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JAPAN HARVEST

The Magazine for Today's Japan Missionary



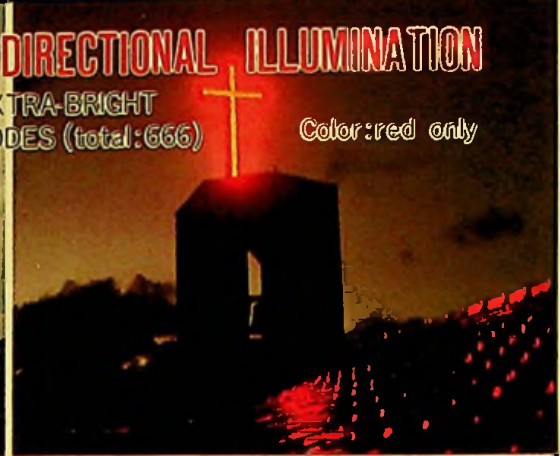
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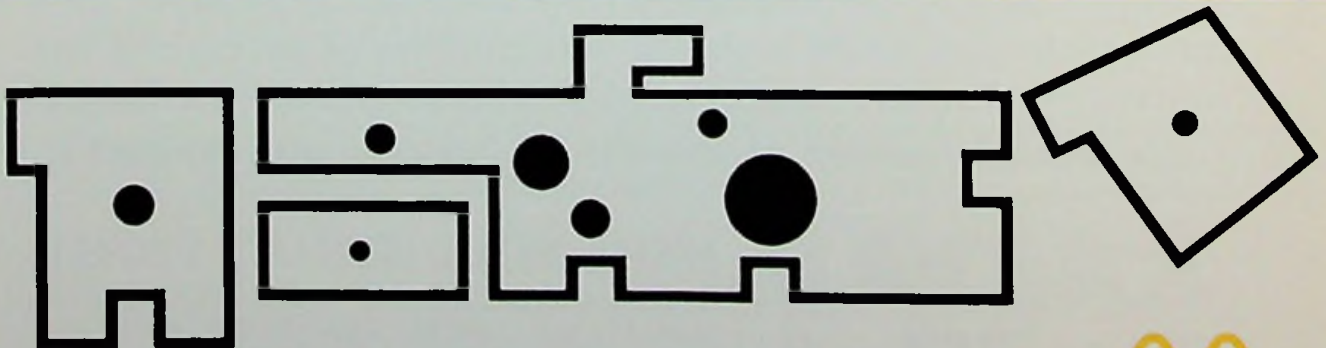
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JAPAN HARVEST

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1986, Volume 36, Number 3

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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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Siegfried A. Buss

JEMA

President's

Page

Life has changed considerably since becoming JEMA President ten months ago. Suddenly and rather unexpectedly I was thrust into a new orbit. Meeting with evangelical leaders from Japan and abroad, consulting with missionaries and mission directors, attending planning sessions, prayer meetings, workshops and seminars – it has been a learning experience for which I am grateful.

I have counted it a special privilege to maintain close liaison with JEA and I am pleased to report that channels of communication are open and JEMA enjoys an excellent relationship with the Japanese leaders.

It has been delightful to get to know some of JEMA's missions better. On October 23 I was invited by YWAM, JEMA's most recent member, to address the missionaries at the School of Frontier Missions in Chiba Prefecture. The interaction with the students was marvelous and I gained more than I gave; dedication, commitment, a sacrificial life-style, all these are vivid impressions that I took back with me. It was also unique to see missionaries who will be assigned to other countries in Asia study at the school. That evening I addressed the missionaries of the Greater Chiba Area during their regular time of prayer and Bible study. Here, too, I felt the strong bond of being one in Christ in the JEMA Family. I want to thank Larry Nichols and his dedicated staff for all their hospitality and kindness. Speaking of innovative ideas, I was quite impressed with YWAM's Physical Fitness Center on the main floor of their Headquarters Building. The space had previously been used to teach English, etc., but now missionaries shared the gospel while working out with company executives, students, housewives, etc. You should see the equipment that came all the way from Finland! Fantastic.

Another interesting experience recently was addressing JMLI students on the topic: "What is JEMA?" Here, too, I noted keen interest. I was reminded that JEMA must make itself relevant to the next generation of missionaries. This is no small challenge.

On November 7 I was invited to speak to the OMSI missionaries gathered for their Fall Conference. My assigned topic was "How to maintain a good working relationship with your Japanese co-workers." As I prepared for those sessions, I searched my own heart about the implications of the topic. Let us never take our Japanese co-workers for granted; rather, let us continually uphold them in prayer and be an encouragement to them.

Just one hundred years ago the Student Volunteer Movement was launched. Its famous watchword was "The evangelization of the world in this generation." May we be filled by such motivating zeal as we face 1987.

In closing, let me remind you of the JEMA Banquet at the Ichigaya Shigaku Kaikan on the 9th of February. I heard Chaplain Mackey give his testimony on FEN's Morning Meditations and have not been able to forget the marvelous story of his life – from an orphanage in Sendai to chaplaincy at Camp Zama. It is a thrilling account of God's faithfulness.

Spiritual Warfare

The devotional message that follows was given at the 1986 JEMA Plenary Session at Ochanomizu.

MAGNUS SORHUS

Luther once said: (Free quote) When I come to heaven several things will surely surprise me. People I would expect to find there I would not find, and people I did not expect to be there I would find. But the greatest thing would be that I myself had come there.

"Lord, will those who are saved be few?" they asked Jesus. The answer of Jesus is rather surprising. "Strive (the greek word *agonitso* = strive hard, agonize) to enter the narrow door, for many, I tell you, will not enter and will not be able." Not only the indifferent, those belonging to the biggest religion of *mukanshinkyo* but also many of those who strive to come in will have difficulties. They strive to come in, but they do not know the Lord (v.25, v.27). What a tragedy! The real tragedy was that the Lord did not know them! *They* thought they knew him, they had been together with him and the friends, disciples of Jesus. And yet, Jesus did not know them. We have a similar passage in Matt. 7:21-23.

But maybe you would say: Don't you know who you are talking to? We are missionaries, even, evangelical missionaries! Yes, I know that, and I thank God for every evangelical missionary in this land. But I remember a saying by Dr. O. Hallesby. Dr. Hallesby is one of the past great evangelical Christian leaders in Norway. Besides being a professor of theology he was the leader of the Inner Mission and

also the Evangelical Student Association (IFES). Talking to students he sometimes said: "Remember, there is no extra train to heaven with academics." There is no extra train for missionaries or other groups either. There is only one class on that train and that is sinners saved by grace alone through our Saviour Jesus Christ. It is a narrow gate to enter, and it is a narrow way to go all the way. That is what Jesus told us. An outward adherence does not get me through the gate of heaven. Jesus knows only those broken-hearted (Is. 57:15) who have put their trust in Jesus alone as their Saviour.

One of the lay preachers in our mission who was much used by the Lord Ludvig Hope, once said: "God is not letting people into heaven according to the signboard (*kanban*) of the church." He does not do it even with the best denomination, not even Lutheran!!

Oh, I am sure many will disagree with that. Poor guy, Lutheran, that is a bad *kanban*, are there any with a living faith there? Let us leave that! The question at the gate of heaven will be! Do you know Jesus as your Saviour. And does he know me? Is my name in the register up there, in the book of life? That is the simple theology which will be required there.

In the letter to the Ephesians the Apostle Paul has made the way of salvation very clear. It is by grace alone we are raised up

to a new life in Christ. In one very long sentence he has explained all the riches that are in Christ. And he prays that we may have the eyes of our hearts enlightened so that we may see it. In chapter three he makes it clear that the heathen, too, are co-heirs to the salvation in Christ, and that it is our responsibility to let them know this good news. In chapters four and five he talks about the new life in Christ and how this should influence our lives. Then at the end of the letter he reminds us to "fight the good fight of the faith." (1 Tim. 6:12) He makes it clear that we are in danger. Do not take it for granted that you will reach the goal. To be a Christian is to be in spiritual warfare, especially if you are a worker in His church, a missionary. There are enemies along the way. And do not think that the devil and his co-workers are fools! The devil will be happy if he gets us to think that. Paul talks about his wiles, his cunning. He is smart.

And Paul reminds us that it is spiritual forces. You do not see him with fork and horns. He may come as an angel of light (2 Cor. 11:4). He came to Jesus through his friend and disciple, Peter. (Matt. 16:23) He may come as a roaring lion (1 Pet. 5:8), in open resistance and persecution.

There, says Paul, and he says it two times, "Take the whole armour of God. (v. 11,13). The devil is looking at our weak

points. And I believe we all have one, or maybe more. I do believe the Scripture teaches that as long as we are in this world we have the flesh, the old nature which is bent to sin. A true Christian is born again to a new life in Christ; he has a new nature. And even so the old is there, and sin clings to us. (Hebs. 12:1-3) The devil knows very well the weak spots and knows how to find them and to attack just there. And if we think we are strong, as Peter did, he has an easy access. Peter learned from his *shippai*, his failure. (1 Pet. 5:8) So Paul says: Put on the whole armour! One missing part gives the opportunity to the devil.

We do not have the time to look at the different parts of the armour here. You are all preachers and have studied the importance and the implication of the different parts. We should do that ". . . that you may be able to withstand in the evil day, and having done all, to stand."

The Christian church can tell us that many failed to put on the whole armour, and they ended in tragedy. A revival preacher in Norway was greatly used by the Lord to lead many to Christ. But one day he had to stand forth in the church and say: I have been living in adultery. The rest of his ministry was spoiled, even though I think he came to repentance. The Christian church has many such instances, even among the highest leaders of the church. And I suppose many of us have been long enough in the ministry of the Lord to have tragic memories as to this.

Paul was not self-reliant. "Pray also for me," he says (v. 19). In verse 18 he says "Pray at all times in the spirit, with all prayer and supplication. To that end keep alert with all perseverance. . ." That tells us of Christians, of workers in his kingdom, of missionaries who are not self-reliant. They are utterly dependent on the Lord. Even

the Apostle Paul who had had the gospel revealed to him in a special way was in need of the prayer of the brethren (and the sisters) when he was going to preach it. (v. 19) What is a missionary to Japan going to say when he is going to preach the gospel in another language, a language that is counted to be one of the most difficult in the world (although it is very interesting). We are in all languages dependent on the Holy Spirit of God to preach in such a way that people come to repentance and faith in Jesus. Otherwise you produce Christians who know a lot *about Christ*, but they do not know Him. And as we started with: To know Jesus personally as my Saviour and Lord is decisive, and even more: That he knows me.

In this warfare, to finish our course as Christians, and to fulfill the ministry (2 Tim. 4:5), and to reach the kingdom of Abraham and the other saints, there is sufficient and sure strength *in the Lord* (v. 10). Hallelujah. In Him we are unconquerable. We are sure of victory. Praise His name! He has promised to be with those who trust in Him. Those will be conquerors.

JEMA DATES

JEMA PLENARY SESSION

Feb. 9, 10, 1987 At OSCC

JEMA BANQUET

*Feb. 9, 1987
At Shigaku Kaikan, Ichigaya*

SPEAKER:

Chaplain Dale Mackey

JEMA SUMMER KARUIZAWA CONFERENCE

August 9-12, 1987

Evangelism on the Cutting Edge, ed. Robert E. Coleman, (Fleming H. Revell, Old Tappan, New Jersey: 1986), 156 pp., \$8.95.

Evangelicals are agreed that the primary mission of the church is the proclamation of the gospel and making disciples of all nations. However, this priority of evangelism/discipleship is increasingly being challenged on a variety of grounds. This collection of essays by ten leading evangelical scholars—all associated with Trinity Evangelical Divinity School—confronts some of the major issues undermining Christians' commitment to the Great Commission.

The essays deal with a wide variety of issues—from the increasing acceptance today of religious pluralism and universalism (Kenneth Kantzer), the relation of social justice to evangelism (William Taylor), the contextualization of the gospel (David Hesselgrave), the "new gospel" of self-esteem and personal fulfillment (Gary Collins), to the contemporary lack of effective evangelistic preaching (Lloyd Perry). Although short and concise, the essays are not simplistic. Complex issues are dealt with in a clear and incisive manner, and throughout there is a good balance between theoretical and practical concerns.

The final essay is a rousing call by Walter Kaiser for evangelical seminaries and theological educators to place evangelism/discipleship in the very center of our theological education. Surely a relevant and necessary admonition for us today! Missionaries in Japan should find this an informative, stimulating, and encouraging book.

Reviewed by
Harold Netland

Honda's 30th Anniversary Crusade

What a marvelous sight: two thousand people listening in rapt attention as Evangelist Koji Honda delivered his 30th anniversary message. Would it be his last major crusade?

The date was October 19, 1986. Coming early to the meeting that was to start at three in the afternoon, I wondered, half in faith, half in doubt, if the handful of people at first would ever swell to fill the hall. It did happen!

The 300-voice choir sang two numbers beautifully, especially "Hallelujah for the Cross." What a thrill to hear this group of volunteers!

The master of ceremonies was Dr. Akira Hatori and he saw to it that everything went smoothly. After introducing Brother Honda in pungent remarks the latter was given a gorgeous bouquet of flowers which he promptly presented to his wife. This, too, was a moving moment.

Evangelist Honda opened by reviewing his thirty years in evangelism in quick retrospect. During this period he preached to over one million; about ten percent made "decisions" for Christ. Hundreds also have dedicated their lives to God's service.

Song leader, Akira Oda rendered a special number very well, also singing "Just as I am without a plea" during the closing invitation. Rev. Oda's congregation was illustrative of cooperation on the local level as thirty from the Kitamoto Gospel Christ Church (Saitama Ken) which he pastors attended the meeting, with ten singing in the choir and serving as counselors.

Texts:

John 3:16

Romans 6:23

Brother Honda began where God begins in His Word, namely with creation. His illustrations of atheist Gagarin, Russian cosmonaut—"I saw God nowhere in space"—and Christian, James Irwin, who saw evidence of God in space led to the question: "Who made all those billions of stars, if God didn't?" Psalm 14:1 and other passages were quoted illustration of the scarred mother, of whom her child was ashamed. Eventually the daughter learned that it was for her own sake—that mother had taken scalding water on herself rather than let it surely kill the child—and she was ever afterwards grateful and unashamed of mother. How about Christ and the scars He bore for us? The message closed with Matthew 11:28 and II Corinthians 6:2—"Now is the day of salvation."

DECISION TIME: For ten minutes they came, first in dozens and then in droves. Hundreds gathered on the large stage—some to accept Christ as Savior, some to show the foolishness of not believing in a Creator-God. Honda kindly berided those who don't believe in God. Quoting from Exodus 3:13 regarding the "I AM" and *Shu naru KAMI*, he noted that these are hard-to-understand theological terms for the average Japanese. Honda quoting Matthew 6:9 continued: "But people can understand the concept of God as a Father. If God is 'our Father' in fact, then all the world's people are brothers and sisters; there should be no war. This could be a much better world." This led to the problem of sin, summarizing the story of the Prodigal Son (Luke 15). Why are there troubles, trials, war, etc., if God is our Father? His reply to the critics of God: "Because people have gone away from God, not God

from them." Sin is revealed in the breaking of the Ten Commandments (Exodus 20:3-17) which Honda quoted entirely. He coupled this with illustrations of the breaking of God's law or any of these commandments.

"Why is the matter of sin so important?" he stressed. "It kills; it leads to death. Don't make a joke of sin! Sin is terrible and God will judge it. . . The end of the world is coming soon. . . and 'after death comes the judgment' (Hebrews 9:27). Plead for those in sin." Honda also quoted John 11:25, 26 telling of Christ, "the Resurrection and the Life."

Finally he used the famous to know more, still others to go and be baptized. A large group of young people dedicated their lives to God's service. It was harvest time as 150 counselors mingled with those who had come forward.

I never cease to overflow with joy to see God work at such meetings! What topped it all off for Frances and me, was that six people from the Kitamoto Gospel Christ Church made "decisions" for Christ. (The people at the Kitamoto Church had worked hours in distributing thousands of leaflets, praying and then bringing friends to the meeting).

Evangelist Honda concluded the meeting by giving the new believers John 15:16 and by telling them briefly how to live the Christian life. Then personal workers and counselors took over for further instruction.

The crusade is past, but the precious memory of God's working there will long linger in my mind. Now we look forward to spiritual growth of the six new believers and pray that they may become an integral part of the Kitamoto Church.

Joe Parker



The Church in Japan: 1980-1985

DAGFINN SOLHEIM

When looking into the Japan Christian Yearbook 1986 (*Kirisutokyo nenkan*-statistics for 1985) we confront some surprising numbers that need some analysis and comments. Comparing with the numbers for 1980 ('81 Yearbook) the Catholic Church has grown from 416,306 to 442,135. This is a growth of 25,829 or 6.2%. However, the Protestant Church shows a decrease from 738,929 in 1980 to 572,116 in 1985. This means a decrease of 166,813. This brings the total down from 1,155,235 in 1980 to 1,014,251 in 1985 (decrease 140,984).

But if we look at the different Protestant church bodies, we find that most of them have increased their membership. The main reason for this gap in the statistics is that three large sects listed under Protestant churches in 1980 now are deleted from the statistics. These sects with their respective membership figures in 1980 are:

Watch Tower (Monomi no To):	51,950
Original or Pure Gospel Church (Genshi Fukuin):	50,000
The Spirit of Jesus (Jesu no Mitama):	<u>116,061</u>
Total	218,011

(these three groups now claim a membership of 490,000)

The real membership in 1980 that can be compared to that of 1985 will then be: 738,929-218,011=520,918

Another important matter is that as many as 17 Protestant churches have only got a blank in the 1985 statistics, for instance, the Evangelical Free Church. Supposing that these churches have about the same membership as in 1984 (some of them have more), we can add 26,777 to the

membership of Protestant churches for 1985. This gives a more real membership figure for 1985: 572,116+26,777=598,893. This indicates an increase in Protestant church members in comparison with 1980 of 77,975 or 15%.

Compared to the growth (1949-59: 88%, 1959-69: 85%), but the growth rate has increased since the 70s (growth for the total church including Roman Catholic 1970-1980: 37,532 or 5%).

Looking more into details we find that 20 Protestant denominations had a total loss in membership of 6,448 members. The rest of the churches have been growing. A few smaller denominations will be listed below to show the trend in these 5 years:

1. The United Church of Christ (Nihon Kirisuto Kyodan)	Membership 1980	189,741
	1985	198,269
	Increase:	+ 8528
	Increase in %	4.5%
2. The Anglican Church (Seikokai):	Membership 1980	55,569
	1985	56,216
	Increase:	+ 647
	Increase in %	1.2%
3. Southern Baptist Convention:	Membership 1980	25,395
	1985	27,435
	Increase:	+ 2040
	Increase in %	8.0%
Baptist Alliance (Domei):	Membership 1980	4,136
	1985	4,385
	Increase:	+ 249
	Increase in %	6.0%

4. The Lutheran Church:	Japan Evangelical Lutheran Church (JELC):	Membership 1980	19,348
		1985	20,576
		Increase:	1228
		Increase in %	6.3%
	Kinki Evangelical Lutheran Church:	Membership 1980	1,956
		1985	2,122
		Increase:	166
		Increase in %	8.5%
	Japan Lutheran Church (JLC):	Membership 1980	2,877
		1985	3,050
		Increase:	173
		Increase in %	6%
	West Japan Evangelical Lutheran Church:	Membership 1980	1,884
		1985	2,268
		Increase:	384
		Increase in %	20%
	Japan Lutheran Brethren Church:	Membership 1980	695
		1985	872
		Increase:	177
		Increase in %	25%
	Lutheran Evangelical Christian Church of Japan:	Membership 1980	256
		1985	401
		Increase:	145
		Increase in %	56%
5. The Holiness Kyodan	Membership 1980	7,857	
	1985	9,359	
	Increase:	1502	
	Increase in %	19%	
6. Immanuel General Mission	Membership 1980	10,469	
	1985	12,382	
	Increase:	1913	
	Increase in %	18%	
7. Nihon Domei Kirisuto Kyodan	Membership 1980	5,845	
	1985	6,146	
	Increase:	301	
	Increase in %	5.1%	

8. Japan Evangelical Free Church Mission:

Membership 1980	1,533
1985	2,800*
Increase:	1267
Increase in %	82%

9. The Church of the Nazarene:

Membership 1980	4,520
1985	6,309
Increase:	1789
Increase in %	40%

10. The Liebenzeller Mission:

Membership 1980	1,126
1985	1,401
Increase:	275
Increase in %	24%

* This figure is not listed in the Yearbook, but comes from a pastor in the church, Rev. Furuyama. (2459 in 1984, Yearbook).

This sampling gives no total picture of the church in Japan, but some of the tendencies. While the larger church bodies like the Kyodan and the Anglican Church have been stagnant the later years (The Kyodan reached a peak of 205,000 members in 1970), some of the small evangelical churches are growing. We should notice that some of the best growing denominations have a specific plan for planting new churches like the Immanuel General Mission, Japan Evangelical Free Church Mission and the Church of the Nazarene.

The Number of Churches is Growing

According to the statistics from Church Information Service, the number of Protestant churches in Japan has grown from 5,913 in 1980 to 6,345 in 1985—an increase of 432 churches or 7.3%. 165 new churches have been planted in the Eastern area (includes Tokyo and Yokohama), 84 in the Western area (includes Osaka, Kyoto, Kobe), while only 11 churches have been planted in Shikoku and 15 in Hokkaido. (the number of churches according to the Yearbook is different).

A Favorable Attitude towards Christianity

The recent statistics show less than 1% (0.86%) of the population as church members—Protestant membership 0.5% of the population. Although we regret this low percentage, there seems to be a positive attitude towards Christianity in Japan. In 1981 the NHK broadcasting corporation made a survey about “The Religious Consciousness of the Japanese.” In this survey 1.5% list Christianity as their personal religion. As many as 12% feel a certain empathy (shitashimi) toward Christianity. Among the young people between 16 and 19, 29.7% feel such an empathy toward Christianity. But this feeling decreases to around 5% for people over 60.

The Church in Japan towards the year 2000

The number of Japanese who claim a personal religion has been increasing since 1973 (up from 25% to 33% in 1983). However, very few of those who indicate a deeper interest in religion become member of a church. Many of them go to the new religions. It is urgent for the church to know more about the needs of the people and better communicate the Gospel. The church must also bridge the culture barrier and lead more of the people who feel empathy toward Christianity into the churches. Maybe the time has come to develop a church strategy that includes the whole Protestant church body in Japan. This has been done with good results in other Asian countries. The time has come to boldly evaluate our use of personnel and means. Can anything more be done in order to reach the unreached and strengthen the Christians?

SOME MINUTES WITH THE BIBLE

*Some minutes in the morning
Ere the cares of life begin,
Ere the heart's wide door is open
For the world to enter in.
On, then alone with Jesus,
In the silence of the morn,
In heavenly, sweet communion
Let your every day be born.
In the quietude that blesses,
With prelude of repose,
Let your soul be soothed and
softened
As the dew revives the rose.
Some minutes in the morning,
Take your Bible in your hand,
And catch a glimpse of glory
From the peaceful promised
land.
It will linger still before you
When you seek the busy mart,
And like flowers of hope will
blossom
Into beauty in your heart.
The precious words like jewels
Will glisten all the day
With a rare, refulgent glory
That will brighten all the way.*

Author Unknown

Submitted by Dennis Turner

Different Strokes

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

CHARLES LEWIS



God has created us with unique attributes and skills so that we all have something special to offer the body of believers. Personality differences provide balance and depth, making the whole greater than it could be otherwise. Understanding these differences can promote efficient use of people's gifts and help us appreciate others more genuinely. Interestingly enough, understanding those who are different from us, although difficult, is possible; it is a learned skill. A knowledge of personality is an important step in this skill building.

Just as we need people who are different from us, we also need people who are like us for support and encouragement. An understanding person is a great source of comfort. And who can understand me better than someone who can see things from my perspective? And the better I know myself, the better I am at encouraging and being encouraged.

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, interacting in social situations, and other aspects of Christian ministry that require personal involvement often comes 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. Because they tend to think first and then speak, 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). This 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."

The third article centered around the preferred style for decision making. One group, the thinking types (T), seeks decisions that make sense from a logical perspective. God uses them frequently to ask the hard questions, research the data, and

make wise choices under difficult conditions.

Another way to come to a decision is through a feeling process. The feeling types (F) are interested in knowing how much the decision might affect people. For example, will the decision be encouraging, threatening, supportive, or hurtful? These people are God's naturally sensitive saints.

PREFERENCE FOUR: JUDGING OR PERCEIVING

A fourth important difference among people has to do with their preference for order or openness. At any given moment we are surrounded by a gigantic volume of data. How do we prefer to respond to all this stimuli? In general, there are two approaches.

If a person is predominately concerned with taking these stimuli and coming to conclusions or decisions about them, we say this person is a judging type (J). This does not mean that he is judgmental in some sort of critical sense but that he has a natural pull toward making judgments about what he observes. Judging types want to be organized and goal directed. Making clear judgments aids clear decision making.

However, if a person habitually looks at the world around him and wants to gather more information, avoiding decisions as long as possible, we say this person is a perceiving type (P).

This means that he prefers to be quite neutral about the data. Perceiving types want to be open and flexible to new information, and this open-ended perspective allows them to respond to any present need without it being a big disruption.

Although all of us get organized and make definite decisions at times, and all of us can delay our concluding if necessary, each of us has a predisposition to feel most secure and sure about the data around us when we use either our judging or perceiving 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 in the past. One style is not always better than the other—just different.

I am by nature a perceiving person when it comes to dealing with the data at hand. I prefer to postpone deciding as long as possible. In certain situations I can exercise my less preferred style and get organized, even make a decision. It usually doesn't feel very good, but it has to be done. Often, at these times, I make a decision by consulting my wife who is a strong J. And sometimes Sue gives up her preference for order and settledness to allow for spontaneity and flexibility.

As we shall see below, when Sue and I follow our natural inclinations with regard to the J-P difference, we have much to offer each other. We also have much to learn about how our natural preferences generate misunderstanding and conflict. Opposites do attract, and therefore validate the old saw: "When it is good, it is very good. When it is bad, it is horrid."

Now let's take a look at some of the practical components of the judging types and the perceiving types in more detail.

JUDGING TYPES

Those of you who prefer judging (J) believe that life should be orderly and planned. The good life, therefore, requires constant deciding. J's like to have things settled, and then they can live purposefully out of that structure. Good judgment requires them to dispose of clutter, whether it be material or mental. Judging is a process for deciding promptly whether something is good or bad, helpful or useless, needed or unnecessary. Once the clutter is ordered, they can better know what will happen and prepare for it.

The J does not particularly like surprises. He may even experience a kind of panic when something unexpected is thrown in his lap. The unplanned event disrupts that which was so carefully set. Now, despite his efforts to prevent such disruption, there is this "thing" that must be dealt with, and there is usually little support from the tried and true to rely on. It can be very disconcerting and anger producing to have to adjust and adapt. The unpredictable works against efficiency and productivity.

J's love to be organized. There is a particular thrill in classifying, categorizing, labeling, and filing systematically. This provides a sense of accomplishment to their self-regimented, purposeful, and exacting preferences. They know where things are. Every thing has a place and is in its place. This organization is akin to discipline, and discipline is practically a holy word.

By extension the J prefers a job or task that is well defined. A clear job description gives a framework for knowing what and how much is expected. Expectations are ever present with the J, either self or externally imposed. He wants to do well and must know what that means. Without that clarity he may burn out in vain attempts to do everything perfectly. He may have

anxiety attacks wondering if what he did was in bounds and good enough. The J derives real relief and pleasure when the boundaries are clear and when he gets something done, out of the way, off his list.

Interruptions to the assigned or scheduled task drive the J up the wall. These interruptions detract from the important issue of doing his job well. I once led a discussion group of 25 secretaries. They were all J's. Their main functions were to type letters, file documents, and keep the office in good working order, including appearance. Only one said that stopping the task at hand to respond to inquiries by a student or customer was not disruptive. When I asked how she was able to handle these unexpected situations, she reported that it was easy because doing so was written in her job description. Employers could really help J's be flexible with that simple device.

One tendency of the steadfast J's is to think or feel that they know what other people "ought" to do, and they are not adverse to telling them. Thus, almost all executive officers and managers need to have some J in their system. At their best, these managers are decisive. They seem to know what needs to be done. With experience they accumulate a good track record for good judgments. They may be wrong, but they are never in doubt. Something in their system compels them to decide and get on with life.

On the less positive side, with insufficient ability to delay and perceive, the decisive manager can appear to have no "give" or spirit of cooperation. He can become rigid, narrow, incapable of seeing any point of view except his own. The characteristic of one who has gone too far in the judging process is prejudice. He makes pre-judgments without the benefit of perception.

Also, if the perception process is underdeveloped for the J, he can rely too much on forms, rituals and procedures found helpful in the past. There won't be much insight into the uniqueness of the particular situation at hand but more of a mechanical application of trusted methods.

Our choice of words and intonation may signal our preferred style with regard to order and closure. Words such as settled, decided, fixed, planned, completed, decisive, and scheduled are music to the ears of the strong J. He loves to "run his life," "get control," "wrap it up," and "get the show on the road." J's are God's natural deciders. As such they have much to offer.

PERCEIVING TYPES

Readers who prefer perceiving (P) believe that life should be open-ended and spontaneous. The good life requires taking whatever comes without having to do much more than observe and appreciate it. A kind of "go

with the flow" and "laid back" approach to the stimuli allows the strong P to respond to the unexpected without being overcome by it.

By extension, therefore, the strong perceptive type finds it easy, even pleasurable, to be available at a moment's notice, to respond to a crisis, switch in plans, turn of events, new suggestion or request. These interruptions are seen as opportunities and challenges. The good Samaritan was a strong P. It was no big deal for him to interrupt his business plans to attend to the wounded Jew. He probably welcomed the opportunity to do so.

In a real sense, strong P's have their antenna up and ready for signals of immediate need. If they are also feeling types, they are especially attuned to emotional hurts. Should they combine their perception with thinking, they are alert to errors in thinking. Strong P's make good trouble shooters.

Perceptive types like to keep their plans and opinions as open as possible. Strong P's don't want to miss any new experience or relevant piece of information that would contribute to a more correct solution or viewpoint. For the sake of seeing a situation from all sides or seeing to the bottom of a problem, decisions and pronouncements must be postponed as long as possible. To the judging type this openness and ability to postpone may seem wishy washy and indefinite. To the P, however, the delay is mandatory. No conclusion should be made before it must be. Who knows what relevant data will appear in the interim?

Many P's really long for a sense of peace about their opinions and choices but find this peace notably absent. They want so much to be right and to have that correctness confirmed by the genuine feelings of settledness that the J comes by natural-



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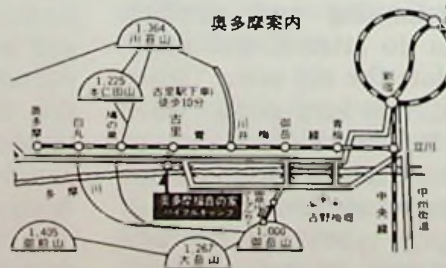
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ly. On one hand this peace would be nice to experience, but its absence is precisely what helps the P stay tentative, open, and responsive. Frankly, as a strong P, I have learned to be skeptical of too much peace on the front end of a conclusion. It can be a foreboder of disaster. Satan uses false peace to deceive me. I get quality peace after I live with a decision and its outcomes for a while. In fact, decision making is an area where J's can help me build confidence that I can and do make good choices. They can affirm my choices and help me realize that I don't have to feel good at the time and that it's O.K. if I have second thoughts for a while about the decisions I do make.

Open-mindedness is another virtue of the perceptive type. He avoids opinions that suggest finality. If carried to extreme, he allows himself no preferences or stands on issues. He takes his cues from others submerging his own identity to the point that he is cast about by whatever prevailing wind is present. Open mindedness must be tempered by trustworthy standards. Thus, Scripture and a perceptive person make an excellent combination. He has the ability to grasp and apply Biblical principles without the rigidity of the Pharisees.

The process of perception is also applied to people and relationships. The P's intention when he relates to people is to understand their point of view rather than to pass judgment upon their actions. In this context, the P is a natural at demonstrating empathy. He can see things from the other person's side. If his perception is tempered with quality standards, he conveys a sense of acceptance of the person but not necessarily his behavior. Thus, he promotes compassion, hope, encouragement, and motivation.

Within an employment setting, the P often prefers a broad stroke type of job description. "Responsible for publicity," for

example, would appeal because it allows for flexibility and latitude. P's often take pleasure in starting something new—until the newness wears off. Then they are off to a new challenge. Therefore, P's may have a difficult time making a career choice in the first place. And his professional career pattern may reflect numerous changes. This should not necessarily be viewed as unsettledness as much as a responsiveness to new data about himself and the world of work.

Deadlines and being on time can be a problem for the strong P. In some ways a deadline is more of a signal to start rather than to complete a project. He is often late because of distractions or needs that keep popping into his presence. A person to talk with on the way to the meeting, for example, takes precedence over the stated starting time. Sometimes he is so involved in the here and now that he neglects to check the calendar or timetable. Interestingly, when a strong P is in a managerial role, he sets artificially early deadlines for his subordinates especially if he is required to use that material to meet deadlines imposed on him from above. It's as if he projects his own procrastination on others and assumes they would behave like him.

Certain words and phrases are appealing to the perceptive types. Pending, flexible, open-ended, tentative, something will turn up, and let's wait and see are favored vocabulary. These terms sneak into conversations and guide the speaker in his attempt to express himself genuinely and accurately.

IMPLICATIONS

Interactions between judging types and perceiving types tend to be frustrating for both groups. A few pointers might help minimize the conflicts and maximize the positive outcomes. Judgers need to give the perceivers more time to decide because it serves a greater purpose than deciding for closure per se. But

J's should insist on closure at a reasonable point. The J can try statements such as, "Give some thought to this matter, and let's get together this evening right after dinner to decide." Such postponement, not abandonment, produces quality outcomes.

Perceivers need to give J's as much notice and structure as possible. It serves their need to be organized and efficient. This is a thoughtful courtesy to important people. But P's can promote less rigidity by insisting on flexibility sometimes. The P can say, "We need to go over to the Smith's in 15 minutes to give them a hand with their kids while they go to the hospital to visit their neighbor who had a car wreck." Because the J will need to rearrange his schedule, and that is disruptive, the P may want to leave the room while the J complains to himself about this chaos, finally comes to terms with the unfinished business still on today's list, and makes a new mental schedule.

Within mission organizations J's make excellent organizers and maintainers. Responsibilities for record keeping, setting policies, establishing goals and timelines, and monitoring adherence to these standards are logical places for J's to serve. P's, on the other hand, tend to do better where they can respond to the moment and not be boxed in by schedules or firm restrictions on job parameters. P's can use this flexibility responsibly to accomplish goals of crisis intervention, walk-in-services, and coming up with novel ways of solving a problem outside the established norm.

Effects of the J-P preference show up in our spiritual life, too. With regard to the significant aspects of God, the J focuses more naturally on Him as judge-ruler while the P gravitates toward seeing God as redeemer-healer. Spirituality is a matter of the will according to the J and a matter of openness to an aware-

ness of God according to the P. Both types are correct, but breadth and balance are to be desired.

Prayer is planned and orderly for the J, spontaneous and developing for the P. Books of prayer that can be read over and over appeal to the J, less so to the P. Prayer lists and set places and times for devotions are the J's style while the P may have sporadic devotions of varying format and degrees of intensity. Religious activities are significant for both types. The J sees them as important enough to make a definite and regular commitment to, and they should be orderly. The P sees worship services as so important that they should provide for the spontaneous adventure of seeing, knowing and appreciating God in fresh ways. Visiting other churches with unique ministries or formats appeals to the P.

J's can be counted on to work out of the tried and true methods by which God has expanded

and enhanced His Kingdom. P's will be quicker to try an experimental approach. Because mission organizations have styles and personalities, it makes sense to consider the extent to which candidates will fit. Missions need a mix for balance, but if the exceptions are too extreme, needless dissension and alienation can result.

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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This installment of Church Planting Notebook deals with how to strengthen Christians, make disciples, and train leaders. Each of the articles complements and builds on each other in a very important way, making it difficult to fit them into our artificial Notebook outline. John Graybill and Dagfinn Solheim have given us important help in III. The Church Strengthened, 2. Discipleship That Strengthens Churches. And then the "Little Shepherd Training For Church Growth" should go under the same III. number 3. Leadership Training That Strengthens Churches.

Don Wright



I have the impression that most pastors and missionaries in Japan do a fairly good job of insisting on pre-baptismal preparation classes, either three, four, or six months in duration. I too have followed this practice for many years and think it is necessary, since most new converts approach baptism without much Bible knowledge, understanding of the meaning of being a Christian, and what the local church expects of them as members of the local congregation. This grounding in the Word is necessary, I feel, in Japan, even though one cannot find much in *Acts* to sustain it.

However, over the years I have seen so many newly baptised Christians "fade away" and one begins to wonder why. But a few years ago in Tokyo I heard a member of our church telling someone else, "I'm a Christian in my head (intellectual), but a Buddhist in my heart (emotional)."

"GROWING IN THE GRACE AND KNOWLEDGE OF THE LORD JESUS"

II Peter 3:18

Hearing this, I began to realize that even though a new believer is given pre-baptismal preparation, this does not change his "world-view". There seems to be a need for more training, more teaching, more discipling, until that convert is firmly grounded in the Word, has experienced a change of heart in conversion *and* in his worldview.

During the third year of our church planting experience here in Nagoya, I had a deep conviction that my first evangelistic priority in the years ahead must be more in the area of nurture, discipling, and preparing future leaders in the churches. I shared this concern with our local church board and they agreed unanimously, suggesting I get busy preparing the necessary materials with the launching of the course the first Friday in September. While I was on vacation in August, the nationals decided to call it L.T.C. (Leadership Training Course) which has become a weekly appearance in our worship bulletins.

GOALS

During the first session, the seven of us who signed up for the course discussed and decided on our goals which are as follows:

Through the study of the Bible,

1. Make sure that every believer has the assurance of salvation.
2. Help each believer to gain an intellectual understanding of Bible content and

Church History.

3. Help the new believers (this group is only four years old) to discover his/her own spiritual gifts.
4. Create a confidence in the heart of the new believers to share their faith with non-believers.
5. Prepare the believer to lead his/her own Bible studies and to be able to lead others to the Lord Jesus.
6. Build a foundation for them to become responsible leaders in future house church meetings, cell groups, etc.
7. Develop a daily quiet time custom in each of the participants.
8. Conduct the class in the following way:
 - a. Give weekly homework assignments.
 - b. Use 2/3 of the time for theory and the other 1/3 for practical training.

COURSE CONTENT

Since time is usually limited for detailed instruction before water baptism, I felt one must develop a strong doctrinal base of instruction in the follow-up study program. So now I am in the process of developing this nurturing program of L.T.C. using materials from our Brethren In Christ and United Christian Manuals, plus several other courses I have taught over the years. And I am seeking to keep the balance of theory and practical input as stated above in

goal number 8.

Here is a list of the projected curriculum (If number of class periods not stated, only one period is intended.):

The Holy Scriptures (4 class periods O.T. 2; N.T. 2), The Daily Quiet Time Using 7 or 8 Different Methods (3 periods), The Triune God (3 periods), Sin, Satan, Demons (2 periods), Redemption & Free Will, Justification, Sanctification, Spiritual Baptism and the Charismatic Movement, Church History, Water Baptism/Communion, Head Covering/Holy Kiss, Washing of Feet, Divine Healing, Christian Marriage, Divorce, Dedication of Children, Separation, Non-resistance, Christian Stewardship, Second Coming, Tribulation, Millennium, Judgment of Believers, Judgment of Unbelievers, Spiritual Gifts (3 class periods), Christian World View, Cults: J.W.s, Mormons, Unification Church, Personal Witnessing (2 periods), Temptation, Church Member Responsibilities: Church Attendance, Tithe and Offerings,

Service, Spiritual Reproduction, Brethren In Christ Church History (2 periods), How to Handle Practical Problems, When Attending Buddhist Funerals, Butsudan Worship, Church Growth Related Items Like Principles and Goal Setting (5 periods).

WEEKLY CLASS PROCEDURE

Since the class period is about two hours, I try to maintain the following schedule:

Opening prayer by me (attempt to model various kinds of prayers and praying).

Scripture Meditation. 3-4 min. (using verses that relate to lesson of the day)

Review of Assigned Homework. 10 min. (includes the weekly memory verse reading and practical assignments)

Presentation of New Materials 1 hour (follows the above listing of subjects)

Explanation and Assignment of New Homework

20 min. (usually involves three items:

a. Memory verse.

b. Reading of Bible and/or some book, plus workbook writing.

c. Visitation and/or personal witnessing.

Open and Full Sharing by All Members During Tea Time. 15 min.

Closing Prayer by 2-3 Class Members.

CONCLUSION

As one can sense, we are still in the embryo stage of developing this Leadership Training, but we are launched and "heading on course". I am completely amazed at the excitement and enthusiasm of the group and we are looking forward to the next two years being the most stimulating and rewarding years of our missionary career in Japan.

John W. Graybill
Church Planter in Nagoya

DECREASING THE NUMBER OF DROP-OUTS

Does the problem of "drop-outs" and nominal Christians have anything to do with church planting? Should we not rather concentrate on some positive aspects?

Perhaps so, but the number of drop-outs and the reasons why people leave the church might tell us something important. If we are aware of the problems that exist among the Christians, this should indeed help us in future planning. Can our strategies, structures and activities be made so that the church functions better and the number of drop-outs decrease? If we succeed in this our church will also most likely draw more people. So, if we dare to look into this problem it will help us develop new and better strategies, structures,

activities and attitudes.

Already in the 1890s the so-called open backdoor was a great problem for the church in Japan. For instance the Presbyterians in one year baptized 6,600 and still had a loss of 6,000. Dr. Yamamori gives the following reasons for this: the frequent moves of salary men and students, lack of genuine fellowship among church members, intense loyalty to the home church, insufficient post-baptismal care, Christians growing cold and leaving.

A recent research done by the Kansai Mission Research Center in cooperation with the Christian Newspaper also indicates some reasons for the drop-out (You can read more about this research in *Japan Harvest*, Dec. 1984):

1. Lack of assurance of salva-

tion.

2. Human relationships:

a) The pastor becomes a stumbling block.

b) The atmosphere in the church (funiki).

c) A church member becoming a stumbling block (tsumazuki).

In addition to these two main reasons some others were also listed:

3. People being too busy in school and work.

4. Problems in relation to the family.

5. Worldliness.

6. Difficulties in finding a new church after moving.

Some people also mentioned the following: lack of instruction before and after baptism, sin, self-centeredness, not listening to

advice, and joining another religion.

PREVENTIVE COUNTER-MEASURES:

In the questionnaire to pastors they were asked what counter-measures could be taken. We will include their answers in a more comprehensive outlook and come up with some suggestions: Structures:

In planting churches the model used for the structure and organization is important. Likewise it is very necessary to plan for changes in structure as the church grows. There is a big difference in pastoring 10, 40 or 100 members. We must consider:

1. "Joint pastoral care: It is impossible for the pastor to reach out to and care personally for every member in the congregation. The pastoral care can much better be done by the use of the different spiritual gifts in the church. Therefore lay-leaders must be found and be given responsibility. The church needs a fellowship of prayer and a fellowship where each one can share his burden because of mutual trust and care. A fellowship meeting after the worship can be a solution, but the form and atmosphere must be such that people find it easy to join." (from questionnaire).

2. Cell-group movement: Throughout church-history we find the large and small-group system in the church. The key to growth for many churches has been the cell-group system. This is also true for the fastest growing churches in South Korea. In addition to the large worship meeting, there is also a strong need for a more intimate core-group fellowship: prayer-groups, Bible-study groups, young family groups, teen groups, mission groups, women's groups, area-groups, etc. Every member should have the opportunity to and be encouraged to join such a group. A strong sense of belongingness and closeness to other members will also draw new

people to the church and help prevent drop-outs.

Strategy: One-by-one and the group-approach.

The strategy in Japan has mostly been one-by-one with people coming out from the group (family). This approach must continue, but also more orientation toward the natural groupings is necessary. One of the main reasons for the rapid growth of the Holiness Church before the war was the emphasis on the conversion of the whole family. In a 1969 interview Rev. Tosaji Obara said: "When someone underwent a definite religious experience and became a member of our church, he was sure to guide other members of his family and his acquaintances to Christ." The web relationship among the members also prevented membership leakage.

To help in church planting and growth the following will be important:

1. Study the natural groupings which exist in the neighborhood of the church.

2. Study the congregation and find the natural groupings and contacts of each member. A definite plan to win close friends and close relatives should be made. We should note that new converts often have more links with non-Christians than those who have been Christians for years.

3. Establish Bible Study Groups and other cell-groups within the natural groupings. These groups should be led by members of the group and not the pastor.

Activities:

Thorough pre-baptismal guidance and real salvation encounter: Many pastors pointed out the importance of this. A person must come to a real repentance before he is baptized. Even if many Japanese do not seem to take their religion very seriously, there are deep religious and cultural convictions that must be confronted. We need to know

our audience well in order to present the gospel clearly and help them understand the implications of their decisions.

Post-baptismal training and education: There might be a tendency to concentrate most on people who are not yet baptized. But there is also a great need for programs and places for development of Christians. The worship service is central in this aspect, but there needs to be a place for more interaction. New converts need to have an opportunity to express their doubts and struggles, and witness about their personal experiences in their Christian lives.

Attitudes:

Changes in life and life-style must come from within, from the power of the Word of God and the Holy Spirit. But there is also a need for instruction, guidance and good examples. It is sad when human relationships become a stumbling block in the church. Sometimes you wonder if the business companies are not doing a better job instructing their personnel in good manners and attitudes than the church. It is sad when people are leaving the church because they cannot forgive each other—the very church that has forgiveness as its central teaching.

The beginning days of church attendance are very important in this matter. New people imitate what they see as much as what they hear. Jesus took much time, living together with his disciples in order to instruct them. We are still asked today to make disciples and we must take the time to do so. Let us make strong disciples for Jesus, so that they will be faithful and not drop out!

Dagfinn Solheim,
Director of Kansai Mission
Research Center.

LITTLE SHEPHERD TRAINING FOR CHURCH GROWTH

A BIBLICAL PERSPECTIVE FOR DISCIPLES AND LITTLE SHEPHERDS

Generally speaking, there are two viewpoints of what constitutes a disciple. The first is the "wider" definition, that every Christian, every believer, every follower of Christ can be called a disciple.

The other viewpoint brings a narrower meaning to the term. This view holds that a disciple is one specially selected from among the larger group for special training and a special ministry. For instance, the twelve apostles were specially chosen from among the multitudes and were trained to be fishers of men.

Thus we have two seemingly contradicting conceptions of what a disciple is. It is difficult to make a conclusion as to which view is the most accurate. I would like to suggest that both views are equally legitimate. Both are right. This is because we see both views recorded in the New Testament.

In the New Testament we find the word "disciple" used approximately 250 times, but only in the Gospels and Acts. Luke and John seem to use the wider meaning of the word. For instance in Acts 11:26, Luke states that "the disciples were first called Christians in Antioch", referring to the community of believers.

On the other hand, Mark and Matthew seem to use the term in a more restricted sense, applying it to a select group apart from the multitude of followers of Christ.

It is interesting to note that we do not find the word "disciple" in the other New Testament writings. It seems to disappear after Jesus' frequent use of it, and in its place we find the word "saints".

The wider interpretation of the word is seen in Peter Wagner's view of disciple-making as making converts, and the follow-up process as being the "perfecting of the saints". Every Christian is a disciple. This use of the word does seem to be a legitimate one.

At the same time, we have instances of other groups being selected from among the multitude and specially trained to minister to the multitudes. Jesus appointed groups of 12, 70, 120, and 500 to minister to the people.

Later we see the apostles selecting and training faithful men. They were using the training method of Jesus. It is interesting though that the apostles only selected a few for training, while Jesus had selected larger groups. This may have been due to the apostles having to travel about in their ministry and missionary work, making it too difficult to keep a larger group together. John worked with Polycarp. Paul trained Timothy. Peter had Mark with him.

Eventually, Jesus' method of disciple-making disappeared in the churches. The process of selecting numbers of key people as ministers to the multitudes and then preparing them by personal contact and practical training, was no longer carried out.

Finally the church divided into two groups, "clergy" and "laity", full time workers and full time non-workers, the minister and the layman. And in this the Church entered its own "dark ages".

Here, I would like to suggest two things: First, that Jesus' method of discipleship training and pastoral ministry should be revived in the local church.

Secondly, that churches not be divided into two classes of Christians, laymen and clergy. It is unscriptural, and it brings the church into dark ages.

Of course, no one makes the division theologically, Martin Luther took care of that for us. We all agree to the concept of the priesthood of the believers. Rather it is in the practical realm today that we still see two levels of Christians, those who are doing the work of ministry and those who are content to observe, those who give and those who only receive. This is not the Lord's way. Every Christian should evangelize and every Christian should do follow-up. In order to do that every Christian should be suitably trained and equipped for this work.

Certainly, before this training can be implemented effectively, the Christian must be spiritually ready for it. I would not like to limit the term "disciple" to just a few, but rather to a larger group. Yet, it should only be applied to those who have been born again, those who have been made new creatures in Christ. They should also be acknowledging the Lordship of Christ in their lives, and must be fully dedicated (not necessarily as a full-time worker) to the purposes of God and to His Church. If these conditions are met, then we can say that we have a disciple, and he can be selected for further training to become a "Little Shepherd".

The name for the Little Shepherd program comes from I Peter 5:2-4 and John 21:15-19. When we think of the little shepherd, we must think in terms of feeding sheep. To become a little shepherd one must first be

a disciple. Secondly, one must be trained in evangelism, follow-up, and pastoral ministry. He must be trained in and committed to feeding the Lord's sheep. Finally, he needs to be under some supervision, usually under the pastor of the church.

After Peter had finished his three year discipleship training program with Jesus, he went back to his secular profession (fishing) for a while. Jesus came to him and asked him three times to "feed my sheep". He returned to the work of ministry as a shepherd of the Lord's sheep.

Peter tells us that Jesus is the Great Shepherd. Peter was designated as a shepherd. Those who would minister under Peter's supervision and training could therefore be referred to as little shepherds. They are not functioning in the role of the pastor of a local church, but they are feeding the sheep, under the supervision of the pastor, having been equipped by him for that work.

In the local church then, the Great Shepherd is the Lord. The shepherd of the church is the pastor. And those equipped and appointed to do the work of ministry for building up the body of Christ can be called the little shepherds.

MOTIVES FOR MAKING LITTLE SHEPHERDS

1. Making little shepherds can bring about a practical reformation of Christianity in the Church. We will then begin to see the concept of the priesthood of all believers practically demonstrated as laymen begin to do the work of ministry as the Lord intended.

2. Making little shepherds helps to fulfill the Great Commission given in Matthew 28:19, 20. Making disciples is the Great Commission. There is only one imperative verb here, and that is to "make disciples". Little shepherd training will further the goal of making quality disciples.

3. Making little shepherds can make the church grow qualitatively. Making little shepherds produces mature men and women who are trained and equipped for the work of ministry.

4. Making little shepherds can make the church grow quantitatively. There is no more effective way of adding members to the church than by making little shepherds (the principle of multiplication).

Most churches only expect their members to bring people to the church so that the "workers" can lead them to the Lord. This becomes the sole means of evangelism and adding members to the church. This can be called "come and see" method of evangelism or the "Evangelism School of Andrew" (John 1:40-42). The church members can only hope that the minister of the church will effectively do the work of evangelism on their behalf. They themselves do not know how to lead someone to Christ and to follow up a new believer. They are incapable of training others to be reproducers, because they themselves are not reproducers.

We would do well to graduate from the school of Andrew and to enter the "Evangelism School of Paul", the school that trains reproducers, where disciples are trained from one generation to another and on to the next. This is the little shepherd method of evangelism.

It is the difference between addition and multiplication. The church will grow more by multiplying believers than by merely adding them.

If you were able to win one person a day to the Lord, in one year you would have a total of 365 new members added to the church. And in 16 years there will be 5,840 new members. This seems impressive until we compare the results possible by multiplication.

If you can make one little shepherd (disciple) every six months, although at the end of

one year you would have only two reproducing believers, but in 16 years you will have more disciples than there are people on the earth.

5. Making little shepherds can make the church grow geographically. By this way we can extend the church into new areas. The final step in little shepherd training is the exporting of little shepherds to every area of the world. It means sending out disciples who have a world vision and are equipped to lead people to Christ and to train others in turn to lead more to the Lord.

Why make little shepherds? Because the issue is not how many people we have but what kind of people. Are they reproducers, equipped and able to make disciples after their own kind, or are they just warm bodies filling up the pews of the church? Are they bearing fruit that will last, or are they barren, incapable of passing what they have heard to the next generation?

What kind of people do you have in your church? Do you have little shepherds who will reproduce, or just a number of names on the membership roll of those who are dead in spirit and bearing no fruit?

ESSENTIAL PRINCIPLES FOR THE LITTLE SHEPHERD TRAINING PROGRAM

1. Selecting (Luke 6:13, 10:1)

There were multitudes who followed after Jesus, and from this larger group he chose some for training and appointment to the work of ministry to the multitudes. After spending a night in prayer Jesus selected the twelve. Later he selected a group of seventy (Luke 10:1). He chose them for the purpose of bearing fruit. "You did not choose me, but I chose you to go and bear fruit, fruit that will last" (John 15:6).

We must seek to help all Christians become faithful disciples. And we also must carefully select those who will move into the little shepherd training.

2. Teaching the Scriptures

It is very important for the disciple to be growing in his knowledge and understanding of the Word of God and also in its application to his own life. A series of topical Bible studies can be very helpful, if they are strategically planned to meet the needs of the disciples.

3. Sharing (Mark 3:14)

Real training requires that the trainer share his life with those he seeks to train. By being an example on a consistent basis, the trainer seeks to impress upon the trainee's heart an understanding and desire for the life of a committed disciple of Christ. Thus true teaching demands a sharing of one's life with others and also a reciprocal sharing of their lives. True teaching involves more than just a once a week lecture. It requires more than just well prepared words. It requires living and working together side by side, and experiencing true Christian fellowship. It demands extended personal

In Mark 3:14 we are told that in the choosing of the twelve, Jesus called them aside so that they "might be with him".

This method of teaching could be called "life sharing". And through life sharing Jesus demonstrated for his disciples what living as the people of God was all about. And he did it in a natural way, sharing in their daily lives.

Jesus first invited Andrew and John to stay with him for a while (John 1:39). Then he called them to follow him as disciples (Matthew 4:19). He selected them from among the many, specifically for the purpose of being with him and he was constantly giving himself to them, "life sharing". Finally, he even laid down his life on their behalf, and then continued to abide with them by his Spirit. This life sharing was the Lord's method for teaching disciples and helping them to be successful in their ministry, as he demonstrated for

them a life of obedience to God.

In the Little Shepherd program we must be prepared to share our own lives with those we are seeking to train. We must spend much time (quality time) with our disciples, just as Jesus did with his. And through these times, we can naturally share practical things such as how to have an effective quiet time and how to lead an evangelistic Bible study (EBS). We must be ready to demonstrate on a daily basis our own life of love, faith, hope and obedience to the Lordship of Christ. We want to demonstrate the "celebrative life" of the disciple of Christ. We must first demonstrate the Christian life before we can pass it on.

4. Shepherding (Care, Equipping and Supervising—Matthew 10, Mark 6:30, Luke 9:10, Luke 10)

The disciple must be equipped in methods of evangelism and pastoral ministry. He needs to know how to lead others to Christ and then how to follow up a new believer. He needs to know how to do needed counseling and pastoral care. He needs to know how to train others, making new little shepherds. In other words, he needs to be taught the little shepherd concepts and principles.

As Jesus was equipping his disciples, he gave them opportunity to get practical field experience. Where there is no practical experience, there is no true learning. And Jesus not only allowed practical experience, he also set the example by doing it himself with them. He personally demonstrated for them how to evangelize, counsel, heal, and cast out evil spirits. He showed them how and then let them do it. Afterwards he required them to report on their experiences. He then encouraged and corrected them where needed. He supervised the disciples as they learned the art of bearing fruit.

In little shepherd making the pastor must show by example how to do evangelism and follow-

up. He must also allow his disciples the opportunity to do it along with him and then by themselves. They should have the opportunity for on-the-job training, with the pastor receiving their reports and encouraging and correcting them. The purpose of the pastor's supervision is that of effectively equipping his members to bear fruit.

5. Sending (John 15:16, Matthew 28:18-20, John 21:15-17; II Timothy 2:2)

Sending out of the little shepherds is a crucial step in the little shepherd making process. We have clear examples of this by Jesus and later by Paul. We see Jesus giving his disciples the Great Commission, and later asking Peter three times to feed his sheep. We also see Paul charging Timothy to commit the gospel to faithful men. Each of these is for the purpose of completing the spiritual reproduction process.

Just as children need practice walking, so the disciple must learn to stand on his own and move out into the world. He will of course have to toddle for a while, even falling down sometimes, but with practice he will learn to walk well. And without sufficient practice, it will be difficult to learn. If the trainee is never sent out into the harvest field, he will not become independent and self-motivating in spiritual reproduction.

We must be willing to trust the Lord in their lives as we send them out for the practical experience of ministering to others. The Lord told his disciples, "Go! I am sending you out like lambs among wolves" (Luke 10:3). We must send them out, and later help by giving further instruction where needed.

ESSENTIAL PROCESSES OF LITTLE SHEPHERD MAKING AND CHURCH GROWTH

We can see four steps or processes here. The first is evangelizing; the second is establishing; the third is equipping and the

fourth is exporting. (See chart.)

1. Evangelizing

In the first process, evangelizing, we must first have sowing or "evangelizing contact". This is done through personal evangelism, team evangelism, and local church activities. The second step is, of course, reaping, or "winning contact". This is done through one to one evangelistic Bible study (EBS) or group Bible studies.

The essentials in this process are 1) Prayer, 2) Involvement with people, building relationships and contact with the unsaved, and 3) Sharing, proclaiming the gospel.

The characteristics of a true convert are: 1) He accepts Christ as Savior. 2) He openly confesses his faith in Christ. 3) He demonstrates a hunger for the Word. 4) He seeks Christian fellowship.

2. Establishing

This consists of basic follow-up and continuing follow-up. The goal is for the new believer to receive assurance of salvation and to grow in his commitment to the Lord. Here we are seeking to produce a disciple.

The characteristics of the disciple are: 1) He is submitted to the Lordship of Christ. 2) He has a prayerful attitude. 4) He is in fellowship with a local church.

Note: The accompanying chart is found on p. 20.

5) He has a desire to witness.

6) He is willing to serve others.

3. Equipping

This is the training process for little shepherds. And after they have been trained they should begin their own EBS groups, and thus start the process over again at the Evangelizing stage.

The following are essential characteristics for those who would be little shepherds:

1) Development of character qualities.

1. Displays love in his relationships with others.

2. Demonstrates faith in God.

3. Hoping for Jesus' second coming.

2) Conviction—Making time in his routine for the fulfilling of the Great Commission.

3) Ministry Skills.

1. Ability to lead people to Christ.

2. Ability to establish the convert as a disciple.

3. Ability to lead a Bible study group.

He must be learning and practicing the principles of being a little shepherd.

4. Exporting

This by necessity renews the cycle returning us to the first process of evangelizing. The essentials in this process are help-

ing the disciple to:

1) Discover God's calling.

2) Discover his spiritual gifts.

3) Participate strategically in the Great Commission.

The goal here is to train and equip lay leaders and full time workers (little shepherds) for making other little shepherds themselves.

Jae Chang Byun

Church planter in Fuchu City

CONCLUSION

(Editor's Addition) The paper submitted by Jae Chang Byun ended with a diagram of the Fujino Church in Sapporo where he pastored for two years. It is an exciting diagram showing the thirteen people who had been trained as little shepherds represented as a small circle. Lines connected each of the little shepherds with their flock and those they were evangelizing. If you are interested in this diagram, please contact Rev. Byun directly.

The little shepherd principles are working in Japan right now to give growth and blessing. And I pray that we all might wisely use these powerful concepts.

D.W.

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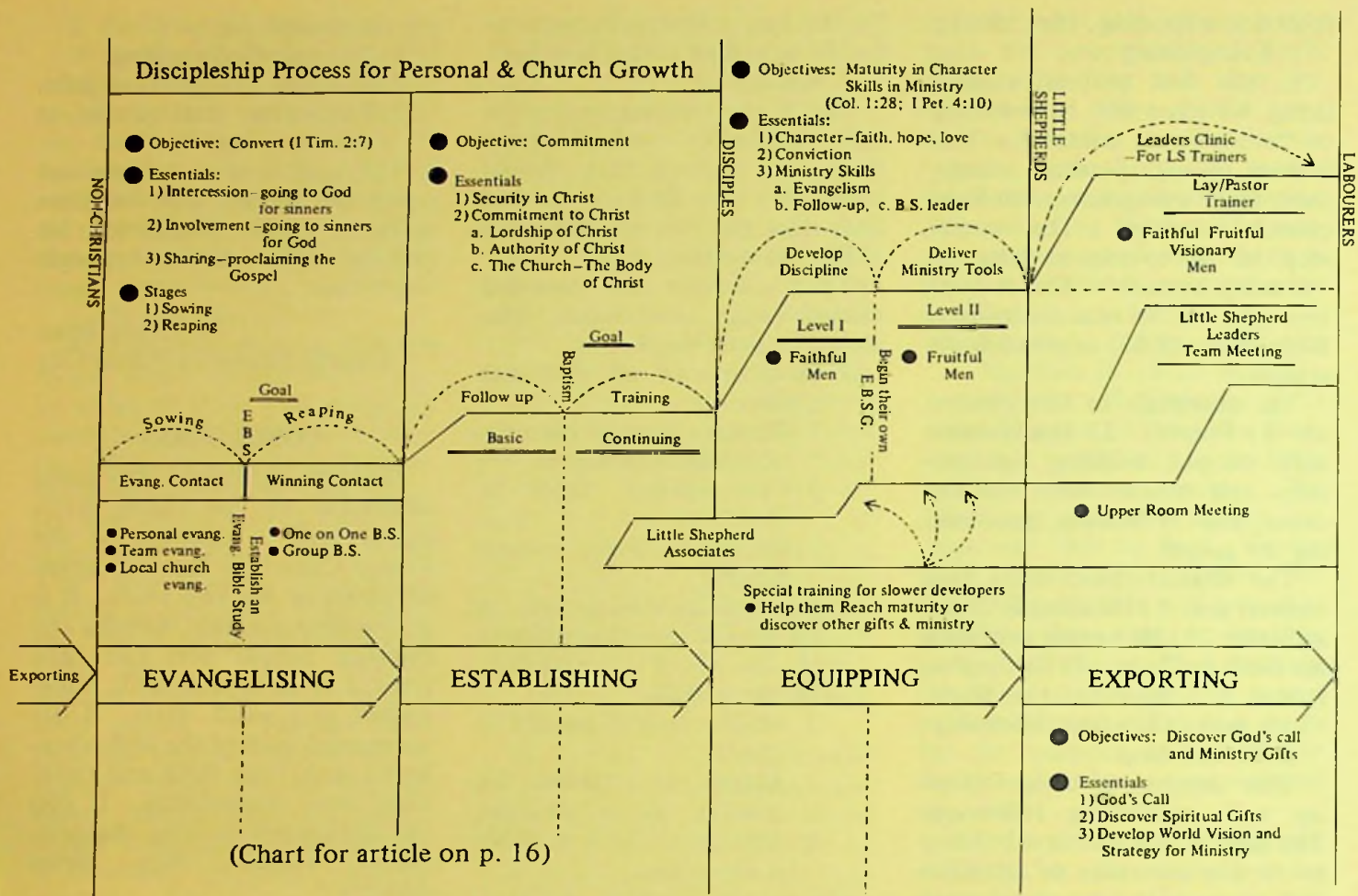
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A “Kumitate” Baptistry

The idea for this *kumitate* (collapsible) baptistry came from Frank Cole, whose own similar baptistry I borrowed twice. He deserves the credit for so good an idea. However our rather high class ladies wanted a bath at once after using that one, and the bulging sides (water pressure is considerable), the deterioration of the plywood sides and the special jointing he had for his plastic liner alerted me to possible problems. The white *kessho* veneer I have used for the inside and outside of mine has improved the looks; the heaviest struts have prevented the bulging (at the expense of lightness) and the preservative liquid (anti-ant liquid) and the plastic edging at the bottom of each side and end has helped to preserve the wood—all at considerable expense—so that the baptistry costs over ¥50,000.

However in our pioneer church-planting work neither rivers, the sea, other churches or public-bath houses seemed so suitable for our baptisms as this “kumitate” type, which can be assembled the previous day in our garden, and at other times leans stashed against the wall of the house.

The first time we filled it up with water from the outside tap the day before, thinking that in June it would warm up sufficiently, but a wail from the “jusensha”, “Sensei, hurry it is cold,” assured me that this was not so. Since then we have filled it up from the shower tap via a long hose just before the service.

At first I thought I had made it tight enough to simply seal the joints with white plastic tape, but a certain amount of water leaked out whatever I did, so I

changed to using a white plastic sheet, which when folded with hospital-bed corners looks quite neat and is 100% water-proof. To get rid of the water afterwards one merely has to push the edges of the sheet down to the bottom and the water leaks out through the joints, though I did make a drain hole too.

One needs to make steps to get in and out (like miniature tables with a bottom—suggested size 38 x 24 x 36cm—one inside and one outside. Be sure to weigh the inside one down with bricks to prevent it from floating.) Apart from that, all one needs is plenty of baptismal candidates!

Note:

Baptistry diagram appeared in the previous issue.

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Pastoring the 10 Member Fellowship

TOKIO SATAKE

(Translated by Roger Hederstedt)

In a recent issue, the Japan Harvest published an article translated from Rev. Tokio Satake's Kono Iwa no Ue ni, a recent book addressing the dynamics of church planting in Japan. Reader response was favorable, so the Harvest has received permission to continue publishing portions of the book in English translation. In this issue we return to the first chapter of Rev. Satake's book (our previous article came from the beginning of the second chapter). The next issue of the Harvest will then return to chapter two and follow the sequence of the original work.

∴ These articles are edited English translations, since space limitations do not allow publishing of the complete translation).

Part I

Introduction

From the Pioneer Stage to an Organized Church

No church starts out large. All experience a beginning stage when the people are few, and the pastor finds himself in the rather unenviable position of preaching those first sermons solely to his wife and, at most, two or three other people. Yet the seed is sown and God reveals His faithfulness, raising up people who express an interest in the Gospel, give their lives over to Christ and are assimilated into His Body, the church. Gradually, almost imperceptively, these members of the Body begin to move and grow together until they organize themselves into what we call the local church.

Church growth resembles the growth of a child in that peculiar differences emerge at each age and at each stage of development. In that process of growth a wide variety of factors mesh to influence the development of the fledgling child (or church). This growth process is anything but simple. If churches grew consistently in every facet of fellowship and outreach—like a balloon expands evenly as air is blown into it—pastoring wouldn't be such a trying job.

Unfortunately, church growth does not happen that way. Experienced pastors know only too well the hours of prayer and amount of hard thinking that must be invested in order to receive the guidance required to lead a church along a path of stable growth. Churches (like children) of similar size and age share many common characteristics, which differ considerably from churches of yet another size and age category.

In this book, I have taken the liberty of expressing church size and strength numerically. Using these statistics as a basis for comparison and study, I want to consider how one should approach ministry at each stage in the growth of a church.

Chapter One

Pastoring the 10-member Fellowship

Apparently those who undertake the task of planting a church from the ground up all travel a similar path. At the outset, they cling to various dreams and visions for "their" churches

constructing correspondingly large schemes to bring those visions to fruition. But upon digging into the work, they gradually come to realize that they can only repeat the things that have been done by thousands of other church planters before them: hand out tracts and announcements of meetings, hold home Bible studies, do door-to-door visitation, start English conversation classes and cooking classes, or tutor students trying to gain an advantage in the rigorous "examination hell" of Japan's education system. In other words, the church planter begins to face reality. . . that in order to gather people together, he must do a lot of indirect evangelism.

This in fact is one of the features unique to this period: the crucial need of developing personal contacts. Hence pastors in this stage of the work have to concentrate not only on how to lead several people to faith in Christ, but also to assimilate those people into the embryonic, organized church. Put simply, unless people find a reason to be interested in the church planter, they won't beat a path to his doorstep, and even if they do come once, there is no assurance that they'll want to come back again! What is there about the church planter that will attract people to his message?

1. Personality

The pastor in his first year of ministry treks a rough and rocky road. He finds himself unable to apply all that he has just learned in seminary. Almost everything

he tries to do backfires, and he sees hardly any results. And the worst part of all is preaching. His words lack penetrating power and seem to fall on deaf ears.

I remember myself bursting with good things that I wanted others to have the joy of knowing, and I preached fervently to get these across. But there was no great reaction to my preaching. Indeed, I would usually find out soon afterward that most people had altogether missed the point of what I was trying to communicate! So I would pull out my old notes from homiletics class, analyze the way I was preaching, and then give it all I had in the pulpit the next week. But every worship service just seemed to stagnate and even attendance dropped off. When it came to preaching, which I considered the front line of evangelism, I could hardly bear the difficulties I encountered.

One day, after nearly half a year of this ordeal, I went to Tokyo on an errand. While there, I decided to drop by the seminary I had graduated from in an attempt to get some answers to my problems. I arrived just in time to hear that day's chapel speaker, who was preaching from Isaiah 40: 30-31 "Even youths grow tired and weary, and young men stumble and fall; but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint."

As I heard the speaker expound on these words, I found myself overcome with tears, tears of repentance for having been so absorbed with my own powerlessness that I had not truly sought the Lord. But more than that, these tears also reflected the joy of knowing the Lord who understood the weaknesses of a young pastor (me) inside and out, yet who still chose to extend His loving hand to me with the words, "Wait upon me."

This experience changed my life as a pastor. My problems

didn't disappear, but no longer did I find preaching such a frustrating, painful ordeal. Instead, I came to enjoy it more and more, and this in turn helped me to relate to people more naturally than ever before. Moreover, a flood of new ministry ideas began to gush forth from within me. My disposition had experienced a 180-degree turnabout.

Nothing but a close walk with the Lord can function as the source of a vibrant, healthy, positive attitude toward life and people. The one thing that will attract people to the church planter and his message is a close walk with God. However, the resulting charisma must not be confused with personal charm which may have no spiritual content at all. Rather, it finds its basis in a fascination with God, a desiring of His presence that, if nurtured well in the ministry to the Body, will produce a church that has the power to attract people. . . and those who are attracted to that kind of church probably won't end up leaving very soon.

II. Working with People One-on-One

The pastoral ministry is, in short, associating with people. When a church is just getting off the ground, those associations take place almost exclusively in one-on-one situations, where success or failure usually rides on the church planter's ability to carry on a positive, meaningful conversation.

He must realize, first of all, that anyone who shows up at a worship service has a need and is seeking something, or most likely he wouldn't be there. It follows, then, that the first-time visitor is looking for more than a casual conversation about the weather, the economy, etc. These conversations should unashamedly contain references to Scripture and the things of God, but of course not in a stiff or preachy manner. Balance is the key—not being so

general that the person cannot possibly know where you're coming from, yet not so formal in presenting the things of the Lord that people think you are reading a hidden script. For a true-to-life model of this, we need look no further than to the scene where Jesus has engaged the woman at the well in a conversation replete with spiritual content.

In John chapter 4, we see that Jesus, who actively sought to save the lost, was at this time very tired from His journey. We find Him resting beside Jacob's well (v. 6). Evangelism that doesn't tire us out at times, or evangelism that we do until we get weary of it and then quit—that kind of evangelism will not lead anyone to salvation in Christ. The saying, "Life is a voyage, ardor the breeze. Without the breeze the sails won't swell," applies to evangelism as well. Without enthusiasm (fervor), evangelism won't go anywhere.

Secondly, we note Jesus' *skilled approach*. Without hesitation He initiated a conversation with the Samaritan woman. "Will you give me a drink?" (v. 7). For Jesus, a man, to speak so openly to a woman, and for Jesus, the Jew, to speak so unreservedly to a Samaritan went against every rule of standard behavior of that day. And the Lord didn't initiate the conversation with some esoteric topic, but with something utterly simple and comprehensible to anyone. In addition, the topic of His first words was chosen carefully so that it would soon lead into a discussion of much deeper things. His words set the woman at ease, and then at the proper time, He seized the opportunity to get to the heart of the matter.

The skill of conversing with other individuals can be learned only by getting into the game and getting experience. Sitting on the sidelines *thinking* about how to do it will certainly not yield any progress. In contacts

with people it is essential to gain their confidence as soon as possible, always praying that God will reveal how you are to respond to each individual.

About 25 years ago, I was working to establish a church in the city of Shinjo in Yamagata Prefecture in northern Japan. One Sunday, before the service had begun, a middle-aged *yakuza* (member of an organized crime syndicate) entered the church with a fierce scowl on his face and only three fingers on one of his hands. To say that I was taken aback is an understatement, but the man said he wanted to attend the service, so I invited him in. But a young Christian nurse in the church who had witnessed our brief exchange called me over to the side and said, "Pastor, that man's a former crime boss, and if you let him come into this church, you can be sure that no one else in this whole town will ever come here." Nevertheless, the man seemed to have come out of some sense of need, and anyway, he had already gone into the sanctuary. All I could do was pray for help, and during that brief moment, the Lord clearly told me the proper response to this situation:

- believe that God had sent this man my way
- believe that he was earnestly seeking after spiritual things
- believe that he would understand my sermon and to speak with that confidence

God is faithful and He answered my prayer: before long this man was saved, matured in his faith and in Christian service, and just a few years ago, he went to be with his Savior.

A third distinguishing feature of Jesus' conversation with the Samaritan woman is that, as soon as He had gained her trust, He deftly called attention to the sin in her life (v. 16). That aspect in itself makes this exchange different from an ordinary conversation. Calling attention to an-

other's sin is not an easy thing to do. Yet how can anyone proclaim the grace of God without touching upon the problem of sin? When someone speaks of the grace and the joy found in Christ, his conversations with others will come alive, and people will take note of what is being said. But listeners will be left confused trying to understand God's grace without a corollary explanation of the forgiveness of sin through the cross. For no one can partake of the saving grace of God without first recognizing his own sinful nature. A discussion of sin necessarily accompanies a discussion of salvation.

How, then, can we focus a conversation on sin without turning off our listeners? I believe it is crucial for every Christian to explain sin in a way that is not only easy to grasp, but also *fits his own style, personality, and experience*. In other words, each new believer, as soon as possible, should discover his own "best" (for himself) way of explaining sin in practical terms. As he shares his view of sin time after time in his own particular way, he can revise and improve his explanation until he feels comfortable with it and is able to share it yet more freely. Furthermore, when we are confident of our own ability to communicate the meaning and role of sin, the persuasive power of our position increases dramatically.

A fourth distinctive feature of Jesus' conversation with the Samaritan woman is the way He responded sensitively to the issue of where one should worship God. This issue of place, a crucial one for the woman, threatened to keep her from belief, so Jesus approached her doubts straightforwardly. In our churches, too, even if some people appear cool to the Gospel during their first visit, they are probably still coming out of an honest search for something. If this is true, however, why are so many Japanese people who come to

church with deeply-felt needs so slow to turn their lives over to Christ? In most cases, I believe the greatest barriers to commitment are:

1. Fear of losing a friend
2. Fear of opposition from one's own family
3. Lack of confidence in one's own ability to live the Christian life after conversion
4. Losing one's freedom by becoming a Christian (being bound by a set of rules, etc.)
5. Refusal to accept the existence of scores of denominations within Christianity (Unlike Westerners, who accept denominationalism as a fact of life, Japanese often view their existence as a sign of division or even infighting.)
6. Indecision related to the question of whether Christianity is *the* correct way (Truth)
7. Aversion to getting pulled into another group and being laden with all the ensuing responsibilities

Unless we take these "felt barriers" seriously and offer appropriate responses, few will take the step of commitment.

Most stumblingblocks that potential converts face can be traced to misconceptions concerning Christianity, the church, and the Christian life. This calls for patience on the part of the pastor, who needs to respond carefully to each obstacle as it arises. The inquirer will not confide in a pastor unless he believes the leader can provide pertinent answers to his doubts and questions. Therefore it is essential that the pastor be prepared to respond quickly to those doubts and problems that most commonly arise. Also, no matter how small a person's problem may appear on the surface, the church planter must never forget that, to the person in question, the problem assumes very serious proportions. The successful pastor must continually nurture

his ability to provide sensitive, meaningful responses.

Let us note one more feature of Jesus' conversation with the Samaritan woman. His words, "I who speak to you am He" (i.e., the Christ) thoroughly captivated her interest. Although the woman, because of her lifestyle, lived in isolation from the other people in her town, we are told "she left her water jar" (i.e., she set aside her primary objective of drawing water), ran back to the town and shouted, "I've found the Christ!" Similarly, unless we clearly present *Christ* (i.e., the Savior) in our contacts with people, our message will not capture their hearts.

"Clearly presenting Christ," however, means more than simply offering a doctrinal explanation of Christ, for that alone does not constitute an accurate depiction of the true Christ. Just as Jesus spoke in personal terms ("I . . . am He"), so we must share Christ as the Living Person He is . . . the One who bore the cross,

was raised up, and who is yet with us today.

Likewise, the pastor/church leader's life should also reveal the living Christ within. The key to this, of course, is the leader's daily walk with the Lord. During my first (and difficult) year in the pastorate, I suddenly became severely disoriented during a sermon I was preaching at a series of special evangelistic meetings. I broke into a cold sweat that literally soaked my shirt. I could only pray for God's help, and somehow I got through the sermon. I certainly didn't feel like issuing an altar call after that scary experience, but I had specifically been asked to give an invitation, so in a small voice I asked if anyone would like to receive the Lord. To my surprise, the hand of a middle-aged man shot up. Later, while counselling him in an adjacent room, I (whose own faith seemed nil at the time) asked, "What led you to make a commitment of faith?" He replied, "After

observing you, I wanted to believe in Christ!" I was honored! But I immediately repented and confessed my lack of faith to the Lord:

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. (Galatians 2:20)

From John 4 we have seen how Jesus used dialogue to attract someone to Himself. The pastoral ministry may be aptly defined as just that — dialogue. But we should bear in mind that our dialogue with people will attract them to Christ only insofar as it is an extension of the dialogue we have with our Lord Jesus. We must ever deepen our fellowship with the Lord and learn from Him how to guide people to put their trust in Him.

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III. Preaching

Good preaching tops the list of things which people look for in a pastor. The idea that one goes to church to hear a sermon reflects some distorted theology on the part of many, but there is no denying the fact that this represents the attitude of many Christians toward corporate worship.

Worship includes the important elements of prayer and song, but most important of all is the Word of God. Without Scripture, there is no encounter with God, no assurance of forgiveness, no divine guidance. Inquirers, too, come to church expecting to be taught through the sermon.

Yet preaching is scarcely easy. The great preacher Jeremiah confessed his struggle this way:

What man is wise enough to understand this? Who has been instructed by the Lord and can explain it? (9:12)

The preacher can speak only as he hears the voice of God. That is why I, as a pastor, ear-

nestly covet the prayers of the people of God for the one who is charged with the serious task of preaching God's Word.

In my twenties, I found it difficult to decide on a topic for each sermon; this indecision in turn cut down on my actual preparation time. The result, I fear, was a lot of half-baked sermons. Naturally, people weren't readily inclined to lend their ears to such preaching.

But in my forties I faced the reverse situation: I wanted to preach about so many things I was hard pressed to narrow down my range of topics. This feeling of "There's so much to tell!" has only intensified up to the present time (I am now in my fifties). Now I even wonder if I will be able to preach, without fail, all that God has revealed to me and wants me to say before I pass from this earth.

In one sense, I think all preachers are alike. None of them starts out preaching only great sermons, and conversely, none of

them preach only poor ones all their lives. God always nurtures our preaching ability.

What, then, constitutes a sermon that has the power to effect change in people's hearts? Eloquence is not the key ingredient. That which gives new life to people is the Word of God (1 Pet. 1:23), so it is necessary first of all to "correctly handle the word of truth" (2 Tim. 2:15). While many may stand up and preach, unless the preacher speaks of that *which has been pressed upon his heart by God*, the message will not pierce the hearts of the listeners. In other words, if the speaker only reads a passage and shares his feelings about it, or merely tells what "hits him," you can be sure that his preaching will have little effect. It will only become a powerful message as he carefully exegetes the passage to which he has been led, as he opens himself to be taught deeply from the passage, and as he encounters the living God and speaks the

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message impressed upon him by God.

Furthermore, in order that people may clearly comprehend the message, it behooves the speaker to organize his thoughts and present them in an orderly fashion. I believe that preachers *speak as they are moved by God*. Yet many fail when it comes to organizing the message. Without a persuasive, orderly presentation, inquirers will neither be moved to commitment nor will current believers grow in their faith.

I always urge Christians to pray for their pastors and the effectiveness of their preaching. A preacher does not mature merely through his own toil and study. The congregation "grows him up." In that sense, the leader of the fellowship of 10 or so people is perhaps the most hard-pressed, for he is surrounded by fewer Christians who can pray for, support and contribute to his growth as a preacher.

IV. Programming: Variety That Will Draw People

Paul urged the young evangelist Timothy to "Preach the Word; be prepared in season and out of season" (2 Tim. 4:2). From the viewpoint of the church planter, the pioneer stage—when co-workers are few—hardly seems "in season," for the opportunities to communicate the Gospel are limited.

Among the churches participating in the KDK program, of those that became self-supporting during the three-year assistance period, almost all fell into one of the following categories:

1. The church was planted by a Japanese pastor in cooperation with a missionary.
2. Several Christians were a part of the church from the very beginning (i.e., it didn't start from zero).
3. The church was started with a core group of Christians from a "parent church."
4. From the very start, be-

lievers were well-mobilized for action.

Naturally, with more people, a church can carry on a broader range of ministries, with opportunities for contacts with non-Christians multiplying proportionally. It is thus crucial to plan and carry out a substantial program of activities during the first three years.

It has been a little discouraging for me to observe several recipients of KDK assistance whose church planting efforts made little headway and who, in the end, threw in the towel altogether. I know that most of these leaders scheduled few special programs and activities, and were usually content just to maintain the schedule of regular meetings.

Yet people won't come to our meetings just because we are there waiting for them. People open up to change only as they come into contact with other people—thus the importance of trying things like door-to-door

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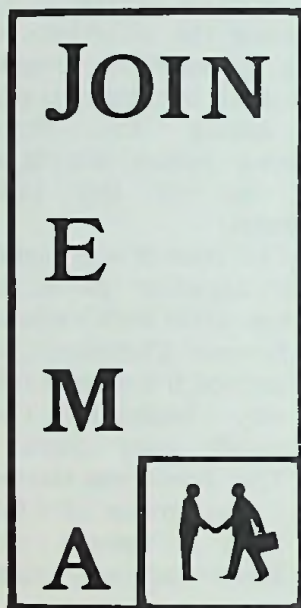
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evangelism, religious surveys, recorded telephone messages, informal get-togethers, charity recitals and bazaars, English conversation classes, cooking classes, supplemental tutoring in regular school subjects (*juku*), etc. Trying only one approach limits participants to those who have an interest in that particular activity, whereas greater variety in programming naturally multiplies opportunities for making new contacts with people because a broader range of interests can be met.

My advice to "try everything" has limits, of course, since no one can be expected to do everything well. If an activity or program cannot be initiated with some measure of skill, it would be better to try something else more appropriate. Still, we must beware of the attitude that "we can't do that because we've never done it before," and instead show a willingness to take on new challenges as we pray for the salvation of each precious soul,

something our Lord deemed more important than "gaining the world" (Mt. 16:26).

People will lend an ear to the message of the worker who exhibits a positive attitude, who eagerly accepts the challenge of new opportunities, and who determinedly follows up on each individual.

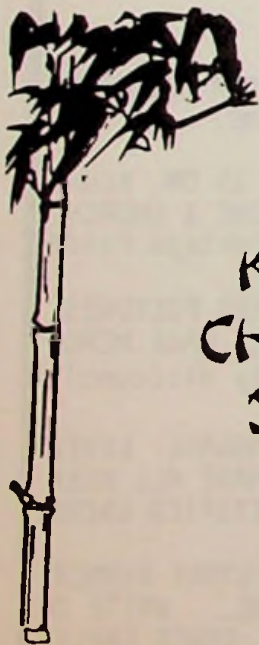


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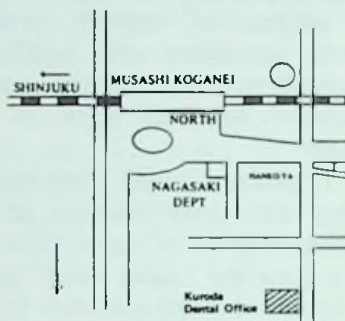
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RESULTS FROM SURVEY OF MISSIONARY WIVES IN JAPAN: 1985-1986

SARAH YOUNG

INTRODUCTION

My interest in missionary wives' adjustments to living in Japan grew out of my own experience here, as well as those of my friends and acquaintance. I was concerned because many wives seemed to experience such tremendous struggles that their physical and emotional well-being were threatened.

I drew up a questionnaire comprised of 100 questions that were designed to measure attitude and experiences relevant to overall adjustment. I handed out and mailed out about 500 questionnaires altogether. I was able to use 187 of the 199 questionnaires that were returned to me. Some questionnaires were returned too late to be used.

I devised a scale that measured commitment to working in Japan, based on three questions. Scores on the commitment scale ranged from 0 to 3. The vast majority of respondents (93%) answered at least two of the three questions positively; they believed that God had called them to Japan, and they were as committed to ministry here as their husbands. The third question, whether they would consider working in Japan even if their husbands died, was answered positively by 43% of the women. Thus, most respondents had commitment scores of 2 or 3.

I rated each questionnaire on the basis of a contentment scale, comprised of five factors. The first factor concerned profession: whether a woman had trained for

a profession which she was unable to practice in Japan. A negative rating was given only if a woman wanted to practice her profession here and was unable to do so. The second factor concerned marriage: if and/or how living in Japan had affected her marriage. A positive rating was given if there had been no change or a positive change. The third factor was self-image: if and/or how living in Japan had affected her self-image. Again, a positive rating was given for either no change or a positive change. The fourth factor concerned whether or not a woman was satisfied with her role in Japan. The fifth factor dealt with whether or not she was satisfied with her relationship to the Japanese church. If more than half of these contentment scale questions were answered positively, a questionnaire was rated "content." Of the 187 questionnaires that were used, 131 (70%) were rated "content" and 56 were rated "discontent."

I also rated each questionnaire on the basis of whether the respondent had struggled with depression while in Japan. Each questionnaire was marked "not depressed," "mildly depressed," "moderately depressed" or "severely depressed," on the basis of the respondent's self-rating of her worst depression while in Japan. Most of my data was analyzed in terms of contentment ratings and the depression factor. I did not have access to a computer, so I was not able to

do sophisticated statistical analyses. My findings are expressed in terms of percentages.

FINDINGS

Only 25% of the content women had been severely or moderately depressed in Japan. For discontent women that figure was much higher: 46%. Seven out of ten discontent respondents reported having struggled with some degree of depression (mild, moderate, or severe). The total incidence of depression among content women was less than half (45%). Combining discontent and content groupings, 52% of all respondents had experienced depression of some degree while living in Japan.

Many of the women who struggled with depression in Japan had suffered from depression prior to coming to Japan. Overall, 56% of discontent, depressed women had experienced prior depression, and 42% of content, depressed women had been depressed prior to coming to Japan. Considering only those women who had been severely or moderately depressed in Japan, 62% of discontent respondents and 52% of content respondents had prior experience with depression. However, it must be noted that the degree of depression in Japan was usually more severe than the degree of depression prior to coming here.

Among women who had not been depressed in Japan, only about 11% indicated that they were chronically tired in Japan.

Incidence of chronic tiredness was much higher for women who had been depressed here. Among depressed respondents, those who were discontent indicated considerably more chronic fatigue than did those who were content. For severely depressed respondents, 78% of discontent women and 36% of content women indicated chronic tiredness. Among moderately depressed respondents, 47% of the discontent and 14% of the content answered that they were chronically tired. Overall, 51% of all depressed, discontent women indicated chronic tiredness, compared to 25% of all depressed, content women. Thus, chronic fatigue is related to both discontentedness and depression.

Discontent respondents indicated feeling lonely in Japan much more often than did content respondents. Overall, 71% of discontent respondents and 41% of content respondents answered that they were frequently or sometimes lonely in

Japan. Although depressed women showed higher incidences of loneliness than did non-depressed women, the overall percentage difference (30%) is the same for the non-depressed subgroup. Among non-depressed respondents, 59% of discontent women and 29% of content women were frequently or sometimes lonely.

Content women showed more of a tendency to share themselves freely with friends than did discontent women. Seventy percent of all content women answered that they felt free to share their deepest feelings and thoughts with their closest friends; for discontent women this figure was 50%. In both the discontent and content groupings, depressed women were more likely than non-depressed women to share themselves openly. This may reflect the greater need of depressed women to talk about their struggles with someone. The women who shared themselves the least were non-de-

pressed, discontent women: 41%.

Respondents were also asked if there was someone in Japan they could call or visit who would really understand, if they were feeling discouraged. Overall, 77% of the content women and 66% of the discontent women responded positively to this question. Non-depressed, discontent women showed the lowest percentage of positive responses: 59%. This may be contrasted with the responses of non-depressed, content women, 81% of whom answered the question positively. The non-depressed, discontent women showed the least willingness and/or opportunity to share themselves deeply with other people in Japan.

This same group of women (non-depressed, discontent) also indicated less commitment to working in Japan than did any other group. Almost one in four (24%) of these women had commitment scores of 0 or 1, whereas none of the non-de-

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pressed, content women had scores below 2. Even among depressed respondents, only 8% of content women and 11% of discontent women had commitment scores of 0 or 1.

Respondents were asked whether they had been called to Japan independently or through their husbands. About 37% of all depressed respondents indicated they had been called through their husbands; there was almost no percentage difference between content and discontent groups. Among non-depressed respondents, a much higher percentage of discontent women (47%) than content women (29%) had been called to Japan through their husbands. Perhaps this very fact—having been called through their husbands—is a cause of discontent for these women. Fully 50% of these non-depressed, discontent women called through their husbands held Master's degrees, whereas only 15% of the respondents overall had graduate degrees.

The most highly educated group of respondents was the non-depressed, discontent group. Bachelor's or graduate degrees were marked as the highest earned degree by 81% of this group. Only 52% of non-depressed, content women had achieved that level of education. Among depressed women, those holding Bachelor's or graduate degrees comprised 54% of discontent women and 66% of content women. Much of the discontent of these non-depressed women may stem from lack of opportunity to use their abilities and training. Some comments from questionnaires of these women include:

1. The desire to change the stereotype of the married woman missionary, especially the tendency to limit her to teaching English and cooking classes;
2. The desire for more opportunities to use one's training and gifts;
3. The desire for women to be

part of the decision-making process in Japanese churches; and

4. The difficulty of living in a country where one cannot practice the profession for which she was trained.

Ages of respondents were analyzed on the basis of seven age groupings: 30 and under, 31-35, 36-40, 41-45, 46-50, 51-60. There were higher percentages of discontent than content women in the following age groups: 30 and under, 31-35, 36-40, and 46-50. Fifty-six percent of the discontent women were 40 or under, while only 31% of the content women fell into this younger age bracket. Nearly 7 out of 10 (69%) of the content women were over 40 years old, compared with 43% of the discontent women. The highest percentages of discontent women were in the 31-35 group (23%) and the 36-40 group (21%). There were higher percentages of content than discontent women in the following age groups: 41-45 (11%), 51-60 (37%), and over 60 (11%). One can see that the highest concentration of content respondents was in the 51-60 age group. The higher percentage of discontent than content women in the 46-50 age group may relate to two factors which often affect women in their late forties: 1) separation from college-age children and 2) the onset of menopause.

It is clear that older women (except for those in the 46-50 group) tend to be more content than younger women. One reason for this is that discontent women are more likely to leave Japan before reaching retirement age. Another factor is that many women who were discontent during their early years may have either: 1) adjusted to the point of real contentment, especially as they became more adept with the language and customs; or 2) learned to practice the Japanese art of endurance, *gaman*, to the extent that they feel reasonably content—at least on the sur-

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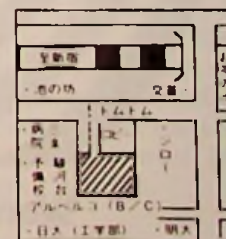
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Respondents were asked how many hours per week their husbands usually work, including travel time. Husbands of non-depressed, content women worked the longest hours, on the average: 59 hours per week, compared with about 50 hours for most of the other groups. At first glance, it may seem strange that husbands who work longer hours have wives who are more content and less depressed. But there is another way to look at the data. If we consider low depression and high contentment as measures of good adjustment to living in Japan, we might say that husbands of well-adjusted women tend to work longer hours than do husbands of women who are struggling with depression and/or discontentment. In other words, husbands whose wives have adjusted well to living in Japan have more time and energy available to apply to their ministries. This interpretation seems to be supported by the fact that wom-

en who are discontent but not depressed and those who are content but mildly depressed also have husbands who work longer hours on the average: 53 hours for both groups.

Respondents were asked to rate their communication with their husbands as excellent, good, average or poor. Only 56% of severely depressed, discontent women reported excellent or good communication with their husbands, compared with 90% of severely depressed, content women. Overall, 87% of content women and 73% of discontent women reported excellent or good communication with their husbands. Lack of good communication with one's husband was clearly related to discontentment, especially among seriously depressed women.

Surprisingly, self-ratings for speaking ability in Japanese did not seem to be related to either contentment ratings or the depression factor. Only six women rated their speaking ability as

"excellent," and four of those six were discontent respondents. Women who rated themselves as "poor" speakers of Japanese comprised 27% of both the content and the discontent groups. The remaining respondents rated themselves as "good" or "average" fairly equally, although discontent women had somewhat higher percentages of "average" than "good" ratings.

Twelve respondents were wives of missionary "kids" from Japan. I did a brief analysis of this subgroup of women. Seven of the 12 women (58%) were content, as compared with 70% of respondents overall. M.K. wives who were discontent had experienced much more severe depression, frequent loneliness, and chronic tiredness than had content M.K. wives. Discontent M.K. wives were also more highly educated than their content counterparts.

All of the discontent M.K. wives who responded to the



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questions about self-image indicated negative changes in their self-images. In contrast, all of the content M.K. wives who responded to those questions mentioned positive self-image changes. It seems that being married to an M.K. tends to either facilitate a woman's adjustment to Japan or hinder that adjustment process. Respondents who were M.K. wives tended to be either strongly positive or strongly negative about being in Japan.

PRACTICAL SUGGESTIONS

In conclusion, I will mention some of the suggestions given by respondents for coping with stress and for mutually supporting one another. A number of women mentioned the need to be involved in small groups where honest, open sharing can take place. As one respondent phrased it: "Be open and honest with each other about our joys and sorrows, hurts and disappointments—not always putting on our smiling masks and appearing that everything is A-OK." Another woman mentioned the benefits of "small groups with a telephone prayer chain that could be called on at any time, with commitment to pray immediately and to keep the prayer matters confidential." Still another respondent described the needed type of fellowship in this way: "Accept and affirm each other when possible. Avoid criticizing or competing. Rejoice together and weep together." These comments point to two recurrent themes in respondents' suggestions: 1) The desire for openness and honesty in relationships with other women, and 2) The fear of being criticized or judged by other missionaries.

In addition to communicating freely in small groups, other kinds of communication were suggested. These included: telephoning one another, writing notes of encouragement, sharing on a deep level with a friend and then praying together about

what was shared, and learning to really listen to a friend's problems without lecturing her or giving superficial responses. The desire for a newsletter for missionary wives was mentioned by a number of respondents. Another suggestion was the importance of exchanging practical information about such items as shopping and raising children in Japan. This type of information could be included in a missionary wives' newsletter.

Some women shared ways that they deal with certain difficult emotions. "When angry, I clean house. When lonely, I phone a friend or have guests for a meal. When homesick, I write, make a tape or phone the family." Another respondent wrote: "When I feel that I'm becoming depressed, there are two things that I need to do: 1) get enough sleep—because depression usually comes when I'm run down, and 2) talk things over with someone; often just getting it out in the open will make it look smaller (sometimes a good cry doesn't hurt either)."

Suggestions for coping with stress included getting adequate exercise, reading a novel, sewing, preparing a good meal, shopping, exchanging child care, and doing something different—just for fun. One respondent mentioned "remembering why we are here and that we are in a spiritual battle." Prayer and Bible study—both alone and with others—are essential and were mentioned by a number of respondents. Writing in a journal to express one's feelings or to clarify a situation in one's mind can be helpful. Keeping a prayer journal can add substance and continuity to a woman's prayer life.

Many of the suggestions listed above can be implemented by an individual woman or by her and her close associates. On the basis of my own experience, as well as the suggestions in the questionnaires, I urge women to join a small group of fellow Christians or to start one, if no appropriate

group is available. Other suggestions, such as producing a newsletter for missionary wives, require planning and cooperation among many women. I would like to take this opportunity to ask any of you who are interested in helping with such a project to contact me. Please include your ideas of what kinds of articles the newsletter should contain.

I hope that the findings of this study may be helpful to you readers. I would like to thank each of you who filled out questionnaires for your participation in this project.

FROM THE MAILBAG

Re: Different Strokes

Bravo for "Different Strokes" articles! Dr. Lewis is to be commended for his understandable, and applicable presentation of personality types. How refreshing the emphasis on the positive value of differentness!

I invite readers who may be interested in "talking type", or in completing the Meyers Briggs Personality Type Indicator to get in touch with me.

Lucia Schone
Building Creative Attitudes
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Nagano Ken, 389-01

Re: Name Change

As of June 13, 1986, the Japanese name of OMF has been changed from "Kokusai Fukuin Senkyoodan" to "Kokusai Fukuin Senkyookai".

Bill Fearnough
Sapporo

Re: Satake Book

I would like to go on record as being highly in favor of the translation work by Roger Hederstedt being continued. Mexican leaders have already asked me if the book is available in English, and surely it would be helpful in Brazil, if the cultural cross-over isn't too drastic.

Bert Poole, General Director
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K through 12

"Train up a child in the way
he should go, and when he
is old he will not depart
from it." Proverbs 22: 6

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"The Lord shall preserve thy going out and thy coming
in from this time forth, and even for evermore" Ps.121



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