels, leading people to Christ, leading people to baptism and church membership, and leading people on in growth. In this section we will look most closely at the baptism preparation.

In the I. The church Planted section of this notebook we have looked at several methods of evangelism and evangelistic preaching that help to lead people to a saving knowledge of Christ. Introduction to Christianity classes *nyumon* are very helpful in this area also. These can be held on Sunday after the morning worship service, or even during the week.

After a person makes a decision to become a Christian, the next incorporation task is to prepare him for official church membership. For most of us this means preparing for baptism. The OMF Church Planters' Handbook gives the following advice:

Commence regular baptism preparation classes as soon as someone has believed (these usually last for about 3 months). These can be held at the individual's home so the family know what is going on or as a group at the church or missionary's home. In the case of young people, as far as possible get the understanding and consent of parents before baptism, and with a housewife make sure that the husband permits it. Try to meet those people yourself. Any opposition from family members may chiefly be because of ignorance or a fear of an alteration in the family routine, rather than anti-Christian motives.

There are many different ideas about the length and content of the baptism class. The major concern is that the person understands what he is doing, and that he will be sufficiently strong to

continue his commitment, and not escape through the backdoor. This concern and the decision of how much training is necessary before baptism is directly related to what kind of a program the church has for after-baptism training, the third level of incorporation. Rev. Horiuchi of the Yao church told the JEMA Pioneer Evangelism Seminar people several years ago that they have a class that shares the fundamentals of the faith and the meaning of baptism. In the process of the class people become baptised and just continue in the class. This is a good idea, since it eliminates the idea of baptism being a graduation ceremony.

For the new church planting project there is little need for an elaborate baptism class structure. And even many large growing churches have flexibility adjusting the contents and length of the study to the needs of the individual.

There are four important tasks of the baptism class. The first is to clarify and confirm the individual's faith and relation to Jesus Christ.

Dr. Kobayashi, President of Tokyo Biblical Seminary, said:

We often use the expression of a clear salvation experience. This experience starts with a conviction of sin, repentance, and faith leading to salvation. Usually we emphasize justification, and try to explain its meaning clearly in baptism preparation class. Often seekers become frustrated here, not because they don't understand the meaning of justification, but because they have never actually experienced the reality. So it is very important to emphasize that the reality of justification is based on the understanding and experience of repentance from sin and the new birth by faith. As we emphasize this, believers with a clear experience of repentance will build churches full of life.

Rev. Keisuke Nakazawa emphasized that we must also clearly teach the importance of obeying Christ. If we love Christ, we will obey him.

A second task is to clarify the meaning of baptism. Many will have wrong ideas about the event, and so we must not pass over this lightly, assuming that it is understood. Probably the most common mistake is that baptism is a complete ceremony, to symbolize that the believer has reached a certain level of maturity and knowledge in the faith. I often emphasize that this is not a graduation, but an entrance ceremony.

The third area is to teach important aspects of the Christian life and church life. Bible study, prayer life, witness, etc. should be covered, but probably can be handled more in detail after baptism. How to receive forgiveness of daily sin and to walk in the Spirit should also be covered. The problem of idol-worship can be studied in a group, but it is good to counsel each person privately about their situation.

As for church life the responsibilities and privileges will be taught. This teaching will include what is mandatory and what is optional and up to the choice of the individual. Especially if the missionary is working as the pastor, he should teach this section with a view to a Japanese pastor following him. Often the missionary will be less strict concerning tithing and church attendance.

Teaching concerning the gifts of the Spirit and an attempt to discover what each person's gifts are should be taught. This will need to be continued after baptism in other discipleship classes, so that every baptised believer be given a responsibility according to his Holy Spirit given gift.

Lastly, specific details concerning the baptism ceremony should be taught. Often the person will never have seen a baptism, so a video of a recent baptism would be very helpful



here. If this is not available, each detail needs to be explained.

A good custom in most Japanese churches is to have the person write out his testimony, and then read it to the congregation on the baptism day. This should be handed in, discussed, and corrected in time to be re-written. Particularly pay close attention to the statements related to Christ and the salvation experience.

As for the study after baptism whatever form is taken it is mandatory to provide help for the new church member. Statistics on the high drop-out in Japan tell us how important this is. These aspects will be covered more in detail in the discipleship and leadership training sections. Conclusion: In church planting we are very concerned about incorporating people into Christ's Church, and specifically into our

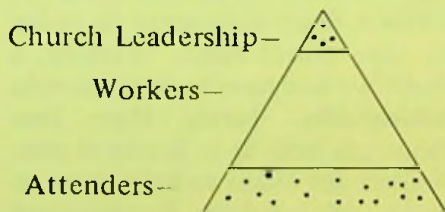
new local church. We have taken time to discuss ways of incorporating new people into our fellowship, and then into the body of believers. Much more could be said about both areas, but ultimately the incorporation process hinges on the Holy Spirit's powerful work, and our warm example of Jesus Christ.

Don Wright

## DISCIPLING IN JAPAN'S CHURCHES

The great commission commands that we "go and make disciples of all nations". Jesus' words, "the harvest is plentiful but the workers are few," rings in every conscientious believer's mind whenever there is a job in the church to do and no one with the time, gifts or desire to accept the challenge. Disciples and workers have been the great need in Christ's body since the days of Christ and we in Japan feel that need everywhere we look. I believe most evangelical laymen and church leaders would agree with this.

As I look at the churches that I am familiar with in Japan I see a picture something like this:



We have a pastor, usually highly educated and capable, along with a few committed (sometimes only one or two) church members who make up the church's leadership team. The laymen may or may not be on the church board but they are the ones the pastor goes to when he wants to get something done. Besides this there is usually a somewhat

larger group of Christians who are attenders; some of them only occasional attenders. This group is a mixed bag, some may not even have real assurance that they are Christians and identify themselves more as seekers. Others are further along in their faith and maybe some are older having at one time or another filled a leadership roll but now they seem to be largely content with being attenders.

In between these two groups of people there is a vacuum, or at least a less populated area, that cries out to be filled with laymen and women who are actively sharing their faith, bringing new people to church, witnessing to their neighbors; people who are capable, inspiring teachers of the Word, people who quietly serve in the many areas of need. In other words, what the church needs are disciples and laborers. How can we get them???

It is important how we think about the church and what it should be like. Briefly, I believe it should be a group of believers doing the ministry of the church, evangelizing, building up believers, caring for those in need and taking a stand on the numerous social and moral issues facing our societies today. The important thing here, according to New

Testament teaching and example, is that it's the believers (church members) who should be doing the work of the ministry. The pastor's job should be one of caring for and training those who are ministering. My point is that discipling is not only the responsibility of the pastor but must become that of each believer. Discipling in our churches is the key to producing lay-laborers.

In order to build disciples within our churches we need to concentrate on three areas in the development of believers. First, we must do things that will build a strong spiritual root system in the life of each believer. A root system is developing when believers are accepting their responsibility to grow spiritually. That is, they are actively pursuing God on their own. They are having a daily time of prayer and Bible reading. They are learning to think about and make application from the scriptures themselves. They are seeking out the fellowship of other believers to help them grow in their relationship with Christ. To do this it's important that more is done to see where each individual is within the church. How many in your church are having daily devotional times? How many have a prayer list and are praying for the lost, others in the church,



their own spiritual and physical needs? How many in your church know how to do the above and are developing the character to sustain their walk with the Lord? There are things that a church can do to develop its members in these areas. The following are offered only as examples:

—Pastors should share personal blessings, including battles, defeats and victories from their own devotional times with the Lord.

—Emphasize developing right attitudes through spiritual disciplines of Bible reading, prayer and true fellowship.

—Have “accountability groups” where several get together weekly to share quiet times, personal prayer requests, and challenge each other to keep right priorities.

—Develop a quiet time schedule where every one in the church is reading the same passage of scripture daily, then share applications from that time during church on Sunday.

—Develop an atmosphere in church where growth is measured more by a strong devotional life than only by church attendance and taking more church responsibilities.

—Have frequent testimonies from believers who have really been blessed through their quiet times and answers to prayer.

Secondly, we must concentrate on things that will build a useful, practical knowledge of the Bible for each believer. Paul tells Timothy in II Timothy 3: 16, 17, “All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.” The Bible is the indispensable element in building disciples. Jesus said, “You are my disciples if you continue in my word.” To equip believers for “every good work” they

must know and be able to use the scriptures for themselves. Of course this is similar and overlaps with developing a spiritual root system. It differs however, in that here we are talking about more than just a devotional knowledge of the Scriptures. Here I’m referring to an understanding that will allow believers to build a truly Christian world view. It must build conviction and relate to the home and family, to society and the work place as well as to their own personal life. Some activities that lend themselves to this might be:

—Small group Bible studies where practical issues are studied such as raising children, husband-wife relationships or making friends. Always include a practical application.

—Scripture memory program where verses are memorized that will help answer questions that non-Christians usually ask or deal with purity of life or an important doctrine. The Navigators have developed a basic course including sixty verses that have proved to be extremely helpful to develop a foundation of biblical thinking.

—Have a seminar on using Scripture to counsel others, or cover the topic during a series at Sunday school.

—Have gifted laymen share and teach the scriptures even at the Sunday morning worship service. This helps to teach others that you don’t have to be a seminary graduate to understand the Bible.

Thirdly, it is important to concentrate on practical activities that will help people develop and use their spiritual gifts for reaching the lost and building up other believers. We need more participatory activities where believers are learning to share their faith, learning to serve, learning to counsel and follow-up younger believers.

—Encourage believers to make luncheon appointments where they bring a non-Christian

friend, introduce him or her to the pastor or another trained person and where the purpose is to share the gospel with the non-Christian.

—Training seminars conducted by some one with experience in a needed area.

—Meet regularly man-to-man or woman-to-woman with someone, teaching them how to develop their skills in Bible study, prayer, witnessing or serving.

—Let layman have major parts in the church, teaching the Word, counseling and church management.

A very practical consideration is that of time. In busy Japan where discretionary time is so limited, how can we build a program that will meet the above needs? First, it seems that one of the things we will always have to emphasize in Japan is biblical priorities. The use of time must be included in our teaching and by example. The biblical injunctions to give Christ first place in our lives and to “grow in Christ Jesus”, take time. Commitment to Christ means giving Him lordship over our time. Secondly, I think we will have to take our Christianity more and more to where the believers live and work. By this I mean that we may need to have our prayer meetings, Bible studies and planning meetings in homes or around tables in a down town restaurant in order to save travel time. Finally, I think we will have to meet people individually during their free moments and at a location convenient for them to help them to grow and develop. For business men and women this means meeting early mornings or evenings, in hotel lobbies or coffee shops. As church leaders we will have to grow in our servant attitude and practices.

Richard Endersby



# A "KUMITATE" BAPTISTRY

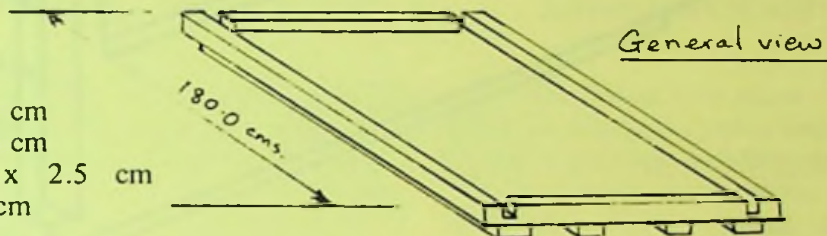
This very practical and helpful information was submitted by Hugh Trevor and compiled by Don Wright. A related article will appear in the next issue of Japan Harvest.

**Basic Structure:** Five pieces of plywood (1.1 cm thick—5 layer) reinforced with wood to prevent bending under water pressure and covered with white *kessho*-veneer for nice appearance. Parts bolt together. Joints can be sealed, or a liner (tarpaulin) used to retain water.

## Basic Parts:

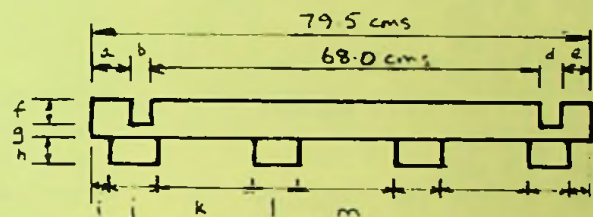
### 1. Bottom

Plywood	180 x 79.5 x 1.1 cm
Side Edges	180 x 3.7 x 2.5 cm
End Edges	68.0 x 3.7 x 2.5 cm
5 bottom supports	180 x 7.2 x 3.0 cm



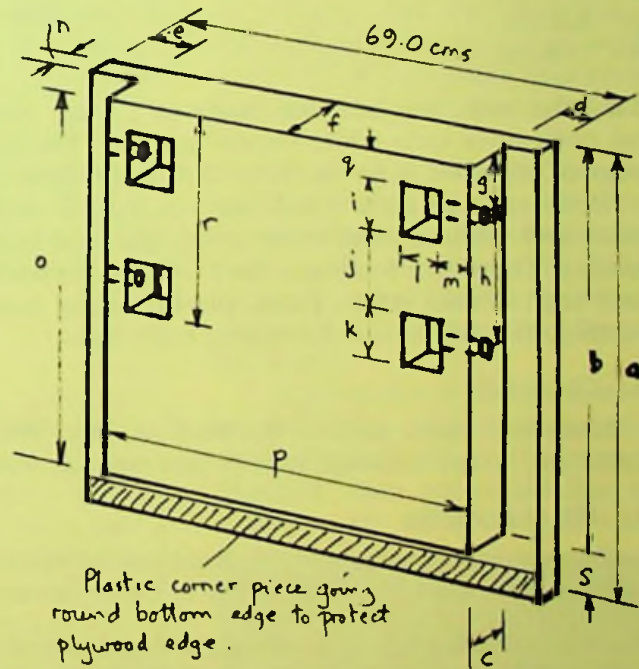
Top side covered with white *kessho*-veneer (Strong against water type). All wood is painted with preservative liquid (not creosote because of smell). Edges and bottom painted chocolate brown. White veneer stuck bottom and nailed round edge with stainless nails.

a=e=	3.7 cm
b=d=	1.9 cm
f=	2.5 cm
g=	1.1 cm
h=	3.0 cm
i=	3.5 cm
J=l=	7.2 cm
k=m=	14.5 cm

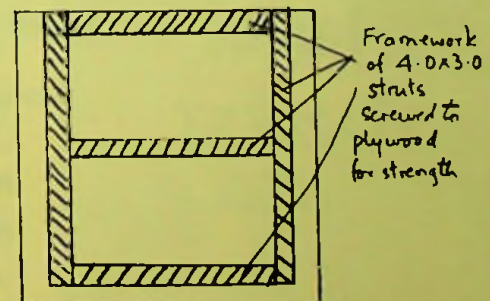


### 2. Ends

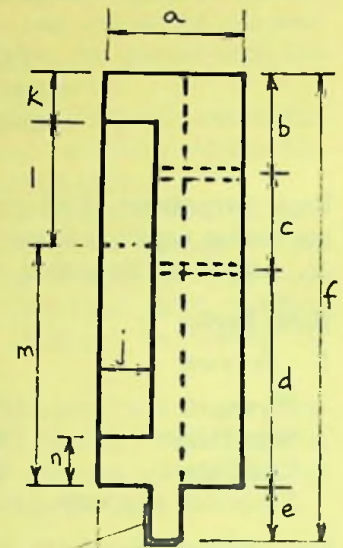
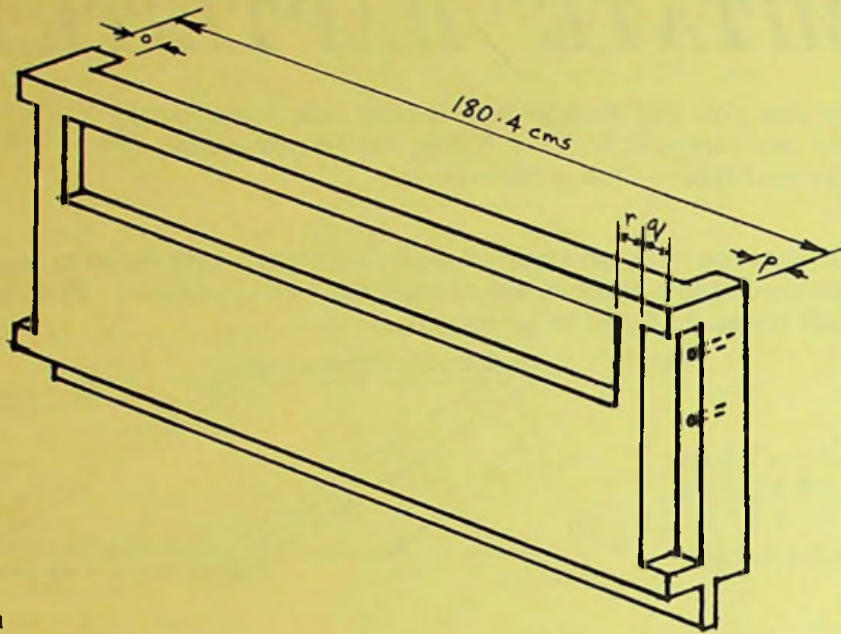
a=	73.5 cm
b=o=	70.8 cm
c=	4.1 cm
d=c=	2.6 cm
f=	5.5 cm
g (to center of bolt hole)	= 6.5 cm
h (between bolt hole)	= 26.6 cm
i=k=	6.0 cm
j=	20.8 cm
l=	3.0 cm
m=	2.7 cm
n=	1.4 cm
p=	63.5 cm
q=	3.1 cm
r=	36.0 cm
s=	2.8 cm



1.1 cm thick plywood strengthened against water pressure with 4.0 x 3.0 cm struts. All wood painted with preservative liquid. Struts screwed to plywood with stainless screws. Both sides of ends covered with white *kessho*-veneer, glued and nailed (stainless nails) to wood. 1.0 cm diameter holes for bolts. Bottom edge of plywood protected with plastic corner edge. Those edges not covered with veneer, painted white.



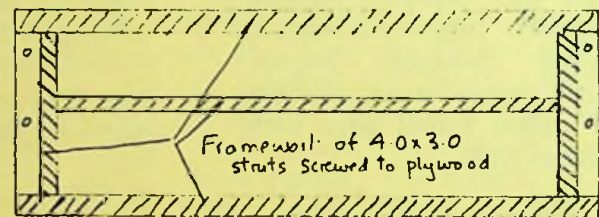




3. Sides

- a= 8.5 cm
- b= 6.7 cm
- c= 26.6 cm
- d= 37.0 cm
- e= 2.7 cm (+0.1 plastic)
- f= 73.7 cm
- g= 4.1 cm
- h= 1.2 cm (+0.2 plastic)
- i= 2.8 cm
- j= 4.0 cm
- k= 3.6 cm

- l = 16.0 cm
- m = 51.0 cm
- n = 3.1 cm
- o=p= 4.0 cm
- q = 3.9 cm
- r = 3.6 cm



Like the ends, the sides are made of 1.1 cm plywood strengthened with 4.0 x 3.0 cm struts and covered on both sides with white *kessho* veneer. The top panel is indented to make it easier to carry. Bottom edge of plywood is protected with 0.1 cm (brown plastic corner edging).

It is easier to mark the 4 corners A to D and put these same markings on the appropriate places on sides and ends so that once assembled and bolt holes drilled the same positions may be found again easily. There is a tendency for the basic plywood panels to disintegrate with repeated wettings and wear and tear. Preservative, paint, plastic edging help to reduce this. Stainless steel nails and bolts prevent rusting. 0.9 cm dia x 9.5 cm long bolts used.

4. Cover-lid

Made in 3 parts, each 81.0 x 60.0 x 2 cm. White plastic veneer, top and bottom, with light framework between. 3 cm diameter hole in one part for hose. Can be filled with warm water from shower via hose.

5. Water Proofing

Original idea was to seal the cracks with white plastic tape each time, but difficult to make completely waterproof. A white plastic sheet 2.7 x 3.6 meters folded suitably at corners works well.

6. When not in use easily dismantled and stored. If outside, rest on bricks and keep covered.

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# Developing a Biblical Worldview in Contemporary Japan

The article that follows is a sampling of the very stimulating seminar sessions at the 1986 Karuizawa JEMA Summer Conference. For a related article by Dr. Netland refer to Japan Harvest No. 4, 1985/86.

HAROLD NETLAND

Let us begin by considering three fictional case studies

1. Mrs. Sato is not yet a believer, but she has been coming to your English Bible Study faithfully for three months now. She will not go to church, but reads the Bible and has many questions. After class today she remained for over an hour, asking questions.

The lesson for today emphasized that *only* through Christ is there salvation. But this bothered her. "This is too hard to accept", she objected, "Why must Christianity be so exclusive and intolerant? Why must there be only one way to salvation? If there really is a God, and He is a God of love, wouldn't it make more sense for God to reveal Himself in His own way in each culture?" Now Mrs. Sato has great respect for Christianity and for missionaries. And she has no difficulty accepting Jesus as the greatest religious figure in history—she is even willing to call Him divine! But to claim that He *alone* is divine and that there is salvation *only* through Christ. . . this is simply incomprehensible.

2. Suzuki kun is a senior at Keio University and has been attending your English Bible Study for about a year. He enjoys the fellowship with other Christians and loves to talk about differences between the West and Japan. Although he enjoys the Bible studies he is not willing to make a commitment to Christ, and recently while on a weekend retreat he opened up to you and explained why.

He respects the moral teachings of Jesus and has great admiration for Christians, but he simply cannot accept everything in Scripture as literally true. For example, the story of creation, the many miracle accounts—surely we are not to accept *these* as actual historical events?! Besides, he was told in a religion class at school that there is not much difference between the moral teachings of Jesus and those of the Buddha. In fact, his prof said that the various religious were just different culturally conditioned ways of responding to the same divine reality. . . And this certainly makes sense to him! At any rate, the really important thing is not so much *what* you believe as it is the sincerity and moral integrity of your life.

3. Mr. Tamura is an elder in your church. He is a research chemist at a major pharmaceutical company, was baptised five years ago, and seems to be a model Christian in every respect.

But what you do not know is that he has been struggling with serious doubts and questions during the past two years. He initially accepted Christ because of the dramatic change Christ had made in his wife's life. And he still likes the warmth and acceptance he finds at church, but he is increasingly bothered by some thing he hears at church and reads in Scripture. The missionary keeps talking about God's love, but frankly, he does not see much evidence of it around him. Wars, disease, fam-

ine. . .the world is a mess. His father is dying of cancer and his brother's marriage is falling apart. And that part about those not accepting Christ being condemned to hell—are we really to believe *that*? Although the missionary is certainly very gracious and kind, he really does not seem to understand and appreciate the Japanese cultural heritage. After all, he seems to think that the Japanese knew nothing of God until the *gaijin* introduced Him to Japan! But isn't this just a bit arrogant? Surely the great religious figures of Japan also knew something of God, albeit, in their own way?

But in spite of these doubts and questions Mr. Tamura continues coming to church, remains quiet, and does not seek help. After all, good Christians are not supposed to question or to doubt, are they?

I suspect that if the truth were known, these three cases are far more typical of contemporary Japanese than we would like to admit. All three cases involve





persons in varying stages of struggling to come to grips with a Biblical worldview. The first two involve non-Christians who have some basic assumptions which are incompatible with a Biblical worldview. The third involves a Christian; he has already made a commitment to Jesus Christ and the accompanying Biblical worldview. But he still has some unresolved tensions between his own intuitions and a genuinely Biblical worldview.

Increasingly, I am coming to see the strategic importance of consciously and deliberately working to develop a comprehensive Biblical worldview in Japan today. By "worldview" I mean the comprehensive set of basic values and beliefs regarding reality which regulate characteristic patterns of behavior. Each person has a worldview—a way in which one views reality—regardless of whether or not one is explicitly aware of his worldview. A Biblical worldview, then, is one which is not only thoroughly consistent with the values and teachings of Scripture, but which

God's truth to impact all of life. A Biblical worldview does not make a sharp distinction between the "sacred" and "secular" aspects of our lives. Rather, Biblical values and teaching are seen to be relevant to *all* aspects of our lives—including our work, leisure and relaxation, finances, friendships, relationships, the arts, social and political problems we encounter, knowledge from other disciplines such as physics, history, philosophy, etc.

I see development of a Biblical worldview strategically important for ministry in Japan on two distinct levels. First, among non-Christians, developing a Biblical worldview can be an important element in pre-evangelism. If one's basic presuppositions are incompatible with the claims of Scripture, then even if he understands the message of the Gospel, it is very unlikely that he will respond favorably to it unless some

of those assumptions are first changed. For there to be widespread acceptance of the Gospel in Japan, I am convinced that first there must be significant change in some widely accepted presuppositions.

Second, developing a Biblical worldview is imperative if we are to have mature and confident Christians. I suspect that part of the reason for the many "casualties" or "drop-outs" among Japanese Christians is failure to resolve tensions between their basic intuitions and what is perceived as the teaching of Scripture. For many people, serious doubts and questions emerge *after* conversion—not before. We owe it to those we help to bring into the faith to provide resources through which serious doubts can be adequately resolved. Christians must be encouraged to integrate Biblical teaching with all aspects of their lives, and to see the relevance of Biblical values for all areas of life.

The three case studies above illustrate how people can hold basic assumptions which are incompatible with a Biblical worldview, and how this can either prevent them from accepting the Gospel or inhibit a mature and confident understanding of the faith among Christians.

I suggest that there are some basic assumptions which are widely accepted by many Japanese today and which present obstacles to adoption of a Biblical worldview. I am not claiming that all Japanese would accept these assumptions, nor that they would even express them in precisely these terms. But it does seem that these assumptions are at least implicit in the thinking of many Japanese. (Incidentally, it is interesting to note that several of these assumptions are becoming increasingly accepted in the West as well.)

Although Japanese society today is quite Westernized and secularized in some respects, the values and assumptions of many

contemporary Japanese retain strong Shinto/Buddhist/Confucian/Taoist influences. Among the assumptions implicitly accepted by many Japanese today are the following:

1. *Religion is culturally relative.* Images of the divine ultimate are simply culturally and historically conditioned human conceptions of the divine. Thus, "God" and "Christ" are for the West; the East has its own equally valid religious symbols and traditions.

Further, all religions ultimately reflect—in their own, unique, culturally conditioned ways—the same religious truth. A traditional Japanese saying, when applied to religion, makes the same point: *nobori yuku fumoto no michi wa kotonaredo, onaji takane no tsuki o miru kana* (although the paths to the summit may differ, from the top one sees the same moon). On a popular level, there seems to be a widespread belief that religion is culturally conditioned, and once one gets beyond the cultural differences it will be apparent that all religions are "in touch" with the same divine reality.

The tendency to minimize differences, to seek unity in diversity, is clearly seen in Japanese history. In the Tokugawa era, for example, many authors attempted to demonstrate that there is no essential difference between Shinto, Confucian, and Buddhist teaching. Thus, "To know Shinto is to know Buddhism as well as Confucianism."<sup>1</sup>

2. *Religion is essentially a quest or a journey.* We cannot expect to have certainty about religious issues in this life. It is sufficient that we search with sincerity and lead a morally good life.

3. *The highest form of religious apprehension or "truth" transcends all conceptual distinctions and dichotomies.* The highest religious truth defies logical categorization, is not subject to rational analysis, and can only be intuited or "felt". Closely asso-



ciated is a subtle distrust of clear-cut answers to ultimate questions, and a preference for what is perceived as the profundity of mystery and paradox.

4. *Since benevolence and tolerance are among the greatest virtues, exclusivism and confrontation are to be avoided at all costs.* Differences in belief should not only be tolerated but encouraged for this shows the "many-sidedness" and profundity of religious truth. Surely something as significant as religious truth cannot be the exclusive possession of just *one* religion!

Historically, such tolerance has led to syncretism, Buddhism had to adapt itself to indigenous Japanese beliefs in order to be accepted (e.g. accept ancestor practices, emperor cult, the pantheon of Shinto deities, folk beliefs about the afterlife). And even today tolerance results in syncretistic tendencies: one can have both the *kamidana* and the *butsudan* in the home; one can marry in a Shinto (or Christian!) ceremony and bury in a Buddhist ceremony.

The perceived exclusivism and intolerance of Christianity has historically been—and is today—a major stumbling block. Professor Hajime Nakamura of Tokyo University states,

The spirit of tolerance of the Japanese made it impossible to cultivate deep hatred even toward sinners. . . For the Japanese, full of the spirit of tolerance, *eternal damnation* is absolutely inconceivable. A Catholic priest, who forsook Christianity under the persecution of the Tokugawa government, condemned the idea of eternal damnation preached in Christianity. He said, regarding reward and punishment in the other world, if God be the Lord of Benevolence, He ought to condemn Himself rather than condemn and punish His creatures for their sins. Among the doctrines of Christianity the idea of eternal damnation was

especially hard for the Japanese to comprehend. . . The idea of 'being beyond deliverance forever' was hard for the Japanese to comprehend.<sup>2</sup>

It is significant that there developed in Japanese Buddhism (as distinct from Indian Buddhism) a pervasive universalism, implying that "all men are predisposed to become Buddhas".

5. *Basic moral values and principles are not necessarily universal, but are relative to a particular social and cultural context.* Nakamura notes that Japanese have historically tended to treat a particular social nexus or group (e.g. the family or *ie*, school, business, even the nation) as ultimate. Professor E.O. Reischauer observes,

In a society in which people see themselves primarily as members of groups, specific intra-group and also inter-group relationships may reasonably take precedence over universal principles. In other words, ethics may be more relativistic or situational than universal.<sup>3</sup>

Ethics is thus reduced to that which is approved and sanctioned by the relevant social group. Nakamura states that,

The inclination to regard as absolute a limited specific human nexus naturally brings about a tendency to disregard any alleged universal law of humanity that every man ought to observe at any place at any time. Instead, the standard of the evaluation of good and evil is identified here with the consideration of the appropriateness or inappropriateness of conduct judged solely by reference to the particular human nexus to which one happens to belong.<sup>4</sup>

And similarly, Reischauer says, The Japanese certainly have less of a sense of sin than Westerners, or of a clear and inflexible line of demarcation between right and wrong. There are no obviously sinful areas of life. Most things seem

permissible in themselves, so long as they do not do some damage in other ways. Moderation is the key concept, not prohibition. There is no list of 'Thou shall nots'.<sup>5</sup>

This, of course, is in sharp contrast to the universality of Biblical ethics and the Biblical understanding of sin as falling short of the moral standard of a holy, righteous, and limitlessly perfect God.

6. *The divine is not an ontologically distinct Creator of the universe, but rather exists within the continuum of the universe itself.* Thus there is no clear ontological distinction between the natural and the supernatural, the human and the divine. Persons and even animals can become divine after death. Professor Sokyō Ono explains the meaning of *kami* (the divine) as follows:

Among the objects or phenomena designated from ancient times as *kami* are the qualities of growth, fertility, and production; natural phenomena, such as wind and thunder; natural objects, such as the sun, mountains, rivers, trees and rocks; some animals; and ancestral spirits. In the last named category are the spirits of the Imperial ancestors, the ancestors of noble families, and in a sense all ancestral spirits. . . In Shinto there is no absolute deity that is the creator and ruler of all.<sup>6</sup>

7. *Being a respectable family member necessarily includes participating in the practices of ancestor veneration and worship.* Since the ancestors are dependent for their well being—and even their continued existence—upon the ritual homage and veneration of those still living, and since the ancestors are able to intervene (for good or evil) in the affairs of the living, it is crucial that those still living give appropriate homage and veneration to the spirits of the deceased.

Clearly each of these assumptions is incompatible with a truly Biblical worldview. So long as



they are accepted there will be resistance to the claims of Scripture. What can we do to help to bring about transformation in worldview? How can we work to change basic assumptions which are incompatible with Scripture?

In asking these questions I in no way wish to minimize or ignore the role of the Holy Spirit in the conversion process. The work of the Holy Spirit is vital: only He can bring about genuine conviction of sin (John 16:8-11) and can remove the spiritual blindness of the unregenerate (1 Cor. 2:14-16; 2 Cor. 4:6). Only He can liberate the lost from the power of the Adversary (Eph. 2:2; 6:12; Acts 26:18). But for reasons known only to Him, God has chosen to use simple humans in His work of salvation. And I believe that we have a responsibility to use wisely all of the gifts and resources He has entrusted to us, so as to maximize our effectiveness as His servants and to minimize potential obstacles to acceptance of the Gospel.

I suggest that essential to developing a genuinely Biblical worldview in Japan is encouragement of a thorough understanding of the comprehensive Biblical doctrine of creation. As Arthur Holmes of Wheaton puts it,

A Christian worldview conceives everything in terms of a transcendent God's creative activity in the world; theism's doctrine of creation provides the overall frame of reference.<sup>7</sup>

Unpacking the implications of the doctrine of creation will show that only God is eternal and uncreated; there is only one Creator/God; all that God created, including all aspects of our lives, is good and to be used to glorify Him and to enjoy Him forever; man is the image bearer of God; the universe is created by God for a purpose and has a future; both man and nature are subject to God's universal laws; God's will and nature are the source of and norm for all moral principles and values; etc. These

implications will contrast sharply with the religious and ethical relativism inherent in the seven assumptions noted above.

In conclusion, let me suggest nine practical ways in which we can be involved in helping to bring about greater acceptance of a Biblical worldview in Japan. Some of these are things that each of us can do; others are more specialized, and some may not materialize for some time yet.

1. *Pray for transformation in worldview.* Prayer, of course, is absolutely vital and basic to all else that we do. Our prayer should be both for transformation in specific individuals and for changes in society at large.

2. *Encourage a supportive environment* — both in our interpersonal relations and in the church context—in which those with doubts and questions can express them freely and receive affirming and sensitive answers.

3. *Preach and teach key doctrinal themes* which are crucial for developing a comprehensive Biblical worldview. Of course, such teaching must carefully relate the themes to issues and situations one faces in everyday life.

4. *Become familiar with some of the basic issues in Christian apologetics*, and with available resources. One need not be an "expert" in these matters (there is nothing wrong with admitting "I don't know"!), but some familiarity with basic issues and resources available can be very helpful.<sup>8</sup>

5. *Encourage key Japanese Christians to pursue careers which will enable them to become opinion shapers in Japanese society.* Not all key Christians belong in vocational Christian service. We desperately need committed evangelicals in positions of leadership in business, politics, education (including the university), the mass media (TV, radio, journalism), the arts, science, etc.

6. *Encourage selected Japanese Christians to become specialists in particular areas* (e.g. histo-

ry, literature, art, philosophy) so that they can critically evaluate values and trends in contemporary society and provide Biblical alternatives.

7. *Encourage production of readable high quality literature*, for both Christians and non-Christians, addressing specific issues such as ethical relativism, the problem of evil, science and Scripture, relation of Christianity to other religions, etc. Perhaps there could be a series of short books/booklets, each book devoted to one issue particularly relevant in Japan which inhibits developing a Biblical worldview.

8. *Consciously work to develop an integrated education for Christian young people*, which provides for mature understanding of the faith and how Christian truth affects all areas of life. Particularly important here is understanding of the implications of Biblical truth for other disciplines as well: how does Biblical teaching relate to history, the arts, science, economics, current social problems, etc.? Such education could take place in local churches, through existing campus ministries, and perhaps even eventually through a quality evangelical liberal arts university in Japan!

9. *Encourage development of several retreat/study/resources centers* — loosely modelled after L'Abri Fellowship in Switzerland — which provide resources and trained personnel committed to helping others come to grips with a Biblical worldview. These could be places where people could come with any questions or doubts and receive competent, sensitive, and Biblical guidance in overcoming their problems.

Can we anticipate the day when the assumptions and values of most Japanese are fully compatible with Scripture; when our churches are filled with Christians who have a consistent and comprehensive Biblical worldview, and live accordingly; when evangelical Christians are among the key opinion shapers of so-



ciety?

God can work in a mighty way in Japan. I am convinced that with His enabling such dramatic changes are indeed possible. With the Apostle Paul in Ephesians 3:20-21, let us look with anticipation to ". . . Him Who is able to do exceeding abundantly beyond all that we ask or think. . ." And to Him alone be the glory.

#### Endnotes

1. H. Byron Earhart, *Religion in the Japanese Experience* (Dickenson Pub., Encino, California: 1974) p. 123.
2. Hajime Nakamura, *Ways of Thinking of Eastern Peoples*, ed. by Philip P. Wiener, (University of Hawaii Press, Honolulu: 1964) p. 384f.
3. Edwin O. Reischauer, *The Japanese* (Charles E. Tuttle, Tokyo: 1978) p. 138.
4. Nakamura, *op. cit.*, p. 393.
5. Reischauer, *op. cit.*, p. 141f.
6. Sokyō Ono, *Shinto: The Kami Way* (Charles E. Tuttle, Tokyo:

1962) pp. 7-8.

7. Arthur F. Holmes, *Contours of a World View* (Eerdmans, Grand Rapids: 1983) p. 9.
8. There is an enormous amount of literature on apologetics available in English. Some of the more helpful introductory works are the following (titles followed by an \* are also available in Japanese):

Richard Purtill, *Reason to Believe* (Eerdmans, Grand Rapids: 1974)

William L. Craig, *Apologetics: An Introduction* (Moody, Chicago: 1984)

Clark H. Pinnock, *Reason Enough* (Inter-Varsity Press, Downers Grove: 1980)

J.N.D. Anderson, *Christianity: The Witness of History* (Tyndale Press, London: 1972)\*

C.S. Lewis, *The Problem of Pain* (Macmillan, New York: 1962)\*

Norman L. Geisler, *Miracles and Modern Thought* (Zondervan, Grand Rapids: 1982)

Norman Anderson, *Christianity and World Religions* (Inter-Varsity Press, Downers Grove: 1984)

Robert B. Fischer, *God Did It, But How?* (Zondervan, Grand Rapids: 1981)

Also, Frank Cole has published *Kirisutokyo Benshōron* (Christian Evidences) through Word of Life Press.

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# Understanding the Resistance of Japan to Christianity

*The article that follows represents a small part of the research that went into the dissertation for the Doctor of Missiology degree from Trinity Evangelical Divinity School (1985). Dr. Clark spent part of his childhood in Japan where his parents were missionaries. In addition to the B.A. from San Jose Bible College he holds the M.A. and M. Div. from Lincoln Christian Seminary. Presently he teaches at Osaka Bible Seminary, following in the footsteps of his father. Dr. Clark will be speaking at the 1987 Hayama Seminar.*

PAUL CLARK

The "True Japan" has long been lost, perhaps even before the end of the Second World War. It still exists, however, somewhere in the depths of the Japanese mind, and every time the pendulum swings inward, this image is called back into active service.<sup>1</sup>

The "True Japan" is the Japan of the Folk-Shinto-Amaterasu tradition. The power of myth to organize a people is as evident among the Japanese as it was the ancient Greeks. In a text prepared as an introduction to religions of the world, the statement is made that Shinto, "is so thin and barren that, even if true, it could not support the religious needs of the people."<sup>2</sup> This is a common fallacy which is demonstrably not the case. Japan has been a world power since modern times and a strong nation over the preceding centuries. With virtually no significant resources besides her people, one has only the Folk-Shinto-Amaterasu tradition or world view with which to explain Japan's achievement.

A historiography of Japanese religion demonstrates that the key to understanding the Japanese mind, in view of her many religious traditions, is to recognize that Japan has lived by one basic tradition from prehistoric times.<sup>3</sup> It is a tradition of natural revelation legitimized by its accord with reality and both prospered and protected by its geographical setting. The interaction with other religious traditions has only revealed a desire for defini-

tion and enhancement of the tradition.

The Japanese Folk-Shinto-Amaterasu tradition is so inextricably a part of being Japanese that in a national poll only two percent named Shinto as a religion; upon having this called to their attention, only fifty-six percent yet acknowledged it to be a religion.<sup>4</sup> Buddhism or Christianity are considered to be religions, but Shinto is simply being Japanese. Retired Japanologist Joseph J. Spae, formerly with Oriens Institute for Religious Research, states:

Westerners have found extreme difficulty in considering Shinto as anything other than an undeveloped, animistic folk religion. . . Personally, I am opposed to the frequently heard thesis that Buddhism and Confucianism are more basic parts of Japan's spiritual civilization than Shinto. This neglect of Shinto is a distortion and needs correction. . . Its inner strength and influence, even its power of survival, are sufficient proof of its connaturality with those psychic elements which characterize Japan. This connaturality showed itself time and again in history, particularly in the fact that every tradition which succeeded in implanting itself in Japanese soil was affected by Shinto—and came to terms with it at some time or other.

Shinto. . . provided the fundamental sense of community

and unity characteristic of Japan. It gave the Japanese a theory of political rule and even a sense of destiny which borders on a true religious ideal.<sup>5</sup>

He then affirms the thesis of this critique:

Christianity can only overlook this fact at its own risk. . . in the final analysis, the mutual relationship between Shinto thought and Christianity will set the pace of Christianity's progress or regress in this nation.<sup>6</sup>

Missiologist Hendrik Kraemer also wrote that "Shintoism. . . looked at from outside. . . is an ordinary instance of so called 'primitive' religion without any particular depth;" but he understood the significance of the Japanese world view: he called Shinto both "a first-rate motive power"<sup>7</sup> and a "world-embracing theocracy"<sup>8</sup> which remains "the only 'primitive' religion that in a highly modernized state maintains an independent and institu-





mately more significant. The radical difference between the two belief systems is epistemological. Henotheism functions on the basis of subjective *non*rational (not necessarily irrational) knowledge being primary, and theism functions on the basis of objective-rational knowledge being primary. Christianity is grounded in one God who has revealed himself in history; Shintoism is grounded in myth. While henotheistic Shinto has worked because it falls within the patterns of reality, it becomes empty Freudianism in the world of the twentieth century for lack of rational legitimization; its only justification remains its socio-psychological pragmatism.

One must recognize in the Meiji Restoration a fervent religious commitment. She committed herself to Western science on a pragmatic basis rather than over truth or rationality. Japan, realizing that she could only defend herself against the Western powers with Western technology, gave up Chinese science and adopted Western science. This was out of her "fierce will to independence and to preserving her integrity and self-identity" accompanied by a "feeling of mission"<sup>18</sup> all derived from her religious tradition. If it seems anomalous that, while Japan accepts Western science and technology, she basically rejects Christianity, it must be remembered that for her, there has never been a connection between the two. Further, the science Japan received in the nineteenth century was a positivistic science that had disowned its theistic birthing for naturalism. Still the rejection of Christianity is no less a religious matter than the eclectic adoption of Western science.

Irrespective of Japanese henotheism's lack of rational legitimization and consequent truncated transcendence, it has practically proven more holistic than Western Christianity. A subjective epistemology, for all

its problems with legitimization, is more holistic than an objectively polarized epistemology. While subjectivity risks the irrational and mysticism, it is open to the transcendent and remains in the world. An objectively oriented epistemology risks rationalism and atheism as has occurred in the West. (Life is not wholly subjective or wholly objective. Jn. 4:24) Thus at times Japanese religion may appear more biblical than Western Christianity.

The Association of Shinto Shrines has made a summary statement of the Shinto faith in three principles:

1. To be grateful for the blessings of the *kami* and the benefits of the ancestors, and to be diligent in the observance of Shinto rituals, applying oneself to them with sincerity, cheerfulness, and purity of heart.
2. To be helpful to others and in the world at large through deeds of service without thought of reward, and to seek the advancement of the world as one whose life mediates the will of the *kami*.
3. To bind oneself with others in harmonious acknowledgment of the will of the emperor, praying that the country may flourish and that other peoples too may live in peace and prosperity.<sup>19</sup>

When considering this capsulization of the Shinto faith, one does not have to labor to recognize that the theistic equivalents are the basic elements of a holistic and biblical world view:

- 1) worship of God; 2) a servant-steward orientation to the creation; 3) and an all-encompassing purpose, the Kingdom.

The confrontation between the Folk-Shinto-Amaterasu tradition and Western Christianity is clear in the following:

The Shinto *kami* have never been conceived of as absolute or transcendent in relation to man and the world—not even in the case of Izanagi, Izanami,

or Amaterasu. On the contrary, it has always been assumed that there is a significant continuity between the *kami* and man. *In sharp contrast to the symbolic dichotomy between the creator and creation in Western religions*, the relationship between *kami* and man is well symbolized by the term *oya-ko*, an expression specifying the parent-child, or better, the ancestor-descendant relation.<sup>20</sup>

For the Japanese, Christianity creates an impossible or irrational "dichotomy." That this dichotomy does exist should make the Christian uncomfortable with the above critique. Do not the Scriptures detail a "significant continuity" between God and man? Is not God portrayed as Father; are not men the "sons of God?" Was not Messiah or Jesus, Emmanuel, God with us? Are not Christians the extension of God's hand in the creation and called to be stewards of it? Given only general revelation, how much closer could one come to a biblical account of the relationship between the Creator/God and the creation/man than the above? The biblical account alone allows men to break out of their idolatries or God-substitutes.

Another description of the Folk-Shinto-Amaterasu tradition reinforces the above critique:

In its general aspects *Shinto is more than a religious faith*.

It is an amalgam of attitudes, ideas, and ways of doing things that through two millenniums [sic] and more have become an integral part of *the way of life* according to the mind of the *kami*, which emerged in the course of the centuries as various ethnic and cultural influences, both indigenous and foreign, were fused, and the country attained unity under the Imperial Family.<sup>21</sup>

There was a people whose holistic



tional existence.”<sup>9</sup> Early on (1938) Kraemer saw that the Japanese people had “welded” the continental religions together with their own “into an original and extremely interesting *whole*”. They had broken out of the animistic-pantheistic-naturalistic monism to create a religion with a “theocratic texture.”<sup>10</sup>

Spae says, “Japan’s religious progress could be described as a movement from . . . pantheism through henotheism to monotheism.”<sup>11</sup>; Japanese religion may best be described as polytheistic, panentheistic or, more significant to this discussion, “henotheistic.” As defined by the *Oxford Dictionary*, henotheism is “the adoration of one God above others as the specific tribal god or as the lord over a particular people, a national or relative monotheism.”<sup>12</sup> Henotheism, while giving preeminence to one god or goddess yet allows for a proliferation of deities as is the case in Japan with Sun Goddess Amaterasu and an infinite number of *kami*.

Had Kraemer chosen henotheism to define the Japanese situation, he would not have had to distinguish between “absolute-theocracy” and theocracy, theocracy and “radical theocracy.” As it is, he has clearly described the significance of the Folk-Shinto-Amaterasu tradition:

The central myth of Amaterasu, who resides in the holy insignia at Ise and thus literally dwells amongst her chosen people, contains the tale of the founding of the Japanese state and the formation of the Japanese people. The institution of the imperial dynasty is a divine act. With this theocratic background it is wholly intelligible that Shinto at the present time has such an enormous significance. Through the widening of the spiritual horizon and the accompanying intensification of national ambition, the national and tribal religion of Shinto even

gets today a universalistic aspect. The creation of the Japanese nation and dynasty by divine act is conceived to have happened for the good of the whole world. The Japanese nation is a divinely-created people with Messianic significance for the world. Shinto has virtually become the mythological and metaphysical foundation of a fervent and ambitious patriotism and naturalism, deliberately used by the Government to foster *kokumin dotoku* (national morality). This whole modern development is a natural growth from the basic elements of primitive Shinto.<sup>13</sup>

The significance of recognizing the Japanese tradition as being henotheistic should be all but apparent from the above statement. The *tendency* of henotheism is to function *like* theism. This is emphatically the case with the Japanese tradition, and though Japan is known as a land of the East, the Far East, her worldview is *atypical* of the East. The Amaterasu mythology has provided a similar impetus to the Japanese culture as has the revelation of the Creator-God in Genesis for the Euro-American Western culture. Following from their respective theistic and henotheistic belief systems, both cultures evidence two salient qualities: a high level of motivation and a high degree of creativity.

In the West the Judeo-Christian cosmology and eschatology resulted in a linear view of history, that is, history with an organizing purpose. This is reinforced by the dominion mandate of Genesis, wherein man is created to be servant-steward of the creation to the glory of God. Purpose, meaning, motivation, and creativity in the West follow from this view of man as *a part of* and responsible *for* an ordered universe *to* its Creator. This

worldview was the cradle of modern science.

In contradistinction to the rest of the East, Japan shares the West’s linear view of history. Robert N. Bellah states this quite clearly:

The Buddhist and Confucian theories of historical change were essentially cyclical. Better times are followed by worse in endless succession and the contemporary period was seen as merely a temporary trough. The Shinto belief was not cyclical, however, but one-way. It alone of the major religious traditions had the concept of a creation, even if in the form of a rather primitive myth. To Shinto, Japanese history could be seen as the unfolding of the will of the gods, and religious ends might be fulfilled in time and history as the destiny of the Japanese people.<sup>14</sup>

Kraemer makes the same point: “The mythical act of the creation of the Japanese nation and dynasty is isolated from the great cyclic movement of nature.”<sup>15</sup> Even before the seclusion policy, he says, “Japan harboured not a small island-people but a people of remarkable strength and cultural ability, a strong sense of destiny and a resolute will to play a great part in the world.”<sup>16</sup>

Creativity has also been an ever present hallmark of Japan. *Jomon* pottery is the earliest known ceramics in archeology. Japan produced better and more guns in the sixteenth century than Europe, and she used anesthesia in the nineteenth century well ahead of the West. Underlining her creative ability is a relatively unknown fact of history. Japan’s Seki Takakazu preceded Newton and Leibnitz’s breakthrough in mathematics to calculus by a decade of years.<sup>17</sup>

Having discussed the distinctive parallels or correlations between Japanese henotheism and Western theism, the difference yet left to be pointed out is ulti-



view of life was "more than a religious faith" and was "the way of life": has there been another parallel in history to Japan other than Israel?

The biblical world view is holistic. Paul's theology is thoroughly cosmic and his word about "the whole creation" (Rom. 8:22) is a word about the Kingdom (a metaphorical expression in Scripture for all that God's purpose entails for the creation, especially man) in the context of evangelizing the world (Rom. 1:5,8 and 16:26). Man is an integral part of creation and shares solidarity with it. The universe is not merely a stage for redemption, but is valued by God for itself and is also being redeemed.

Japan has basically rejected Western Christianity which suffers from a truncated wholeness, being a virtual dualism. Because of its otherworld centeredness, the Japanese, who are this-world oriented, cannot fathom (even if subliminally) the reasonableness of such a belief system. In essence it is suggested that Japan's success as an achievement culture and resistance to the gospel are to be understood in light of 1) her having a holistic worldview and 2) the West's flawed enculturation of the Truth, which contradicts both Japan's a) non-rational subjective sensibility about reality and b) the biblical worldview.

The creation that science has revealed to twentieth century man, which for the most part is only available to the mind, disallows the simplistic if not erroneous theologies of the past. A biblical Christian view alone can rationally account for it and comprehend it with a unified purpose. If Japan, if the world, is to be effectively evangelized, Christians must press on to the high calling of what it means to be Christian, God's people, at the close of the twentieth century while awaiting the eighth day of creation, the consummation of the age.

## FOOTNOTES

<sup>1</sup> Tsutomu Sato, "Introduction: Why the search for identity," in *The Silent Power: Japan's Identity and World Role* (Tokyo: Simul Press, 1976), pp. 1-10.

<sup>2</sup> Johannes G. Vos, *A Christian Introduction to Religions of the World* (Grand Rapids: Baker, 1965), p. 59.

<sup>3</sup> H. Byron Earhart, *Japanese Religion: Unity and Diversity*, 3d rev. ed. (Belmont, Calif.: Wadsworth Publishing Co., 1982). Earhart's general introduction and historiography of Japanese religion is indispensable.

<sup>4</sup> James P. Colligan, *The Image of Christianity in Japan*, English version (Tokyo: Sophia University, 1980).

<sup>5</sup> Joseph J. Spae, *Christianity Encounters Japan* (Tokyo: Oriens Institute for Religious Research, 1968), pp. 8-9.

<sup>6</sup> Ibid.

<sup>7</sup> Hendrik Kraemer, *World Cultures and World Religions* (Philadelphia: Westminster, 1960), p. 207.

<sup>8</sup> Hendrik Kraemer, *The Christian Message in a Non-Christian World*, 3d ed. (Grand Rapids: Kregel, 1956). Kraemer said of the third edition that he thought the book "still timely and relevant" (p. iii).

<sup>9</sup> Kraemer, *World Cultures*, p. 207. This statement, it is to be noted, was made in 1958.

<sup>10</sup> Kraemer, *Christian Message*, p. 195.

<sup>11</sup> Joseph J. Spae, "Notes on Japan's Theological Moment," *Japan Missionary Bulletin* 21 (1967): 489.

<sup>12</sup> *The Compact Edition of the Oxford Dictionary*, 1971 ed., s.v. "Henotheism."

<sup>13</sup> Kraemer, *Christian Message*, p. 194

<sup>14</sup> Robert N. Bellah, *Tokugawa Religion* (New York: Free/Press, 1957), p. 63.

<sup>15</sup> Kraemer, *Christian Message*, p. 194.

<sup>16</sup> Kraemer, *World Cultures*, p. 211.

<sup>17</sup> Masayoshi Sugimoto and David L. Swain, *Science and Culture in Traditional Japan* (Cambridge, Mass.: MIT Press, 1978), p. 271.

<sup>18</sup> Kraemer, *World Cultures*, p. 221.

<sup>19</sup> Kenji Ueda, "Shinto," in *Japanese Religion: A Survey by the Agency for Cultural Affairs*, Ichiro Hori, ex. (Tokyo: Kodansha International, 1972), p. 33.

<sup>20</sup> (Shigeru Matsumoto, "Description and Interpretation," in *Japanese Religion*, ed. Hori, pp. 14-15. [Emphasis added.]

<sup>21</sup> Sokyo Ono, *Shinto: The Kami Way* (Tokyo: Tuttle, 1962), pp. 3-4.

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# What Good is a Prayer Letter if it isn't read

*Lyle gave this presentation at an evening service at the Karui-zawa Union Church during the summer of 1986. The Petersens will soon be leaving Japan for retirement.*

LYLE PETERSEN

I am quite certain that the readers of THE JAPAN HARVEST represent hundreds of prayer letters which are sent, literally, around the world. I am aware that some missionaries use the expression "news letter" rather than prayer letter. But the primary purpose should be to solicit prayer for His work on the various fields. It is difficult to think of missionary work being done without the powerful praying of God's people. Therefore it behooves all of us to use this important tool, the prayer letter, repeatedly and wisely.

Writing a good prayer letter takes time, effort and no small amount of money. For these reasons and others some missionaries are sadly delinquent in sending prayer letters. I have heard more than one pastor complain that they seldom hear from the missionaries they support. The subject discussed here involves not just writing and sending a prayer letter but involves WHAT KIND of a prayer letter is effective. From nearly 10 years of experience at TEAM's International Headquarters I have discovered that the bottom line of prayer letter production and mailing is not just that those two jobs are accomplished but that these letters are READ!

The Apostle Paul wrote prayer letters and good ones. We can

study his letters and not learn so very much about "style" but we can learn much about the important *contents* of his prayer letters. It is the "content" of your prayer letter that will touch hearts to pray. Let's learn some lessons from Paul's prayer letters:

- I. He Often Gave Specific Requests.
    - A. Our prayer letters often contain up-dates, news briefs, and everything but specific requests. . . this cannot be said of Paul's prayer letters: I Tim. 2:3, Matt. 9:37, 38, II Thess. 3:1, 2, Eph. 6:19, Col. 4:3
  - II. Paul Gives Suggestions as to How to Pray: Rom. 15:30, Rom. 12:12, Eph. 6:18
  - III. Interestingly he prayed for those who prayed for him-- we often neglect this. Col. 1:9, Phil. 1:4, Rom. 1:9
- \* Paul's prayer letters have been used in the lives of many people. . . have yours?
  - \* Your prayer letters can have a **MARKED INFLUENCE** on your missionary ministry.
  - \* Attempt to develop **NEW** prayer partners!
  - \* Read your prayer letters critically. Ask yourself the question, "would I take time to read this letter?" "would it cause me to pray?"

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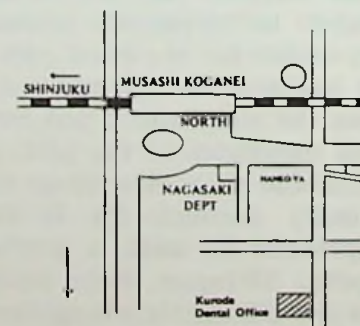


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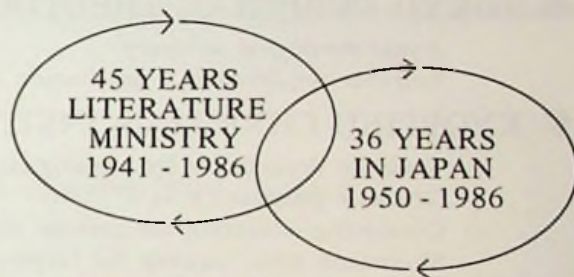


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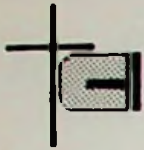
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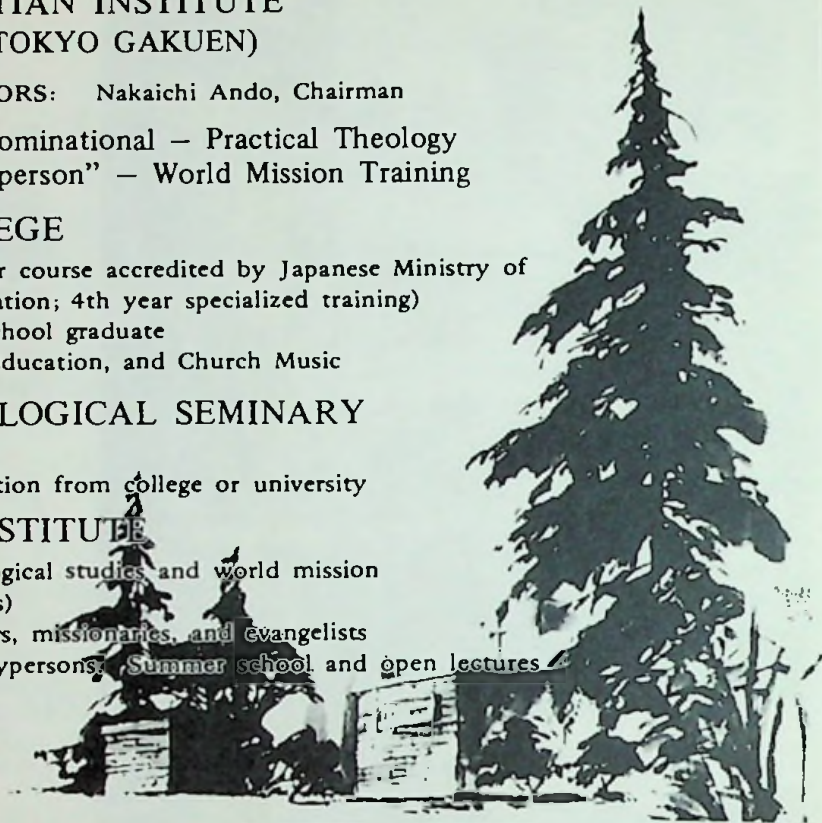
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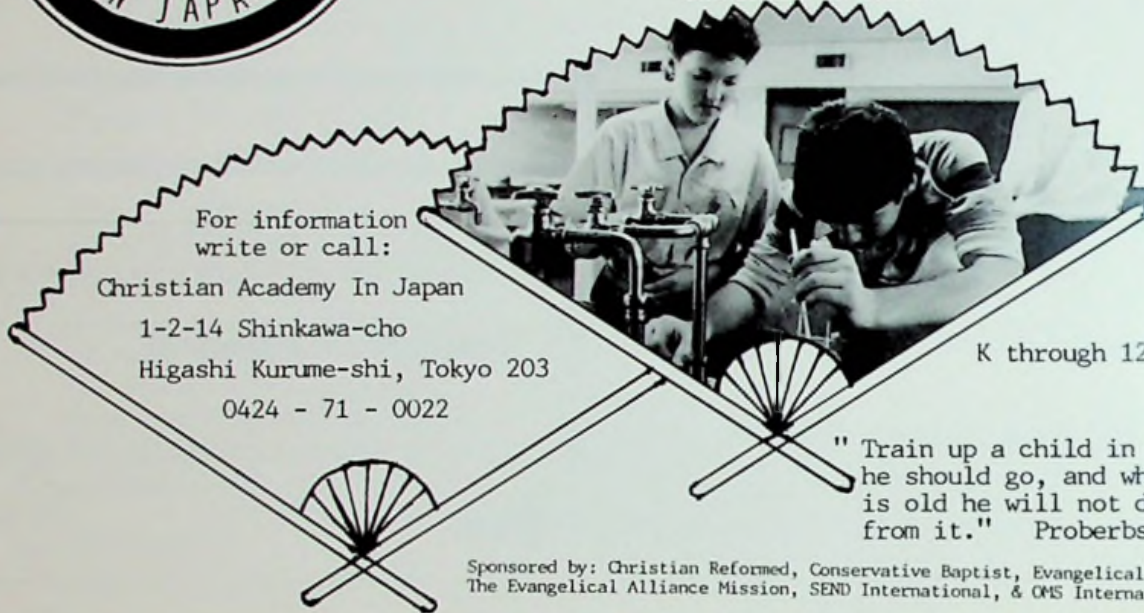
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