

Volume 41 No. 1, 1991

JAPAN HARVEST

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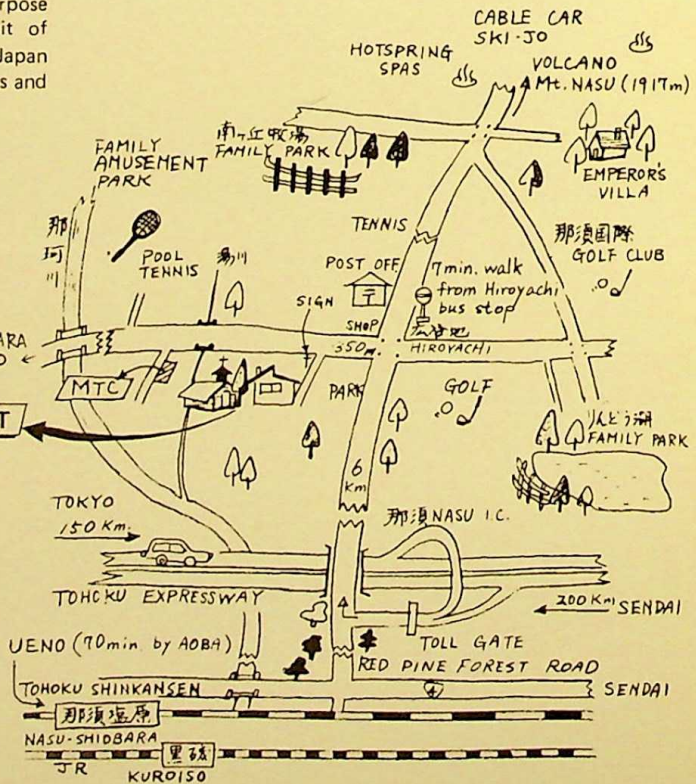
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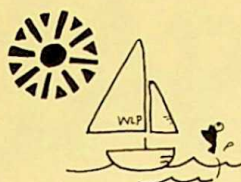
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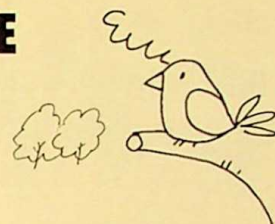
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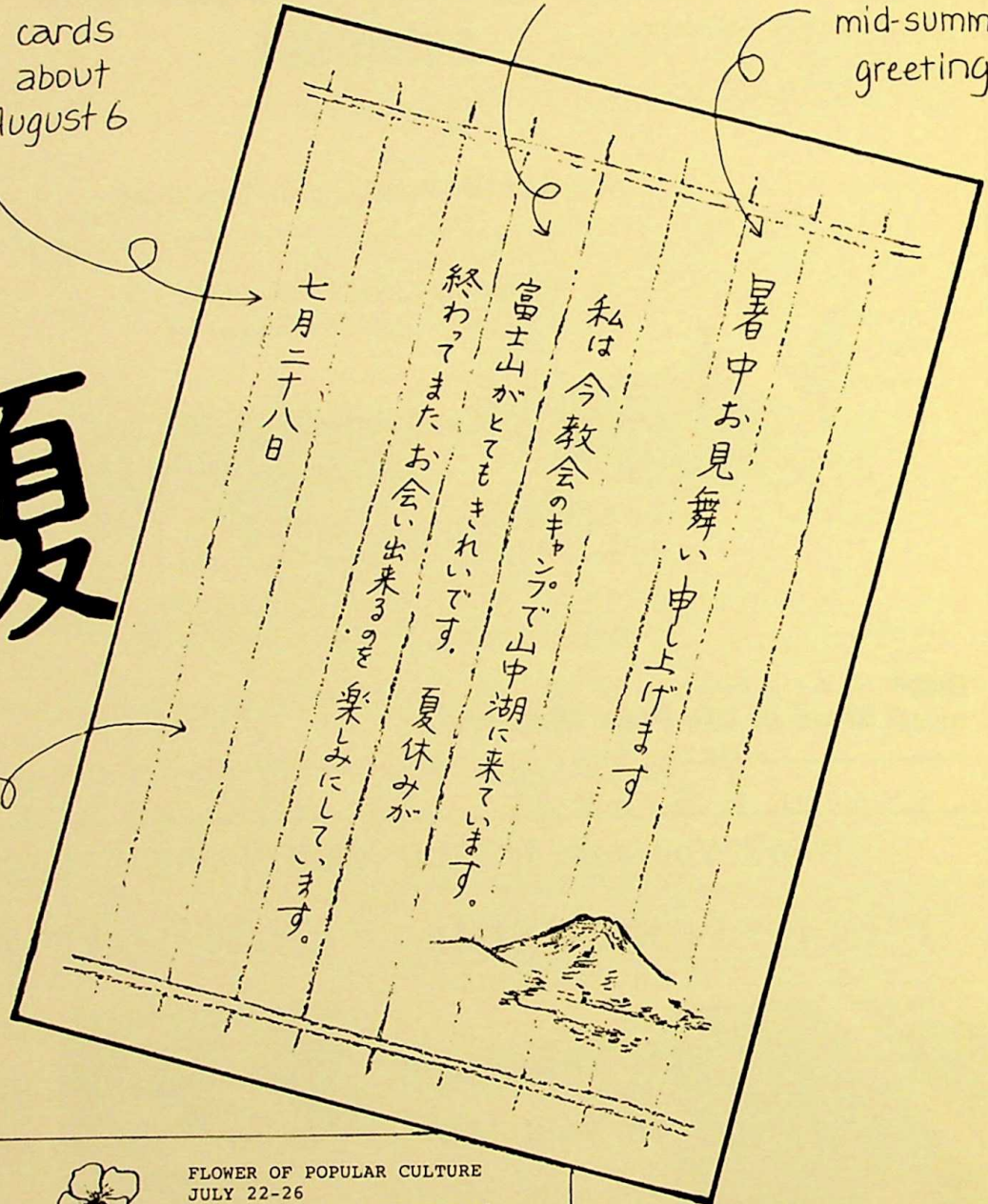
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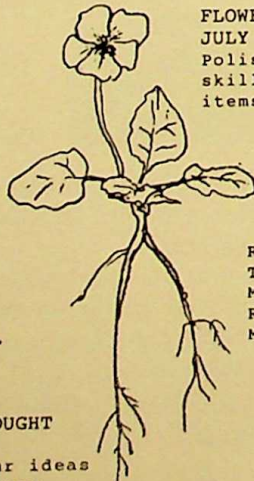
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JAPAN HARVEST

The Magazine for Today's Japan Missionary

Volume 41, Number 1, 1991

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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.

東京都千代田区神田駿河台 2 丁目 1 郵便番号 1 0 1
2-1 Kanda Surugadai, Chiyoda Ku, Tokyo 101 Tel. (03) 3295-1949

Japan Harvest Staff

Editor: Don Wright
Guest Editor: Hugh Trevor
Editorial Committee: Don Wright, Siegfried Buss
Tim Selander, Hugh Trevor
Production/
Advertising Manager: Tim Selander
Printer: Shinsei Undo

JEMA Executive Committee 1991-1992

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Evangelism Targeting Our Changing Times

By Mr. Tokio Satake,
Pastor of the Kokubunji
Baptist Church

Translated by
Harvest Staff

Author's note: This paper is based on the lecture given at the 1990 White Fields Evangelism Seminar.

It does nothing but raise questions. If it does help to provide material for evangelism in a new era, I will be very happy.

Since World War II, which ended in 1945, Japan has changed a great deal. Now Japan is called the most affluent country in the world, but immediately after the war there was such poverty that it is almost impossible to imagine now. I lived through those hard times and experienced them first-hand. It was within this great poverty that I was saved. The training I received during those days became the basis for the evangelistic methods and spirit that I have used up until now. However, recently I have had a growing feeling that the evangelistic methods I have been using are not very effective for this present time. They don't seem to reach those people who have been brought up in an affluent age. So I write this not as one who has found a solution, but rather as one searching for a suitable method.

Changing Times

Even though times are changing, I firmly believe that "the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Cor. 1:18). Also because "it pleases God to save those who believe through the foolishness of what we preach," I need not be discouraged, in spite of my own insufficiency. But if the people we hope to evangelize have greatly changed, we are responsible to do our best to adapt our methods as much as possible so that people can accept the gospel.

What are the characteristics of modern Japanese? In order to answer this we must look at two important facts. The first is that economically Japan has become perhaps the most affluent country in the world. This assessment is based on the country's GNP (Gross National Product), but the benefits do not reach every individual equally. Not everyone in Japan feels affluent, yet when we look at the level of everyday life, it is true that we Japanese are affluent. In 1968 the GNP of Japan was second in the world, but in 1988 it had at last overtaken America's output and had become No. 1. In comparison with 20 years ago, the individual's standard of living has greatly improved.

However, this affluence has produced a terrible by-product. It is an obvious thing to say, but the young people of today have lost their "hungry spirit." "Putting-up with things" or "struggling with all one's might," essential

qualities for survival in the past, have now become very distasteful.

The poor showing of Japan at last autumn's Asian Games, held in Peking painted the clear picture. After those Games, at the preparatory meeting for the Olympics, Mr. Hironoshin Furuhashi, head of the Japan Olympic Committee, drew attention to why Japan's athletes did so poorly.

(1) There was no evident ambition among the athletes.

(2) They were weak in competitive spirit.

(3) There were many troubles and injuries.

(Quoted from the *Asahi Newspaper*)

Because these athletes were chosen as representatives for these Games, we should expect them to be above average in effort. If even among these people, perseverance and competitive spirit have become weak due to the influence of affluence, how much more will this be the case among ordinary people?

Another characteristic of modern Japan is the declining birthrate. According to the Ministry of Social Welfare, in 1989 the average birthrate was 1.57. The tendency to have fewer children continues; the age when there is only one child to each family has already come. Spoilt, over-protected children become adults having never experienced sibling struggles and quarrels. They have become selfish and do not know how to sympathize with others. Making healthy personal relationships has become a lost skill. They have grown up in a culture that has provided all that they want, and the resultant selfish tendency has already spread widely into society.

Dr. Ken Ohira of St. Luke's International Hospital in his book, *The Nervous Disorders of Affluence* (1990), points out some of the effects of living in an age of an abundance of material possessions. He says that there is a tendency for patients suffering from slight mental disorders to try to solve their human relationship conflicts in unhealthy ways. They transfer their attention to things, such as goods with "brand names," and surround themselves with lovers who are like mannequins. They also spend time with those who specialize in eating expensive food, and think this is the way to know people's hearts. The book points out an important phenomenon which amazes me. People try to



escape from troublesome human relationships by filling their hearts with things. We need to grasp the implications of this phenomenon.

Evangelism In A Changing Age

I was saved and trained by an American missionary during the late 1940s, and went to seminary at the end of the 1950s. At that time there was a lack of material possessions and everyone was poor. All young people had a "hungry spirit" and they were searching for something good. So we who had become Christians in that environment also searched enthusiastically for people to win to Christ. People who had experienced the strife of war had a strong fear of the end of the world and of God's judgment. This gave them a sense of urgency about their evangelism; they felt that if they were lax, people around them would fall into horrible damnation.

Christians doing personal evangelism would strongly urge a person to believe until he finally would give in. During New Year and spring holidays, there would always be church vacation Bible schools. These were not just Bible studies, but there were also practical sessions when everyone would go out on the streets for street evangelism and talk with anyone they could. If there was no one standing still, they would stop people as they came by and would share the gospel. When they returned to the church, they would announce what they had achieved. At summer camps too, they would "button-hole" inquirers and argue all night, reducing a person to silence. It was very common for Christians to be involved in these kinds of activities.

All Bible schools would emphasize that man can only be changed by the power of the gospel. Man's sin and Christ's salvation were always the center of consideration. Ruth Benedict's book *The Chrysanthemum and the Sword* was translated into Japanese, and in it she says that Japan's culture is based upon shame. From the Christian perspective it showed us that unless a person was led to understand and truly repent of sin, he could not become a strong Christian. This was the common Christian understanding and we emphasized that if you did not speak of sin you were not really preaching the gospel. With this kind of training background, I carefully explained about personal evangelism in my book, *On This Rock*. I emphasized the importance of clearly explaining about sin, even as Jesus did to the woman of Samaria (John 4).

I still feel that we need to speak about sin, but there is a problem with this approach. It greatly threatens people who have been raised in an affluent society and have not experienced brother/sister quarrels. I have begun to feel strongly that it is not a good method to threaten a person like that. However, for 40 years I have used this method (of emphasizing the problem of sin) and have achieved considerable results through it. It is very difficult for someone like me who is set in his ways to change. Yet I feel I must reflect on what I do and change myself and my method as much as possible.

Evangelism in a New Era

There are no parts of the Bible which were written in an affluent age, when there was a low birthrate. This makes it difficult to find a Bible passage that exactly fits this age. There are, however, some verses scattered here and there in the Bible, which are useful for evangelism in this new age. I think the two stories of Andrew and Philip in John 1:40-51 have relevance. After Andrew had met Jesus through John the Baptist, he first found his brother, Simon. He told him, "We have found the Messiah," and then he brought him to Jesus. We do not know all that Andrew said to his brother, but we get the impression that he explained as powerfully as he could how wonderful Jesus was. In a similar story when Philip tried to influence Nathanael by using a good Bible based approach he received a negative reaction. Then Philip, without arguing further, told Nathanael to come and see, and he also was able to bring him to Jesus.

One point that Andrew and Philip had in common was that rather than continuing to try to persuade the other person, they brought them to meet Jesus. Then they waited for Simon and Nathanael to come to their own conclusions. Modern people strongly dislike being pushed into accepting something. Therefore it may be more effective to lead people to Christ through letting them make up their own minds. Personal evangelism that makes use of non-directive counseling techniques is certainly one acceptable method. In short, we should respect the other person's point of view. We should first listen, and when we speak we should not be too direct, but through indirect guidance help people to understand for themselves. We should patiently work to remove the hindrances to belief, prayerfully waiting for a person to become conscious himself of his sin.

"All young people had a "hungry spirit" and they were searching for something good"

“...while speaking the Word of God, we have to present things in such a way that our listeners gain a clear impression of truth”

New believers often do not have assurance of salvation. Formerly we would have counseled such people by using the Bible, persuading them that God was faithful, and had promised salvation to those who believe. Nowadays, it is basically still the same - we show them through God's word. However, unless we show them God's truth in a sympathetic way and also show them a way of life that matches God's word, we will not achieve agreement and understanding. So while speaking the Word of God, we have to present things in such a way that our listeners gain a clear impression of the truth. It may be more important to show than to speak. Jesus' sermons, particularly his parables, rather than being talks, were stories which painted a vivid picture. The hearers were charmed by what they heard.

Forming a Church in the New Era

In every age man wants to understand the significance of his own existence. Christians also in this modern age want to do something for the Lord and for the church. The problem is that modern people in Japan have not had to experience perseverance, obedience or sacrifice in their lives. So when it is demanded that they co-operate for the sake of starting a church, they are puzzled, and feel it is impossible. They see no value in sacrificing themselves, and they may even have an intuitive dislike of such thinking. Even if you explain to them the need for perseverance, obedience and sacrifice and press for their co-operation, probably you will not succeed. To them such actions are nothing but misery and may even seem like suicide. Modern people seem only willing to participate if they feel that it will benefit them personally.

Even more than previously, there are two things necessary to obtain people's co-operation. Pastors and missionaries must explain convincingly the type of church which they are seeking to build. In addition, they must show clearly the value and joy of taking part in such a church.

Another interesting fact concerning today's society is that it is manual-centered. With a written manual, even inexperienced people can achieve whatever they want, if they only follow it. It seems to have gone to the extreme that people think that without a manual you cannot achieve anything. So to gain cooperation in forming a church, you must have a practical manual. It is regrettable that in Japan there is no software for making such a manual that will

get believers into your church. You have to make it yourself, a difficult task for both missionaries and pastors. However, if you do not do this, it is probably impossible to get firm church development. On the contrary, if you do develop a good manual you may get a level of church growth. Will then every believer individually accept responsibility before God, and become a truly independent and firm Christian? That is a big question.

Forming a Church in an Urban Population

Because information reaches every part of Japan through mass-media, the phenomenon of urbanization influences not only big cities, but all areas (although there are some small differences). If perhaps some places are not yet affected, they soon will be. So in church work we must consider the level of urban life in our area, as well as its results.

The big city naturally stresses the freedom of the individual, so gradually this is filtering into people's way of thinking and way of life. Respect for the freedom of the individual needs no argument. Yet historically Japan has taught that "selfless patriotic service" is the highest good. The result has been that the people do not know the full meaning of individual freedom, nor how to use that freedom. So the motivation for seeking individual freedom may be something less than that of establishing a person's individuality. It may only be to escape from the restraints that accompany a communal way of life and its troublesomeness. Rather than stemming from a desire to respect the freedom of the individual, it may just be an extension of a selfish feeling.

An example of this is the way that people's thinking about the family is changing. Traditionally the family has been a group based on blood-relationship. However, some are saying that the blood-relationship family is restricting and undesirable. Because the opposite, that of living alone, is no fun and because people are troubled, a new type of "family" (at least they want to call it a family) is emerging here and there. People are living with those they like and with whom they are compatible. This, I think,

“Historically Japan has taught that “selfless patriotic service” is the highest good. The result has been that the people do not know the full meaning of individual freedom, nor how to use that freedom”

is a good example of the modern person who wants to live as he likes, without being interfered with by anyone else.

The excess wealth which Japan has gained makes this kind of life style possible. The phenomena of the nuclear family, in contrast to the extended family, will become ever more predominant. The number of wives who do not have children, and also the number of men and women (particularly women) who do not want to be tied to the system of marriage will increase. The family, marriage and child-bearing, the building blocks of human society, are being thrown into great confusion in the name of individual freedom. Increasingly it seems that any sense of responsibility for a group activity which does not give profit to the individual is rapidly disappearing.

Modern people have two special desires: (1) to include individual freedom in their daily lives, and (2) to escape from the worries and concerns that occur when people have to live together. People in areas where urbanization is increasing live a type of life which puts priority on the individual. Those in areas where there is less urbanization put emphasis on the community. So the people of smaller towns and villages may have problems that do not occur at all in the big cities, and of course, the opposite is also true.

In building a church, you must always be conscious of the mind-set of the people in your area. When you are deciding on the type of church you are seeking to build, many decisions will have to be made as you go along. At some point though, you will have to decide whether to make the individual or the group of primary importance. If the pastor decides things just according to his personal way of thinking, his likes and dislikes, and does not adequately consider the thinking of the people, matters will not go well. Of course you use the Bible as your base, but it is very important to know whether to put emphasis on the individual or on the group, or whether to keep a balance between the two. If most people want to emphasize unity, try to make as many opportunities as possible for discussing things together, and getting everyone's agreement. On the other hand, in a big city, an area where people's freedom is foremost, your church should reflect the importance of each individual's ideas. This will help to get cooperation for church decisions.

Generally speaking, I think that the present

way of doing things in most churches is based on a balancing of the group and the individual. Our practices would not work well either in an area where there is great stress on community (group) decisions, or in an area which puts great stress on the individual. Our practices are geared towards the middle-sized town, where there is more of a balance between the individualistic and group ways of living.

Another characteristic of urbanization is the "gourmet" mind-set. Many people today like going to restaurants that specialize in gourmet foods, visiting art galleries, museums and attending concerts and public universities. Their aim is to become people of culture and knowledge. These specialized places spare no energy to provide wonderful things, and certainly participating in these things is enjoyable. However, once people experience it, many become "hooked," and the time and money involved quickly escalate. They tend to feel lonely when they are not going to such places. Soon, rather than the actual pleasure derived from the experience itself, they find primary meaning in just going to such places.

Christians who live in the big cities are influenced by this same gourmet mentality. An example of this can be seen in the widely advertised Christian meetings, lectures and concerts. These are generally great successes. So if you have a beautiful meeting-place, a big building with a happy atmosphere and can offer outstanding singing and music, this will appeal to city people and many people will attend. Some people say that having a beautiful building is an effective means for evangelism. Is that really so, and what should a small church do which cannot offer any satisfaction to such people with this gourmet attitude?

I have talked here about a very difficult problem, and I do not really know the answer. What I am aiming at, though, is what I call "the Peter Method." Peter said, "Silver and gold have I none, but what I have I give you. In the name of Jesus, walk" (Acts 3:6). Before Peter said this, he looked intently at the man and said "Look at us!" Then the man fixed his attention on Peter. Here we can see the meeting of two personalities with Christ in the middle. Contact with a person related to Christ is not available everywhere, but it can be a very attractive and appealing force. Nowadays small group pastoral care is often emphasized. The basis must be personal contact and fellowship and the courage to walk in the name of Jesus. □

"I have talked here about a very difficult problem, and I do not really know the answer. What I am aiming at, though, is what I call the *Peter Method*"

“Praise the Lord, no missionaries!”

JEMA Windows

It was the kind of opening statement that is guaranteed to capture attention, and it had mine. The IFMA News Bulletin said, “Praise the Lord, no missionaries!” It went on to say that this “was the triumphant commentary on the large annual conference recently held in the interior of East Malaysia.” It explained that for the first time all the speakers were nationals.

My first impression was to label this as a “Missionary, Go Home” statement. But we missionaries want to be in the middle of the battle, where the action is. Sideline bleacher seats are not made for us. We want a piece of the action. And yet this IFMA note closed by saying that the “no missionaries” was “a goal for which BEM/OMF has been working.”

As you read this you will probably be in the midst of rainy season, and the June 4-6 JEA Third Congress on Evangelism will have already ended. (Note picture. Two showers of blessings.) I doubt if we hear

anyone say, “Praise the Lord, no missionaries!”

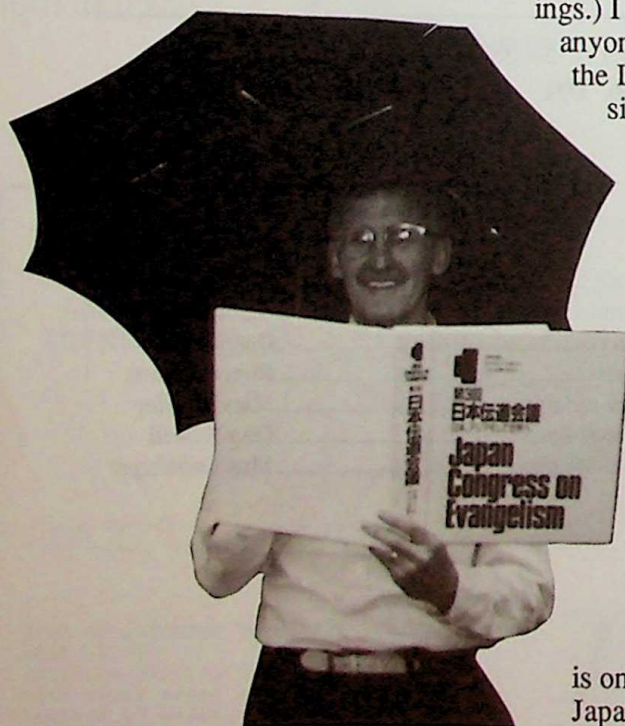
Actually missionaries have had planning input, and the congress meetings themselves will have given several chances for missionaries to share in the panels and workshops.

As for the speaking schedule there is only one non-Japanese Asian

speaker. This is a big change from the previous two congresses. Perhaps there will be several ways one can interpret the absence of foreign preaching, but the “Praise the Lord, no missionary” theme is a good way to thank God for the maturity, vision and hard work of our JEA leaders. This congress will give us missionaries the opportunity to show servant leadership. To me this means leading by modeling three things: enthusiasm for evangelism, aggressive prayer and active trust in God for His blessing. Praise the Lord, no pessimistic missionaries!

A special thanks to Hugh Trevor for his guest editorship on the theme of evangelism. Next issue Sig Buss comes back to the Japan Harvest office to cover the Evangelism Congress. Future issues will include missionary orientation/training, camping/youth, and lessons we can learn from non-Western missionaries in Japan. If you are interested in contributing material related to these themes, please contact me.

don wright
JEMA president



Our Task Of Evangelism

by Hugh Trevor
Guest Editor



"To teach Johnny Latin, you have to know Johnny as well as Latin." So runs the old saying, and the leading article of this Harvest issue (dedicated to evangelism) comes from the pen of Mr. Tokio Satake, pastor of Kokubunji Baptist church and a leader of the White Fields church planting ministry. He helps us to understand the attitudes of Japan's present day generation (Johnny), so that our efforts to present the gospel (Latin) will be more effective.

Lionel Thompson's article challenges us to consider what gospel we are preaching, and who should be doing the preaching. One other article looks back to earlier years and the methods used then. To my regret the writer did not add the methods he uses now. He does remind us though, perhaps more importantly, that as the Lord's servants our responsibility is to preach His message and He will work through us to produce results.

The other articles are reports of certain methods that some missionaries are using today. These have been included with the hope that they may spark similar efforts elsewhere. "As iron sharpens iron, so one man sharpens another" (Proverbs 27:17).

If this issue succeeds in doing this, it will be

well worthwhile, I think. And if as a result of reading this, any are willing to write an account (preferably on a disk compatible with a Macintosh or MS-DOS computer) of some method you have found successful, please do, and send it into the JEMA office. It will likely be included in some future issue.

Looking back over my years in Japan, almost everything I have done has been as a result of some idea I got from others and have adapted to my own situation.

Evangelism in Japan does not seem to get any easier. Sometimes I get rather depressed that so much effort seems to achieve so little, but just reading some of the articles that I have solicited from others for this issue encourages me that something effective can be done and gives me fresh energy to try. I hope that is how you will feel too! □



Dr. Clyde McDowell
Outstanding Bible
Teacher

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Women's Tea with
Mrs. Lee McDowell

Changing Patterns of Evangelism in Japan

by *Rollin & Esther Reasoner*

The Reasoners have served with SEND International since 1951.

Then...

Rollin and Esther as new arrivals



This fall it will be 40 years since Esther and I started evangelism in Utsunomiya City, Tochigi Ken. The goal was to build an ongoing, Bible-believing, evangelizing church. Language ability was limited (a gross understatement). We had just finished the three month course in the Naganuma Language system. There was no pastor to work with us. It was “sink or swim,” so we learned to “swim.”

Door to door with tracts and a “Bible study” (a gross overstatement) in our home. But God heard prayer, and a handful of young people gathered. They seemed to have come to know Christ, but our ability to communicate was so poor that we couldn’t understand what they were saying. We also spent part of each day in language study with a tutor.

Well, this group of young people wanted to start evangelizing. They had a talk, and they decided the best way to go about this was to preach on the street four evenings each week. It took quite a bit of talking and gesturing to make us understand what they had decided.

Since we had a folding organ, they wanted to use that on the street. So my job was to play the organ and help in the singing. They said all I needed to do was stand with them while they preached. So they picked four important intersections and every week we were at such-and-such an intersection on the same day at the same time. There were almost no cars or trucks on the road in those days. Just a lot of bicycles and an occasional bus. No police permission was needed; we just went out and started.

Of course we had no loud-speaking equipment; that came years later. I played the organ, we sang as loudly as possible, and a crowd of bicycles would stop on their way home from work. But a small group of brand-new Christians (I hope they were) would soon run out of messages to preach since they were doing it four times a week. We hadn’t been going long when one evening Mr. Suzuki, the leader that evening, suddenly announced, “Mr. Reasoner will now preach the Gospel.” So that ended my “just standing with them while they preached” program. What I said I don’t know; maybe no one else did either.

From then on, I memorized short Scripture verses that I could say over and over again. An illustration might help here: “God now com-

mands all men everywhere to repent”— Acts 17:30. A few words about who GOD is. Substitute “this evening” for “now.” Leave “commands” as is; just say it loudly and with emphasis. Substitute “you” for “all men,” and point at someone in the crowd as you say it. Substitute “this street corner” for “everywhere.” Leave “repent” as is, just emphasize it. And people got the point!

The first man I pointed at as I said, “God, this evening, on this street corner, commands YOU to repent,” just bowed his head with a shocked “OH!” Since I didn’t know anything else to say, I thought, “Well, it got him thinking. Let’s go down the line.” So I pointed at each man in turn and told each one that God commanded him to repent right now, right here. It was a very sobering moment. That experience also changed me. I realized I was not in Japan because the people wanted to hear what I had to say. I was in Japan under orders of the Lord of the Universe. The Lord wanted an authoritative word to be communicated, and He would use even me with all my inability. Well, we never had a street meeting that was not disturbed by some wisecrack or opposition. It wasn’t easy, but it was evangelism.

When a little church was formed, one Sunday evening as some other brother was speaking, I looked over the group of 40 people gathered for the evangelistic meeting. I started to count the people led to Christ through the street meetings. By “the foolishness” of that simple method 30 of the 40 had come to Christ. It would be next to impossible to do that kind of street preaching now. First, police permission. Second, where is there a place where you wouldn’t all get killed by the traffic? I know that some places are still possible, and we still do some meetings near train stations or parks, but it’s not out where you can catch the great host of men on bicycles as we did in ‘51 & ‘52.

Finding places to gather people was a real problem. Utsunomiya City had been 80% destroyed by the fire bombings of the war. We sometimes could use a “soroban juku,” but mostly the meetings were in our home. There were many empty lots, since people had no money to begin rebuilding.

“What about a tent meeting for evangelism?” That became the next move in

evangelism. All over Japan missions were putting up tents, passing out tracts, and preaching the gospel. A good number of the churches associated with us today were started in a three-week tent evangelistic series. We had a "Tent Team" that kept going almost all year round. Shelton Allen had a great grasp of the language, a heart on fire for evangelism, and he could preach with power. Roger Fox was in charge of the facilities and the program.

People would freely come to meetings in a tent. Oh, what God did for Japan in those days. Days of Glory! Then Roger Fox came to me saying he was finding it harder and harder to get places to put up the tent. Empty lots were filling up with homes and other buildings as the economy began to take off. And then came TV! For the first time, we had serious competition for the attention of people in the evening.

"Changing Patterns of Evangelism in Japan." This is a reality we need to face. What does God use? How did this or that person come to Christ? Keep trying a little bit of everything and look for the pattern the Holy Spirit is using.

Not all churches or areas are the same, but most of the outreach work being done at the

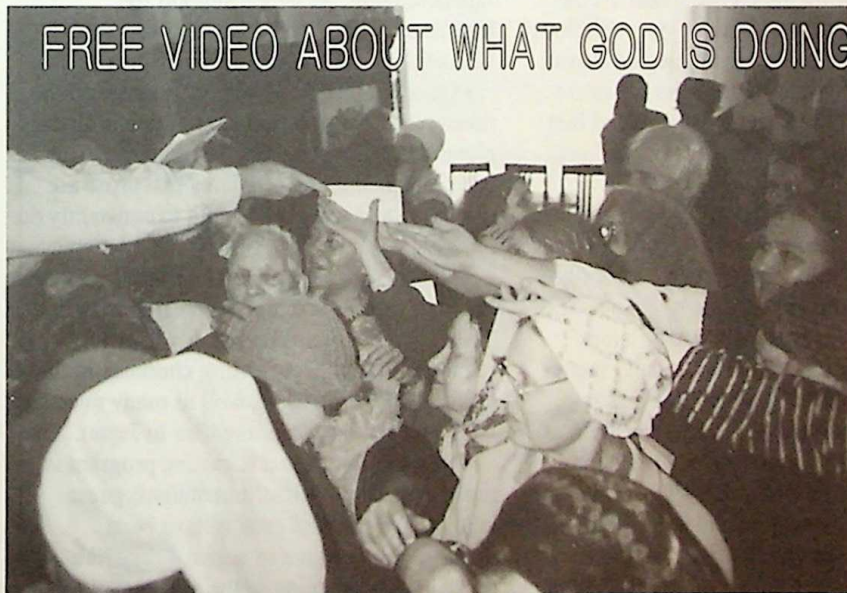
church where we are now ministering is through the natural contacts of the Christians. Video tapes used in a Christian's home as he invites his friends, neighbors and relatives for a meeting is a good outreach of evangelism.

The brief personal record above is better than a lot of statistics you would forget anyway. But, as I look back, I ask, "How in the world did anything ever get done in such a way?" The only answer is: "God did it!" So, how in the world can anything get done today? The only answer is: "God will do it!"

Pray, then start evangelizing! Watch what God blesses. Try that again. God is BIG ENOUGH for Japan! And He will use you! ☐



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Osaka Women's Luncheon

by Millie Friesen

*Missionary with the
Mennonite Brethren
Mission since 1951*

A prelude of organ-piano music is playing as 1,000 ladies gather in the third floor banquet room of Osaka Royal Hotel for the bi-annual meeting of the Osaka Women's Luncheon. Quietly a 20-voice chorus in matching formal dress, and all those involved in the program take their places on the platform. The chorus steps forward to sing the theme song, "Every Day with Jesus," and then the program emceed by Chairman Mrs. Sumako Furubayashi continues with special instrumental and vocal music, testimonies, and a gospel message from the Word. After the message an opportunity is given to make a decision for Christ by signing a card that has been placed by each plate on the tables. Also on the card is a place to check if one desires to enroll in a Bible correspondence course, or would like to be introduced to a church. The decision cards are collected and eventually make their way back to the church or person who invited that lady to the Luncheon, so follow-up can be made. At the end of the program, the ladies enjoy a delicious meal served most efficiently in elegant Royal Hotel style. About one-third of the ladies are newcomers each time, and it is estimated that one-third of all the ladies present are not yet Christians.

How did the Osaka Women's Luncheon begin? At the Karuizawa JEMA Conference the summer of 1968 JEMA leaders challenged the Kansai missionary ladies to begin a ladies luncheon. A representative group of ladies from different missions met informally there, and then again in Osaka where a steering committee was formed with Mary Barthold as chairman. They planned the first Luncheon which took place February 27, 1969, at the Hanshin Department Store's Green Room, attended by 244 ladies. The main feature of the program that day was missionary artist, Phyllis Brannon's chalk talk.

Encouraged by the Lord's blessing on their first meeting, the missionary ladies from 13 different missions decided for each to bring a counterpart Japanese Christian lady with them to the next Steering Committee meeting to plan the second Luncheon for the fall of that year. Honda Sensei was invited as speaker, and attendance rose to 400. Subsequent luncheons enjoyed increased attendance; so it was

decided to divide the Kinki Chiho Fujin Luncheon into three. The Kobe ladies had their own Luncheon after the 5th time, and the Kyoto ladies likewise after the 6th time, thus also dividing the Steering Committee members into three groups. I became the pianist for the Osaka Luncheons in the Fall of 1973, and served as Music Chairman on the Steering Committee. I am presently the only missionary lady remaining on the Steering Committee, and it has been my joy to see God richly bless the Luncheons through the years.

What has made the Osaka Women's Luncheon so successful? Recently I asked this question of former chairman, Mary Barthold, and present chairman, Sumako Furubayashi. Here are some of the reasons that have made it so successful:

- Good Cooperation. There were many missions working together at first, and now there are around 120 evangelical, fundamental Japanese churches which support the Luncheon. Many ladies are involved in a beautiful concert of cooperative effort.

- Good Planning. Before one Luncheon has taken place, the Steering Committee is already planning the program for the next one. After each Luncheon, any problems that arose are discussed and ways are sought to constantly do things better.

- Good Prayer Support. The Luncheon has a Prayer Committee which meets regularly. They are quickly notified of any urgent requests. Also the supporting churches in the Osaka area intercede, as well as many overseas churches that have missionaries in Japan.

- Good Program. An attractive program is presented. Various instrumentalists, guest soloists and musical groups have been featured. Ladies love to attend – they like dressing up and going to the elite Royal Hotel. Many do so who would never attend a church in the beginning. Capable Mrs. Furubayashi is always careful to keep things moving, and to keep the time schedule.

- Good Results. The goal of the Steering Committee is to make Christ known – to make Him the center. They want to be sensitive to the moving of the Holy Spirit, and therefore they strive to be one in the Spirit, so that the

(continued on page 263)

Mrs. Millie Friesen



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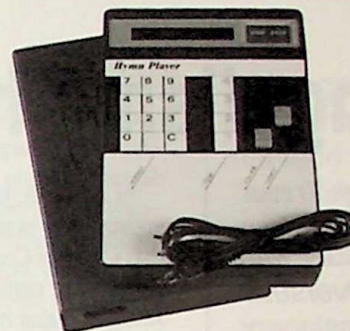
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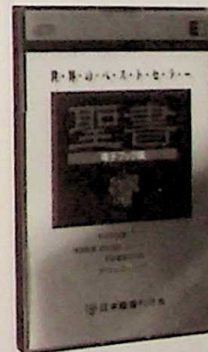
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Evangelism Through Lending Videos

by *Hugh Trevor*

Missionary with Overseas Missionary Fellowship

At Aobadai, just as we were arranging our spring 1990 evangelism program, we heard that Campus Crusade was making available free a large number of videos on the life of Jesus. We also heard that a BGC missionary (John Mehn) had used these with some effect in house-to-house visiting and a loaning system. So we arranged to borrow 20 (later increased it to 30) of these "Jesus" videos. We then advertised them as available for borrowing, both in our evangelistic literature distribution and also in advertisements in the local newspaper.

In that May evangelism, the videos turned out to be one of the most successful parts with 41 being borrowed for home viewing, mostly by English class contacts. Very few responded to the ads in our literature or in the local newspaper. One person, however, did see the ad and later became a church member, and has introduced us to many of her friends.

This result led us to center our autumn evangelism on lending of videos. The BGC missionary, who pioneered this method, used only "Jesus" videos. Personally I felt that if I were to go door-to-door, I would want a bigger selection, including some which were not so long as the "Jesus" video (two hrs.). Campus Crusade encourages borrowers to "monitor" the video, i.e., to write a report of their impressions. While this is undoubtedly helpful for follow-up, I felt it could be a burden and take away from the spontaneity and pleasure of watching.

For our autumn evangelism we chose the month of October, and arranged to borrow the greater part of OMF's video stock from Sapporo. Our church loaned out the videos free and paid OMF a fee for their use. We also bought a number of videos. In all, we had 32 titles, five related to Mrs. Ayako Miura, nine general drama (life-stories of people such as Yoneko, Honda, Joni, and Fanny Crosby), six Moody Science videos, two children's, three Hatori sermons on family problems, three related to the Bible (e.g. "Jesus") and three for Christians (e.g. Hudson Taylor, Hiding Place). The center page of our autumn church leaflet (Aobadai News) listed all the titles, and gave a brief description of each video. We printed 25,000 leaflets and distributed them house-to-

house. We also put an advertisement in the local newspaper. In addition, we took the opportunity to include an announcement of four special meetings in our church.

Response to the leaflets and advertisements, along with the attendance at the meetings was quite low. However a total of 126 people (or families) have borrowed a total of 340 videos, which was quite good. These numbers are listed below in various categories.

	Borrowers	Tapes Borrowed
Ch. Members	6	15
English Class Adults	29	80
Families of Eng. Children	27	52
Seekers	6	46
Friends of Contacts	37	87
Outsiders from Ads	6	27
People from Other Churches	4	15
Previous Contacts	7	10

Comments

It would perhaps have been good if we had encouraged the church members to borrow more, as these videos could have strengthened their faith, but our emphasis was more on reaching new people. In some English adult classes hardly anyone borrowed; in others almost all the members did. Advanced classes especially enjoyed English videos with Japanese sub-titles, so we added "Chariots of Fire," "King of Kings," "Ben Hur" and "Samson and Delilah."

Visiting the friends of good contacts (whether church members, English class contacts or seekers) is very profitable. Carrying a box of videos with me, I go with the contact to visit their friends. After being introduced, I explain the program, and almost always they take a video, often only out of politeness perhaps, but in some cases much more. One person borrowed nine videos and later came to our anniversary church service. The families of children who come for English are easy to visit. It is worth while offering them one video for the child(ren) and one for adults. Of course for such visits, especially a succession of them, one needs a lot of videos available. The original two children's videos we had were totally inadequate. Our church had to buy extra copies of "Red Gloves," "Hikarichan" and the chil-

"In that May evangelism, the videos turned out to be one of the most successful parts with 41 being borrowed for home viewing"

dren's set of Moody videos. (Care needs to be taken as not all videos available are equally good). I think that some of the adult Moody videos, especially "God of Creation," are very interesting and easily understandable even by primary school children.

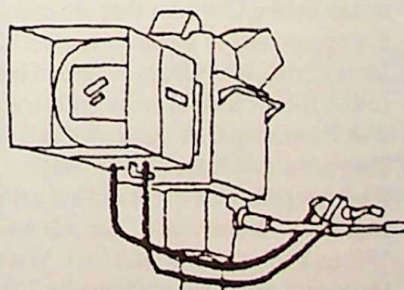
One means I had expected to use was the visiting of homes with no previous contact. (This is the method used by the missionary who had pioneered this use of videos). In such cases it is advisable to put preliminary information in peoples' letter-boxes telling about the videos and that a visit will be made later. Since I was not able to complete the visiting of those with whom we did have contact, I did not do this "cold" visiting until after the main month was over. After that I was able to spend three days doing it so that I could evaluate how effective it really was. I think it was worthwhile – just barely! A total of 6 people out of about 200 houses visited showed interest and borrowed videos (sometimes two or three times), whereas the other 194 either refused or were not at home. Carrying a box of videos is quite heavy. I used a scooter to get myself and the videos around, a convenient way. The large number of refusals was somewhat discouraging! Some videos are, of course, more popular than others. Some of the less well-known videos are nevertheless good, and can be recommended after people have seen the more popular ones.

The number of borrowings for each tape depends on (1) "name-value," (2) number of copies available, and (3) the missionary's recommendations. Some of the more popular titles have been Shiokari Pass (26 rentals); Joni (22); Mama, Gomen ne! (22); Munashisa no Hate (21) and Jesus (20).

Our loan period was three days. Some would like it longer, especially those who come to weekly classes, but the shorter period helps to keep stock turning over. We used a "denpyo" (docket) system, like ordinary rental stores, with one copy for the renter and another for our files. Our file consisted of a ring-binder with plastic "bag" pages for inserting the docket for current borrowers. After return of the video, we kept the dockets for follow-up purposes. It is quite important to check the incoming and outgoing videos, and to know who has what copy (if more than one), so that if any problem should arise you know where the videos are. A space on the docket for comments and indication of wanting other videos would have been

good, but we did not have this. People usually return their dockets with the videos. We made home-delivery and collection part of our service, though also designating a place for people to return their videos themselves if they wanted. On all visits we gave Christian literature – usually the large New Life tracts. At first we only allowed one video per person per time, (to maximize outreach). Later we allowed one adult and one child video per time; towards the end we allowed people more freedom. It took a lot of time and effort to get videos loaned out. So far it has not resulted in as many new people coming to church meetings as we would have liked. Perhaps a total of 8-10 have come to one meeting or another so far, but we hope for more in the future.

In conclusion, I think this is a method that could and should be used widely throughout Japan. We ourselves will use it again from time-to-time. I think it is a method that non-Christians are willing to accept fairly readily (much more so than other ways of approaching them). It fits modern-age attitudes and it is non-confrontational. Most people have VCRs. Videos are a bit expensive to buy, but much less so than renting films, and can be used many times. The contents of most of the videos (though not all) are quite good and convey a powerful message. I also think that every encouragement should be given to those engaged in the making and marketing of Christian videos to provide an even greater range of quality materials. □



“In conclusion, I think this is a method that could and should be used widely throughout Japan”

Japan, Golf, and the Gospel of Jesus Christ

by Fred Cheney

Director of
LIFE Ministries

Japan has a "voracious appetite for golf," wrote *Sports Illustrated* writer Rick Reilly in a recent article. He accurately reported that golfers line up for play as early as 2:00 a.m. and it's not unusual to have 150 golfers backed up by dawn at certain public golf courses near Tokyo. Several weekly news magazines and a potpourri of daily sports papers turn out golf news to supply the appetites of golfers who not only play but read anything they can about the game of golf.

A recent article in a Japan newspaper mentioned that 1987 U.S. Open winner Scott Simpson and PGA champion Larry Nelson, along with Masters Champion Larry Mize are members of the PGA Tour Bible Study. What many people in the U.S.A. don't realize is that these three Christians, among others, are prominent in the world of golf in Japan. Larry Nelson won the Suntory Open in September and travels to Japan several times a year for golf and business interests. Larry Mize, who most people think had the '87 Masters as his last victory, has in fact won two prestigious tournaments in Japan recently, the Dunlop Phoenix and the Casio World Open. Likewise, Scott Simpson has Japan on his yearly schedule and has won the Chunichi Crowns Tournament two times.

Not only are these golfers by their presence and witness giving the Japanese a close look at what it really means to be a Christian, they are using this opportunity to spread the gospel of Jesus Christ. When Betsy King and her LPGA friend, Barb Thomas, spent a day with Friendship Golf on the outskirts of Tokyo, the golf magazine *Par Golf Weekly* reported the event and did a four page color feature article. The title was, "When You're United with God, You Can Overcome Any Kind of Difficulty." This article included a full page picture of Betsy on the front page of the magazine prominently displaying her Bible. The article, in addition to listing Betsy's pointers for improving one's golf game, also showed to the thousands of readers that this woman has a deep, abiding relationship with her God and

Savior.

1989 three time winner Steve Jones has made several missionary journeys to the Far East, including China and Korea. He visited Japan this fall, playing in the Tokai Classic and the Visa Masters. Steve's easygoing manner and open style of witnessing have made him a favorite among the Japanese press. It is not uncommon to see Steve passing out Bibles and/or tracts during the round.

The gospel has never been easy to communicate in Japan. Larry Nelson has said it is a very difficult arena to make a stand for the Lord, but he also noted that only the things we do for Christ will last. Colossians 4:5 exhorts us to "be wise in the way you act toward outsiders, making the most of the opportunity" and these golf pros who love Christ and visit Japan are playing a key role in spreading the news in Japan. □

"Japan has a voracious appetite for golf," wrote *Sports Illustrated* writer Rick Reilly in a recent article"



Page from *Par Golf Weekly* featuring photo and story of Christian golfer, Betsy King

What Is Friendship Golf?

A variety of golf and other sports related activities provide an evangelistic ministry for Fred Cheney and his (He would say, God's) Friendship Golf. As you can see from the previous article, the group is using the popularity of American Christian golfers to share the gospel. Golf clinics, banquets, etc. help to spread the Good News. The Friendship Golf Breakfast started with Fred and Hiroshi Tokoi hitting golf balls and eating breakfast together.

Their first breakfast was last year on October 2, with seven people attending. The purpose, like the other Friendship Golf activities, is to build good relationships with non-Christians and later share the gospel. The programs usually include a short golf clinic, driving practice, a video lesson, breakfast and fellowship. The fellowship time gives opportunities to make friendship: between Americans and Japanese, Christians and non-Christians, and missionaries and pastors.

Fred posted this appeal:

NEEDED – SPORTS MISSIONARIES!

Friendship Golf is the initial step towards a full Friendship Sports ministry. If you are using your sports skills to develop relationships with the Japanese for the sake of the gospel, we would like to get together with you.

We are interested in the following: 1. Developing models of sports evangelism in a Japanese cultural context. 2. Contacting American Christian pros in sports such as golf, tennis, baseball, volleyball, basketball, bodybuilding, etc. 3. Building a team of Japanese executives, pastors, community leaders and missionaries to build a vision to reach Japan for Jesus through its sports. 4. Endeavor to link, through the International Sports Coalition, Christian pros and visiting teams with non-Christian Japanese and with Japanese church outreaches.

If interested, please contact Fred Cheney or Hiroshi Tokoi at Life Ministries, 0429-25-4101.

Needed – Sports Missionaries!



It's nice to be told you are doing a good job.

Recently, the report of the WASC (Western Association of Schools and Colleges) mid-term accrediting team commended "the entire Christian Academy in Japan school community for the excellent and productive learning environment which exists as evidenced by staff dedication and commitment providing quality educational opportunities for the students."

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Event Evangelism – a Valentine Party

A Decorative Tool of Evangelism

by Frank Placzek

Frank and Esther are retiring this year after serving with SEND International since 1953.

This Valentine Party is part of their ministry at Kurume Christ Church.



Another Valentine's Day Party

by Hugh Trevor

Many of us have racked our minds to think of different ways in which we could present Jesus Christ to a people who seemingly are not really interested. Some are not comfortable with the formal atmosphere of a church service. Christians also desire to bring family and friends under Christ's influence. Yet how can they invite those they care about when the idea of church turns their friends off? This is what started us thinking of an event which would be both enjoyable and still have an opportunity to present Christ. Love is a subject that draws universal attention. Thus the idea of a Valentine Banquet was born. This started about 12 years ago, and has proven to be the highlight of all our evangelism efforts.

We wanted to do it in such a way that those who attended would leave with the desire to come again and to learn more about Christ. In order to fulfill this goal we wanted to go all out and make it a first class experience all the way. At the time we started there were few opportunities for the Japanese to go out to something that was a little special. There also was the excitement of doing something in a completely western setting. It was the ideal way for our believers to invite family, neighbors, and friends.

We decorate the facilities elaborately along



One day in late January, 1991, we were considering ways to do effective evangelism since so few outsiders had been coming to "ordinary" evangelistic meetings at our church in Aobadai in the past year. My wife, Margaret, mentioned that she had heard of a successful Valentine Party held each year at the Kurume Christ Church (note the article above).

In our own home country (Britain) Valentine's Day is not celebrated much, certainly not by churches, and I did not think we could use the idea. To me there seemed little connection between the boy/girl relationship of Valentine's Day and the gospel. But loath to lose a good opportunity I went on thinking and decided it could be effective (a) if we had a talk on "Three Loves - Man/Woman, Parent/Child and God/Man", and (b) if a pastor friend was available to give such a talk (which he was).

Since the 14th itself was an ordinary working day, we chose Sunday evening, 10th (the

lines of Valentine Day as celebrated in the U.S. We use tablecloths with candles and centerpieces on each table. A banquet type meal is provided, including a dessert that blends in with the theme. Programs are made so that those who come can see what's on the menu and the program that has been planned for them. A separate sheet is used for any comments or decisions that were made that night. These are collected at the door as the guests leave, to be followed up later.

The program always consists of good Christian music and a gospel message. Through the years we have discovered that it has been through this initial experience that many people began coming to our church and eventually accepted Christ. A number of our members can point back to this banquet as a turning point in their lives. When the time comes around for another Valentine Banquet there seems to be no problem in selling tickets for the event. Those who attend go away with a positive attitude toward Christianity. This year we had 177 attend our Valentine banquet. Of this number over 50% were not Christians. For many it was their first encounter with Christianity. This is an event that will always be on the calendar of our church. □



next day being a holiday). We heard later that the Higashi Kurume banquet was on Saturday 16th. We made invitation-tickets, which we distributed widely to English and church contacts. Our party was a pot-luck supper followed by the talk held in our own church, and was free.

We were a bit disappointed that the majority of our contacts did not show much interest in coming, but eventually we had 33, including several couples. One reason given was that it was a long holiday weekend. There was a very happy atmosphere, and as a result of the party one man made a decision to be baptized.

We certainly think it was worthwhile and expect to make it a regular part of our church's outreach in the future. Our thanks to the Kurume Christ Church for the idea in the first place! Our church liked our Valentine Party so much that we had a somewhat similar "Spring Family Party" on March 23rd. □

Couples Evangelism

by Janice Kropp

C&MA Missionary



“A “couples night” several years ago was just one event in the lives of two of our present church members which brought them to the Lord”

Time was limited! I checked to make sure I had the loaves of homemade bread, the potted plants, the table cloths, framed pictures, nails and a hammer. Tonight was “Couples Night”, held once a year at our young church.

Our church has a “regular sized congregation” for worship, but as is often the case, many are women. I have nothing against that, except that we are praying and working toward the salvation of spouses! The idea just came one day, “Why not have something just for husbands and wives?” Now this does create a babysitting problem, but the idea seemed worth the try. This evening was to include an Italian meal – lasagna, salad with several different kinds of dressings, Italian bread, and ice cream with cake and coffee for dessert. Our three sons served as our waiters, giving me the extra time needed to enjoy the fellowship of our guests.

On the Italian theme, I brought almost all the framed pictures I had at the house and arranged them on one whole wall to give a museum-like atmosphere. Then across the room there was a booth which appeared to be a bread store, a loaf for each couple in memory of the evening. Here and there I filled the room with potted plants. Instead of having individual tables I put three tables together touching at the ends but staggered. I used bright colors for plates and napkins. Colored candles and live plants served as center pieces. The main course was buffet style and we encouraged second helpings.

As the dinner hour approached the air was dancing with excitement in anticipation of the evening, for coming to this special meal will be a couple who has never been to church before. Then several of our faithful were bringing their husbands. Of course, there are always those we hope will come who just don't seem to make it and that always is a disappointment. I have just had to learn that whenever there is something good, there will be a thing of disappointment over those I had longed would make it but didn't. We leave those disappointments with the Lord!

Everyone seemed to enjoy the meal. We even had some left over! A door prize was given to the couple whose anniversary was the closest to this evening's date. I like to give

something from my home country, or some little trinket. Self introductions were unusual this particular evening with the Christian couples giving testimony to the church and to the fact that they were believers! This was unsolicited, and very welcomed.

Oh, the Japanese like to sing! So we included gospel singing using the guitar and overhead projector. We closed the evening with the showing of the Moody Science video, “People”. And the evening was over. But, the special thing about tonight was that after the program, everyone stayed around to help clean up and just talk.

You may ask, “Was all the work worth it!” Now, that's just the wrong question to ask me. I figure every effort is worth while! Each time a non-churchgoer walks through that church door, that's VICTORY. Tonight seed was sown! When will it spring into life eternal? We anticipate that very day! A “couples night” several years ago was just one event in the lives of two of our present church members which brought them to the Lord. Husband and wife together were baptized last summer and they are now central in ministry and fellowship.

Couples, families, individuals – let us try every means to win some! The farmer sowed the seed. The soil made the seed grow. First a leaf blade pushed through, and later the wheat heads formed and finally the grain ripened, and then the farmer came at once with his sickle and harvested it. This is what the Kingdom of God is like according to Mark 4. Let us be faithful sowing that seed!

You may be interested in knowing other themes followed at our “Couples Night”. We have had a potato party — radical in a rice society, but it worked. All forty some potatoes were gone in what seemed a flash. We served baked potatoes with thirteen kinds of toppings. Another evening was Mexican Night when we served cold soup, tacos and dessert, new tastes for some! We considered each evening a real success and can't wait for the next night out! Have any ideas? □

Chapel Wedding Ministries

by Abe and Jackie
Friesen

The Friesens came
to Japan as
missionaries in
1955.

The traditional Japanese wedding rites are Shinto ("Shinzen kekkon") with the bride wearing a gorgeous kimono and white head dress and the groom in "hakama" (Kimono for man like a trouser). However, "church" or "chapel" weddings, commonly known as "Kirisutokyo-shiki" are becoming increasingly popular. On March 3rd (Doll's Festival Day) Tokyo's Chinzanso, which claims to be #1, had 49 weddings, eleven of which were in their chapel on a 45-minute cycle.

Here in Osaka, the sister organization, known as Taikoen, built their lovely white Fujita Garden Chapel, where it was my privilege to perform the first ceremony on September 1, 1985. The Taikoen estimated that about 10-13% of their weddings would be performed in the chapel, as the national average was just over 7% among the 2800 wedding centers throughout Japan. Before long, however, the average at Taikoen rose to 30% and even 35%, which means over 400 chapel weddings a year at last count. This means that in the past year approximately 20,000 people have received a Christian influence at those weddings.

That suggests something of the scope of this ministry; when I do five weddings in a day as I did yesterday, I have preached to a minimum of 200-250 who were basically new to the Gospel. And that is very good indeed! Yesterday two of the brides were sisters of girls I had previously married.

Now, why do young people choose a chapel wedding? Some because it is different and they desire something novel. Most want their friends to attend (Shinto rites allow only the immediate family). Many brides have dreamed since childhood of being Cinderella for a day in a white wedding dress. Others are influenced by their kindergarten, Sunday School attendance in elementary school days, and higher level mission schools. Some Japanese argue that the type of ceremony is unimportant. They are all the same. But I firmly believe that Jesus' words, "What God has joined together, let man not separate" are the basis of the marriage union. It is important to recognize that God made us and loves us and that our vows for life should be made before Him alone.

Can weddings be a means to evangelism?

Very definitely yes, IF you make them that. In this ministry the pastoral gifts of making warm relationships with people and counseling are essential. Much time and money are spent on elaborate preparations for a wedding ceremony, and similar concentration on the couple's relationship for the ensuing 50 years is even more important.

Preparations

From the start, we have insisted on meeting the couple some days before the ceremony in order to get acquainted and to give them some input, commonly known as marriage counseling. Our object is to communicate three basic concepts: 1) that marriage originates with and is designed by God, our Maker and Creator; 2) that God intends to bless the union even as He did with Adam and Eve; 3) that the marriage vow is for life. When Jesus discussed the divorce issue, He taught, "But it was not this way from the beginning" (Matt.19:8).

Our next points are based on the command, "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh" (Gen.2:24). Under "leaving" I like to emphasize the fact that the couple is unique: there never has been nor ever will be a couple just like them. The phrase 'kakegae no nai fuufu' has the connotation that there is no substitute for this one precious union.

Under "united" I stress the meaning "to stick to" or "to stick it out", i.e. to remain faithful and loyal "till death parts us," like a postage stamp which is still clinging to the envelope when the letter is delivered. Furthermore, a good marriage doesn't just happen as in novels. When you meet a happily married couple you know that behind such a relationship there has been the dedication and commitment to make it so. As Dr. Paul Tournier says in his book, the secret of marriage is communication.

While becoming "one flesh" means becoming one in everything, there is the important physical side of marriage. One of our Bible class ladies recently said that it is taboo to speak of such things in a Japanese home. So I am more convinced than ever that introducing the couples to Dr. Ed Wheat's book "Intended for Pleasure" ("Kekkon Ai no Subete") is essential. Some of my couples have especially thanked me for getting it into their hands.

The counseling booklet I use is a revised version from the one written by Del Palmer. He is the one who encouraged me to enter this ministry (see "Christian Wedding Counselors" in the 1983 No.1 issue of JAPAN HARVEST). This attractive pamphlet called "Koofuku na Kekkon no tame ni" has been printed by the hundreds to give wholesome help. Beyond this, an explanation of the Christian ceremony is presented along with the wedding vows which the couple will affirm on their wedding day. Most important is a simple presentation of man's need for redemption. I like to conclude with the idea that while it takes two to get married, it takes three to make a successful marriage. He who made us and loves us must be the center of our union and love.

Ceremony

The ceremony itself needs to be meaningful not only to the couple, but also to the audience. This is the format we follow: Lohengrin processional, "What a Friend We Have in Jesus", the reading of I John 4:7-11, prayer, words from Scripture for husband and wife, a short message showing man's limited love and the need to know God's love in our lives. Then a second hymn precedes the vows, exchange of rings, prayer of blessing, unveiling, declaration as man and wife, and the Oriental custom of presenting the husband and wife to their new parents, not as in-laws but as a new son/daughter in each family. The doxology and benediction conclude the ceremony, after which the bride and groom walk out to the strains of Mendelssohn.

What are the reactions of relatives and friends to the Christian ceremony? Often family and go-betweens will express their surprise and deep appreciation for the meaningful ceremony and words of admonition and encouragement. A number of families have requested me for a second wedding in their family and young couples often recommend me to their friends.

They are also very grateful for the snapshot I have taken of the couple at the counseling session, which I give to them at the wedding along with a beautifully wrapped New Testament inscribed to them and signed by me.

Follow Up

The picture I take at the wedding gives me an occasion to send them a copy of GOOD NEWS with a letter. Their pictures remind me of who the couple is when I call them a month after their wedding to see how things are going, ask



*Rev. Abe Friesen
with Friends*

about their honeymoon and express my anticipation of their becoming a fine couple. They often tell me at that time how they felt about the ceremony and other experiences they have had.

With their pictures in front of me I phone them on their anniversary. I am now calling some for their fifth anniversary. They usually are surprised by my first call, but are happy to be remembered. The time and effort make it worthwhile when I hear responses like: "We were just talking about you." "We were sitting here waiting for your call." "We weren't on speaking terms when you called, but had to make up afterwards." "We were watching the video of our wedding and were challenged again by your message." "Oh, we've had a baby since we talked to you last."

Then there are times when marital problems come tumbling out, such as both working, with their days off seldom the same. The greatest bane for newly-weds in Japan is the husband's coming home so very late at night. Loneliness and then discontentment easily engulf the bride waiting at home. But most couples seem to be happy in their affluent world, though many live with strong tensions.

Our mailbox also gives evidence of the appreciation of the couples. It is a rare day when we do not receive a letter or postcard from someone. Many Christmas, New Year and summer greeting cards come our way, not to mention baby announcements! My notebook files on the couples are bulging!

Other types of follow-up include inviting them for dinner, a potluck or party as often as

(continued next page)

"Can weddings be a means to evangelism? Very definitely yes, IF you make them that"

(continued from previous page)

we can. Some couples have come several times. Some invite us to their homes, even for a meal. Every time we meet them we are able to have a meaningful conversation about spiritual things. Often we look at a video that opens the conversation. (Most of these are testimonies from "Life Line" or "Harvest Time" that we have recorded ourselves, so the cost is minimal.)

On Easter we were thankful that two couples attended church services. Gradually couples are beginning to borrow Christian books and tapes. Some couples have become friends here and have continued to do things together. We also send notices to as many as possible for special meetings such as the Luis Palau Crusade last fall, enclosing a piece of Christian literature.

Any questions about the wedding ministry? Please feel free to call us at (0727)-29-0996 or write to us at #304, 3-9-24 Semba Nishi, Minoo Shi, Osaka Fu 562. □

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Chapel Wedding Ministries



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(See article this issue)

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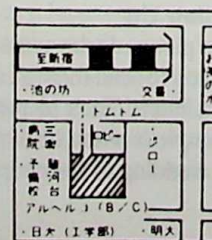
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Coffee House Ministries

Coffee House Evangelism

by *Bernie Marsh*

serving in Japan since 1951



“In a land where coffee houses thrive we believe it is one means of training Japanese Christians to be able to sit down and personally share their faith”

Although “mass evangelism” was used by our Lord to share the word and power of the Kingdom of God, the “one-on-one” method was also employed by Him over and over. Surely we must follow His example in both areas if we expect to fill our land with His love and life.

For over 27 years I myself have used and have also sought to encourage others to use “coffee house evangelism.” In a land where coffee houses thrive we believe it is one means of training Japanese Christians to be able to sit down and personally share their faith. Somehow it seems easier to all of us if there’s a cup of coffee or tea on the table!

Down through the years we have done this in two ways: 1. For fifteen years we rented commercial coffee houses for our meetings. This method is of course suited to the church which doesn’t have money to open a place of its own, but it is increasingly difficult to use this method. Twenty years ago waning shops were glad to have our business once a week. This is not so today. 2. Our present church, in the heart of Kyoto, has operated for the past five years a full-time coffee house as an evangelistic outreach. An average of 150 customers come in our doors each day, taste our coffee and home-made cakes and are exposed, we trust, to Christian love.

The majority of these 150 are unbelievers who work in the near-by offices, study at the cram school (juku) across from us or pass our doors on Sanjo, a street called the ‘navel’ of the city. Many have become daily customers. We also encourage our Christians to invite their friends for a chat in the spacious, lovely room God has given us. When we opened the shop and placed our no-smoking sign on the doors we wondered if men would come in or whether we would be serving only women and children! We are finding, however, that business men are actually looking for clean air in a quiet, restful atmosphere. Over and over people comment on the peacefulness they have experienced while sitting at our tables.

Our evangelistic approach is low-key. Tracts and N.T.’s are available to all. Our workers pray that the Christian music coming through our speakers, the video sometimes shown and the books on display will open



Enjoying coffee and fellowship in the heart of Kyoto

opportunities for them to share Christ with someone every day. It’s for this reason they work for minimal wages! Their joy must come most of the time in sowing the Seed, but they have seen six of their customers baptized in the past few years. They are seeking to be obedient to the command of Ecc.11:6, “Sow your seed in the morning, and at evening let not your hands be idle, for you do not know which will succeed, whether this or that, or whether both will do equally well.”

And yes, this does cost money! The Lord has not allowed us to be a profit making business. We operate the shop for the sole purpose of sharing God’s love to all who come in our doors. Consequently our prices are lower than the average coffee house. The ladies of the church make our home-made cakes in our kitchen, but the salaries of the other workers and the running expenses are met by the shop. The ¥1,120,000 rent of our Center, however, is the responsibility of the church! So, our doors stay open according to the desire of the Lord for this ministry. We trust our people will have the heart of those described in Rev.14:4, “...They
(continued next page)

Urayasu
International
Church: English
Coffee House
Ministry

by Patrick Hansen

Missionary with
Overseas Missionary
Fellowship

(continued from previous page)
follow the Lamb wherever he goes." Right now
He has led us to use good coffee and delicious
cakes to help in Sharing His Word! □

Background

Our coffee house was begun in 1986 after renting a building for the newly founded church. At that time it seemed a natural thing to do because the place had already been a coffee shop before we rented it. It had a kitchen, counter and included several small tables, chairs and kitchen utensils.

There was some basic difference among the missionaries over the purpose and strategy of this ministry. One couple was afraid of establishing a "club atmosphere" with the same people coming every week. They wanted to use the time to do direct aggressive evangelism, especially for reaching those who might not come a second time (and the aggressively evangelized usually did not).

The other couple felt that friendship evangelism would be more effective, using the time to build relationships, make friends and then follow up later with more direct evangel-

ism. A natural compromise seemed to come about with each couple doing their own style of soul winning at various times in different group situations.

At one time we did a good deal of advertising, printing and distributing flyers by mail and by hand. Also we advertised through the local real estate agency info papers ("Johoshi"). It cost about ¥10,000 for one ad, but we have received many replies through using these local papers. We basically advertise the coffee house as a place for Japanese to practice English in a non-classroom setting.

Our church has recently moved to a new location, but we have decided to continue this ministry. Though the program has evolved a bit over time, it basically remains the same in form and purpose as it was in the beginning.

Program

We have this ministry once a week on Friday night beginning at 8:00 p.m., closing promptly at 11:00 p.m. Preparation time takes about one hour for setting up the tables and chairs and getting coffee and snacks ready to be served.

With three to eight people seated at one table we have found that we only need to use two or three separate tables. If we have more native

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We are pleased to announce that Dr. Wes Gering, who ministered to us in Karuizawa in 1989, is coming back for this year's summer program. Dr. Gering is chairman of Biblical Studies at Forth Wayne Bible College in Forth Wayne, Indiana, and former pastor of Harvester Avenue Missionary Church. We are confident that you will be blessed and challenged by his ministry.



HIGHLIGHTS

1. SUNDAY SERVICES begin July 21 and go through August 25. Dr. Gerig will be preaching morning (10:30) and evening (7:00) each week except for July 28 and August 4.
2. SUNDAY SCHOOL begins each week at 9:15am. Classes are available for adults, youth, and children.
3. PRAYER MEETING 7:00pm every Wednesday.
4. YOUTH CONFERENCE August 5-8.
5. ANNUAL BUSINESS MEETING August 8 at 7:00pm.
6. DEEPER LIFE CONVENTION July 28-31.
7. JEMA CONFERENCE August 1-4.

SEE YOU THIS SUMMER!

English speakers available we set up more tables, making smaller groups. Table cloths on each table with holder for spoons, sugar and creamer make each table attractive. Sometimes we also put a small vase of cut wild flowers on each table.

We use two drip coffee makers with one making coffee and the other full and heating on a serving table. We don't spend time making homemade food, but instead buy about fifteen small fancy cakes for ¥180 to ¥200 a piece at the local shop on the morning of coffee house. We put them out on plates on a serving table and let people help themselves when they come in.

We bought a tape player, amplifier and speaker set at a recycle shop fairly cheaply and play music throughout the night. Though we have used secular music in the past (Beatles/Oldies/Classical), these days we use primarily Christian contemporary and praise tapes such as from the Vineyard. Though most of our visitors probably do not get much from the lyrics, it does provide a good

(continued from page 10)

Holy Spirit is free to work, and God can bless. About ten percent of the attenders make some kind of a decision for Christ. God continues to use the Luncheon as His instrument for His glory and the salvation of souls. □

Other Luncheons

Evangelistic luncheons are being held in various places in Japan, usually during the Christmas season and in the spring. The following is only a partial list of persons to contact for information. If you know of luncheons in other areas, please write the Japan Harvest editor with name and phone number of a contact person.

- **Higashi Kurume Coffee Hour;** (4 times a year) Ruth Leaf 0492-54-2974
- **Karuzawa Luncheon;** Mary Barthold 0267-42-6742
- **Nagoya Luncheon;** Matsubarasaki Sensei (Pastor) 052-701-4221
- **Niigata Luncheon;** Clara Mae Robinson 025-269-6138
- **Tokyo Luncheon;** JoAnn Wright 0429-44-2583

atmosphere, sometimes sparks opportunity for sharing and helps the missionaries keep their minds on what they are doing.

We greet people as they come in the door, help them to find a table where they are comfortable, taking into consideration age and language ability. The staff takes orders and serves the coffee and the people fix it the way they like. They help themselves to the cakes and snacks.

The format is mainly free conversation which is initiated and guided (when necessary) by the staff members with discussion topics from politics to hobbies or a favorite joke. The staff member does look for opportunities to give some personal testimony or to direct the conversation into spiritual areas. Sometimes the effort falls flat, and sometimes it takes hold, developing into a meaningful discussion.

There is some structure in that each night from 8:45 to 9:30 we have a special activity or presentation which is very simple and ranges from being evangelistic, pre-evangelistic to just plain fun. Our goals are to challenge and dispel misconceptions about Christianity, stir up curiosity and interest and share the reality of God and His love.

This program time can consist of singing two or three folk songs and then one with some Christian content. One of our staff may play the guitar and hand out a song sheet containing the songs for that night. We look for songs that inspire some thought about life and personal needs. We may explain the meaning of the lyrics and interject insights from a Christian viewpoint.

Sometimes instead of music we have a simple English game. For instance, one night we passed out a sheet of paper with unfinished famous quotations with multiple choices for completing them (some quite humorous). In the list of quotations were two or three from the Bible, e.g. Sermon On The Mount. It was amazing how many people wanted to continue discussing these things when we went back into the free conversation time.

Our coffee house is open to anyone, and we get a good range of ages and types of people from youth to senior

citizens. At times there is a club atmosphere with regular people coming each time. But along with them we get at least one new visitor each Friday night.

We keep the coffee house at an informal casual level, not worrying about trying to come across as the real thing. Everyone knows it is a church and that we juggle the tables and chairs around just for this one night. Everyone knows we bought the cakes just down the road. And everyone is relaxed and has a good time. They pay ¥600 per person a night, and so far this has covered all operating expenses.

As far as results from this ministry, we have had moderate success. We have two or three people in our church now who first introduced themselves to us through the coffee house. And one or two others are now in Bible studies.

(So how about a cup of coffee? - Ed.)

Sample advertisement for the Urayasu International Church's English Coffee House Ministry

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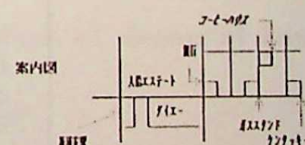


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The Whole Church Taking the Whole Gospel to the Whole World

by *Lionel H. Thomson*

Rev. Thomson has been in Japan since 1955 and ministers with the Japan Good News Ministries



In July, 1974, the International Congress on World Evangelization was held in Lausanne, Switzerland, and issued the Lausanne Covenant. Then in July, 1989, over 3000 gathered in Manila from 170 countries for another Lausanne Congress.

During this latter congress a manifesto was issued and the introduction of the manifesto states that "A 'manifesto' is defined as a public declaration of convictions, intentions and motives." The Manila Manifesto takes up the congress' two themes, "Proclaim Christ until He Comes" and "Calling the Whole Church to Take the Whole Gospel to the Whole World."

The final statement of the Twenty One Affirmations states, "We affirm that God is calling the Whole Church to take the Whole Gospel to the Whole World. So we determine to proclaim it faithfully, urgently, until He comes."

As we look at these statements and the tremendous challenge they bring to our hearts, we must acknowledge there are literally millions of people who have not heard the simple gospel preached to them. The first part of this statement lays the responsibility for this task at the feet of the Whole Church – the Body of Christ, which is made up of those who have become new creatures in Christ, and have the Spirit of God in them. Those who are not in this category are not part of the Body, no matter what religious tag they may have on them.

This, of course, brings into focus the need to train people not particularly to be theologians, but to be soul winners. Looking at our own church and the precious people we have in our congregation, we can divide our Sunday attendees into four groups of people. (i) The Unsaved. (ii) Just saved but not baptized. (iii) Baptized believers of up to 3 years. (iv) Baptized believers of more than 3 years.

As in most churches, all these people are hearing the same message on Sunday morning. For some it is too simple; for others too difficult and above their heads, or beyond their heart receptivity. What must we do? One suggestion is to have Sunday morning worship service mainly for believers. The unsaved can be brought in to other meetings geared for them, perhaps monthly evangelistic type meetings utilizing luncheon or supper meet-

ings, film rallies, mini-concerts etc., where a simple, easy to understand gospel message would be preached in a relaxed atmosphere. This would be a program geared for the unsaved, but with the backing and help of the believers.

The other groups who are believers at various stages of spiritual growth would be taught through the Word on Sundays, and at night Bible studies, ladies groups, home cell groups, etc. These believers are the KEY to fulfilling this manifesto of the Whole Church taking the Whole Gospel to the Whole World.

To accomplish this, these people in the third and fourth categories must be trained to witness, to win souls, to preach and to take up leadership roles. If that is not done, the church is not going to flourish.

We come now to the second part of this affirmation, "Taking the Whole Gospel to the Whole World." I know that the term "the Whole World" refers to the geographical world, but our concern is with the individual people in each geographical area. It means every person in Japan and Asia, China, Africa, Europe, Latin America, etc.

To define it even more we must view man as a whole man, which means that he is a tripartite being (1 Thess.5:23). Man is a spirit; he has a soul, and lives in a body. These are the areas of man in this world we have to reach.

If we look at the ministry of Jesus, the Apostles and the early church, we see them ministering to individuals in the area of spirit, soul and body. The prophecy in Isaiah 61:1 and quoted by Jesus in Luke 4:18-19 shows a ministry in these three areas, touching suffering humanity. "The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord."

What was it that Jesus was anointed to preach? "Good News." Anyone who has been in Japan a little while, knows that the two characters for "gospel" (fukuin) mean "happy sound" or "good news."

Sadly, there are churches that preach "bad news" to their people, and keep them in

bondage to this or that legal status. But Jesus said He was anointed to preach "Good News." And so should we.

What is Good News to the poor? That God will meet your needs. What is Good News to the broken-hearted? That there is healing in the area of your soul. What is Good News to the captives of Satan and sin? That there is a new birth and deliverance from bondage. What is Good News to the blind? That your sight can be recovered.

All this and much more is possible because of what Jesus did on Calvary, when He broke Satan's hold on mankind, and was raised from the dead. Through this the Holy Spirit put into effect all He promised in the hearts and lives of those who believe. This is what we would term the Whole Gospel for the Whole Man (or World).

Jesus believed that signs and wonders were important. He told his disciples in Mark 16:17, "These signs shall follow them that believe..." and went on to enumerate various miraculous signs and wonders.

Now signs and wonders do not save people, but they do get people's attention. Then the Word (the gospel) can be preached to them. Paul tells us in Romans 10:17, "Faith cometh by hearing, and hearing by the Word of God." Paul goes on to explain a problem about this. In verse 13 of Romans chapter 10, he states clearly that "Whosoever calls on the name of the Lord, shall be saved." Then he says in verse 14, "How then shall they call on him in whom they have not believed, and how shall they believe on him of whom they have not heard?" Hearing the gospel is the most important need of this world. Getting the world (the man in the street) to hear is our greatest challenge.

We have to use all means, new and old, to draw people together where they can see a manifestation of the power of God. Music concerts, luncheons, film rallies are all means to an end so that people will hear the message and see as evidence the power of God.

I believe this is a decade of revival and evangelism, and we must rely on the Holy Spirit as never before. The anointing of God is available to every believer. As the Whole Church believes this message and takes this Whole Gospel out to the Whole World, God will honor His Word and our faith. □

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SHORT SHORT SHORT SHORT TAKE TAKE TAKE TAKE

How Could We Forget?

(Please picture the editor on knees with forehead touching the gravel.)

In the last Japan Harvest issue we sought to especially honor the past JEMA presidents, but we inadvertently left out Harold Johnson who served from 1974 to 1978. Last fall we received a note saying that he and Edna are living in Fremont, Michigan, USA, and are out most every weekend in mission conventions, although they are officially retired. Thank you, again, Harold, for your ministry and please forgive us for the mistake.

Missions Orientation Coordinators Consultation

One of the results of the February, 1991 JEMA Mission Leaders Consultation was the beginning steps in networking missionary orientation coordinators. Twenty coordinators gathered at CAJ April 27th for three hours of information sharing. The following is a summary of the decisions:

1. A resource center will be established which will have various orientation materials. These could then be copied and used for various programs.

2. Regular meetings of orientation coordinators.

3. Three cooperative orientation meetings geared to new career and short-term missionaries. These will be evaluated and used as a basis for future programs.

4. A continuation committee within JEMA was formed with the following members: Judy Amos (OMS), Roger Totman (JEFCM), Peter Blank (SEND), Linda Karner (JPM-PCA).

5. The first orientation meeting will be held October 19, 1991 (Sat) at CAJ. For more information please contact Judy Amos (0423-94-0850).

One More Step at Second Kansai Mission Leaders Consultation

On May 9th the second consultation of JEMA mission leaders took place at Osaka Christian Center. The nine participants profitably discussed ways to increase cooperation and support within the missionary groups in the area. The major decision was to call another

meeting for October 24, 1991 at the Osaka Christian Center. At that time a Kansai JEMA Committee would be selected to carry on future cooperative events. For further information or suggestions please contact Don Wright at the JEMA office.

CAJ Receives ¥20 Million Gift for Gym

SEND International of Japan has given a gift of ¥20 million to the Christian Academy in Japan for the gymnasium building fund. David V. Rupp, the Field Director of SEND International, made the announcement to the CAJ community on Friday, April 26th. CAJ is currently in the midst of a major capital fund-raising campaign.

The new ¥512 million gym will replace the oldest building on the campus which was built in 1956, and will provide greatly expanded athletic facilities for the students at CAJ. The gym will be finished by August making it ready for use by the beginning of the 1991-1992 school year.



David Rupp, left, presents the ¥20 million check to CAJ Board Chairman, Roger Totman and Acting Headmaster, Judi Mollenkof.

Masterlife, a Good Tool

Masterlife is the name of an effective discipleship tool developed by the Southern Baptists and now being used in a number of countries. It is a 26 week process which brings a person through the basics of the Christian life and on to developing effective ministries.

James Russell, the Japan Masterlife Coordinator, says that about 500 people in Japan are certified to teach the course, and many churches are seeing good results. Those interested in more information please contact the coordinator.

In Memory Of...

Alice Lindberg

Alice and her husband, Rev. Sten Lindberg, served as Baptist General Conference missionaries in Wakayama Prefecture from 1951 to 1969. She passed away December 29, 1990, at the age of 85. Her husband resides at Elim Park Baptist Home in Connecticut, USA.

Marian Sorley

Marian Sorley went to be with the Lord on October 19, 1990. She and her husband, Rev. Francis Sorley, were Baptist General Conference missionaries from 1948 - 1977, ministering mostly in Wakayama Prefecture. Her husband resides in Cambridge, Minnesota, USA, daughter Marji and husband in California, and son, Robert, and family in Nara where they serve as BGC missionaries.

Dr. Paul S. Rees

Dr. Paul S. Rees, who contributed much to the Japan Keswick Convention and who spoke at the Convention many times, passed away on May 20, 1991 at the age of 91 at his residence in Florida, USA.

Letters to the Editor:

"For the many years that I was in Japan I enjoyed every issue of your magazine. Thank you" — Randy Rees Sr.

"Just a quick note of appreciation for the new Japan harvest (Vol. 40 #4), which was the most up-to-date and relevant I can remember." — Peter Horne

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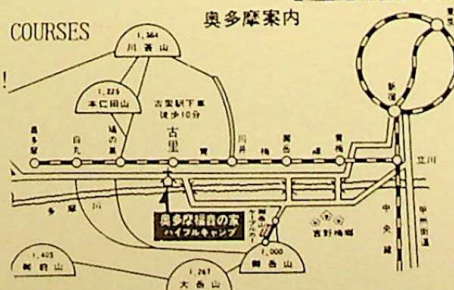
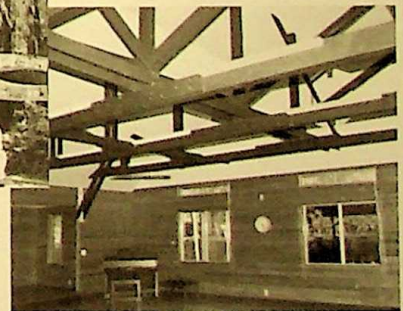
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"The Lord shall preserve thy going out and thy coming
in from this time forth, and even for evermore" Ps.121



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