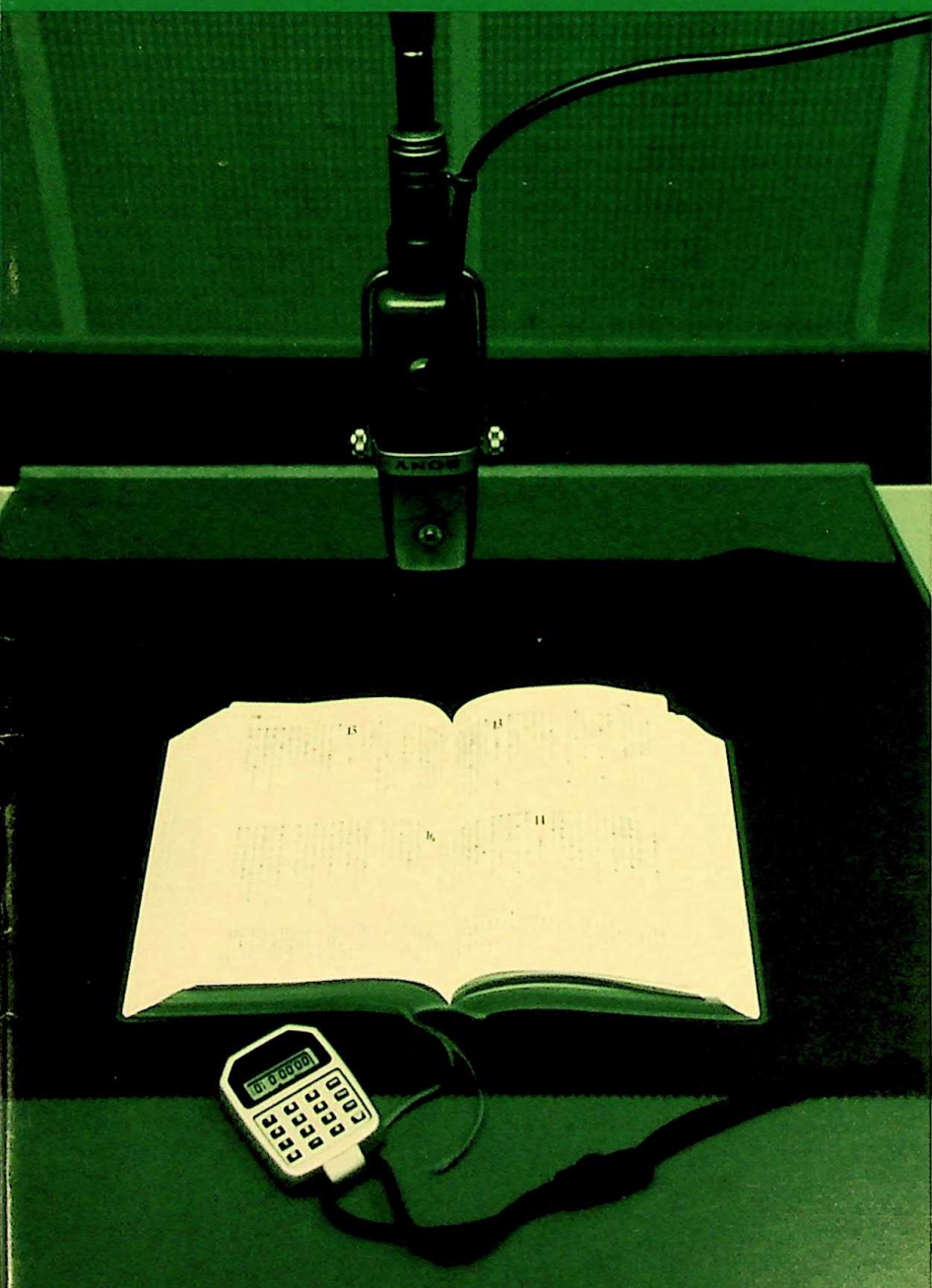


JAPAN HARVEST

Mass Media Evangelism



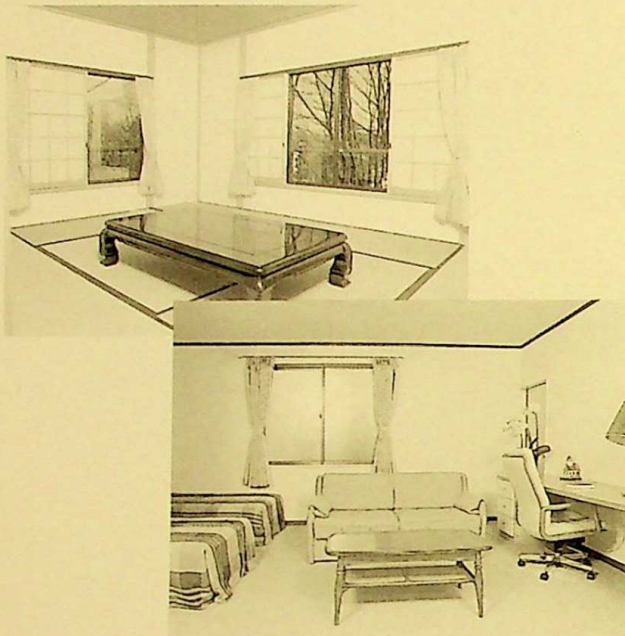
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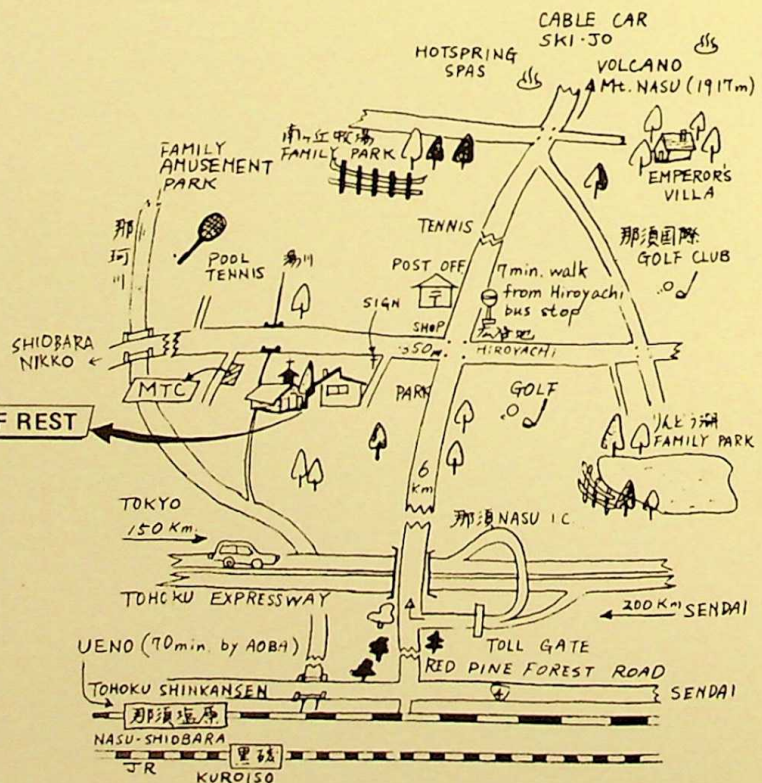
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— 出エジプト記四・十一、二

Japan Missionary Language Institute

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JAPAN HARVEST

The Magazine for Today's Missionary
Volume 42, No. 3 / Winter 1992-93

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The Japan Harvest is the official publication of the Japan Evangelical Missionary Association. It is published quarterly to promote primarily the cause of the evangelical church and mission in Japan, and secondarily the ministry and activities of the association. Individual articles or advertising expresses the viewpoints of the contributor and not necessarily those of JEMA. The editor welcomes unsolicited articles

Japan Harvest Staff: Editor, Don Wright; Guest Editor, Tim Selander; Editorial Committee; Don Wright, Siegfried Buss, Paul Pike, Tim Selander, Doreen Payne; Contributing writers: Miriam Davis, Janice Kropp, Katie Sisco. Printer: Shinsei Undo

JEMA Executive Committee, 1992 - 1993: President, Barry Potter; Vice President, David Rupp; Secretary, Dan Keller; Treasurer, Roger Totman; Members-at-large, Philip Fondaw, Don Howell, Horst Krichbaum

Price overseas is \$20 per year.
Price in Japan is ¥2,500 per year, single copy is ¥900.
Postal Transfer: Japan Harvest, Tokyo 3-180466

JEMA
2-1 Kanda Surugadai
Chiyoda Ku, Tokyo 101
Tel/Fax 03-3295-1949
JEMANET BBS 03-3295-1953

In This Harvest...

Mass Media Evangelism in Japan

Tim Selander, Guest Editor

Mass media evangelism – what is it, where'd it come from and why should we bother with it?

The "what" part can be a little tricky to nail down. Broadcasting is a mass medium. So are newspapers, magazines and the like. What about books? They can reach a mass of people, though not all at the same time. And what about the mega-rallies like evangelists Billy Graham and Koji Honda stage? Mass, certainly. Media? Hmm... Given that most missionaries are extremely literature-oriented, are quite aware of what's available and get steady input regarding how to use literature in evangelism, this issue of the Harvest is going to focus on the electronic mass media – TV and radio – with a polite nod towards our literature friends. (See Roald Lidal's article on page 11.)

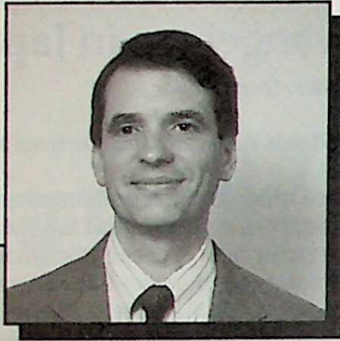
Where'd it come from? Well, evangelistic broadcasting in Japan started with missionaries... with JEMA missionaries to be precise. A committee of the missionary association that was the forerunner of today's JEMA applied for a radio station license shortly after Japan de-nationalized broadcasting following the war. That application was turned down, but JEMA member missions that had set aside funds and personnel for that dreamed-of station pooled their resources and formed an organization (now the Pacific Broadcasting Association) to record programs and air them by purchasing time from commercial stations. As far as we are able to learn, those were the first gospel broadcasts within Japan.

Why bother with it? To boil it all up in a nutshell, (I got that gem from my father-in-law!) because it's a powerful tool you can take advantage of as you proclaim the gospel to the Japanese.

The issue kicks off with a discussion of communication principles by Steve Tygert – useful information for anyone involved in communicating... namely all of us! We also have a compilation of available broadcast tools, an interview, a look at music and our regular departments. I trust the time you spend with this copy of the Harvest will be time well-spent for the sake of your ministry.



Tim & Aileen Selander, with son Nicholas and daughter April. The Selanders serve with TEAM. Tim is assigned to the Pacific Broadcasting Association where he works as the cameraman for LifeLine TV and as one of the radio production staff.



JEMA Windows

Barry Potter
JEMA President

I'll never forget the trip my family and I made back to our home church in the States less than two years after we arrived in Japan. We had not yet finished our language course, let alone accomplishing anything of significance as missionaries in Japan. And yet when we arrived home, our church greeted us with a large reception, a beautiful cake and all the trimmings. It was exhilarating, exciting – and embarrassing. If you had been there, you would have assumed that we had just returned from a successful career with an obscure people group in a remote mountainous area of Asia, all of whom had been converted through our ministry. We certainly did not feel deserving in any way of the reception we received.

Afterward, I wondered how the church people themselves evaluated us at that point in our missionary career. Did they think we were returning from an exciting ministry of witnessing to people on the streets of Asia? Did they presume that after almost two years in Japan we were fully fluent in the language, able to preach a sermon every Sunday and lead a church work? Were they wondering how many churches we had started since we left?

Thirteen years have now passed since that first trip home, and our language and abilities have improved (somewhat). However, I have reflected on the fact that there will probably always be a gap between perceived expectations on the part of those at home, and actual ministry and abilities here on the field.

Janice Dixon, a veteran missionary to Indonesia, some years ago wrote the following tongue-in-cheek words in the Evangelical Missionary Quarterly on the subject of "Requirements for Making a Really Great Missionary." She wrote that the Ideal Missionary:

- Should at least have a doctorate.

On the other hand, should not waste time in school (the Lord is coming soon). Come to the mission field and find out what you need first.

- Should not have children before learning the language.

On the other hand, should have your family complete in order to get on with the job.

- Should have an energetic and aggressive personality.

On the other hand, should be passive and non-threatening so as not to turn people off.

- Should study the language before coming in order to communicate rapidly.

On the other hand, should do all language study in the country as this is the only way to get a correct accent.

- Should encourage visitors from home so they can get a vision of the work.

On the other hand, should discourage visitors as you have to entertain them, and then they think all you do is play.

I could add a few of my own which apply more specifically to our situation here in Japan (as I'm sure you could). For example, the ideal missionary:

- Given the high value of the yen, should live as simply as possible in order to reduce support costs.

On the other hand, should live at the level of the local people in order to build meaningful relationships with them. (Annual vacations to Hawaii, anyone?)

- Should take regular vacations and time off in order to maintain health and fitness over the long haul.

On the other hand, should maintain the schedule of your Japanese pastor in order to identify fully with him, and with the local church.

- Should maintain regular times in prayer and the Word, in order to determine God's agenda for your life and ministry.

On the other hand....

On the other hand, there is no alternative to this last one. The only

way we can deal with the often conflicting pressures and demands of those around us, and get on with that which God really has for us, is to seek His counsel and determine to follow His agenda for us. Martin Luther is reputed to have put it something like this: "I have so much to do today, I cannot afford not to spend an hour with the Lord this morning." Surely in this frantic age in which we live, we can do no less. □

JEMA News

Coming in the Harvest...

- **Lessons from Japanese Leaders**
Guest Editor: Siegfried Buss
- **Cults & New Religions**
Guest Editor: Wilbur Wood

The next JEMA-sponsored **Pioneer Evangelism Seminar** will be held May 17, 1993 in Tokyo. The topic of the morning session is: "Steps the Japanese Take to Making a Decision for Christ and Going on to Discipleship." Speaker: **Dr. Kazuhiro Uchida**, Academic Dean of Japan Bible Seminary.

The topic of the afternoon session is "Evangelistic Preaching."

JEMA Summer Conference in Karuizawa August 5 - 8, Union Church

Dr. Dieter Kemmler, professor of New Testament, Aarau Theological Seminary in Aarau, Switzerland. Outstanding teacher and conference speaker.

Special Music Ministry by **Roy & Dorothy Morden**, Director of Music, Community Church of Palm Springs, CA.

Basics of Communication

by Steve Tygert

Steve Tygert and his wife, Alma, serve in Japan with TEAM.

Steve has a long history in broadcasting and is currently involved in Friendship Radio – a 24 hour a day Christian cable radio station. He also teaches communication principles at Japan Bible Seminary.

We have many different tools and means of communication available to us for use in evangelism. It's important to be able to evaluate these different means and choose the ones that are best applied to our needs, are the most effective, and are within the range of what we can do.

However, it's important to recognize that no one way has all the answers. Each media has its merits and demerits. We need to use a combination of media. We need to mix and match our use of media to what we are trying to accomplish.

But whatever media we use we need to remember that we have to communicate. In fact communication is really more important than what media is used. I trust that if nothing else you will pick up two things from this article.

1) "Communication" is not just what happens through media such as radio or TV. Talking one to one, preaching in a pulpit, trying to get a message or a point across – all of these are communication.

2) The Bible contains basic principles of communication that are very important and helpful to us.

I want to discuss two models of communication and look at scriptural illustrations relating to communication.

Principles of Communication, Model 1

This is an eight-step model that is illustrated in figure 1. The essential idea behind this model is that the "sender," the person initiating communication, has a concept in his mind that he encodes in symbols such as words, images, music, etc. These symbols are delivered to the "receiver" who then decodes the symbols and ends up with a concept in his mind. The quality of the communication is judged by how closely the concept in the receiver's mind matches the original concept in the sender's mind.

As an example, the missionary in Japan has a concept that he would like to communicate: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." The missionary must encode this concept in some form: the spoken word, the written word, music, pictures, braille or even hand signs (for the blind and deaf). Once the concept has been encoded, it becomes what we can call the "message."

Obviously this message will have to be

encoded in such a way that the receiver of this communication, the Japanese individual, will be able to decode it. For example, the missionary must use Japanese words. But as we've all experienced, merely using the Japanese words is an inadequate form of encoding. What we mean by "God" and what *kami-sama* means to the average Japanese are vastly different things. It is the responsibility of the sender to make sure the decoded message creates as nearly as possible the proper concept in the mind and heart of the recipient. The only way to discover if this has been done is through "feedback." The process is reversed and you, the missionary, are able to determine if an adequate concept of the gospel is now held by your Japanese contact.

The more overlap you are able to produce in the areas of encoding and decoding, the more accurate your communication will be. As a communicator, your concern should be on symbolizing/encoding in a way that will overlap with the recipient's symbols/decoding ability.

This is an area of particular difficulty for Christians. We become a sub-culture that uses its own terms and ideas. We blithely use these terms and ideas in our proclamation of the message. When we notice our communication of the gospel fails, there is a temptation to think we have to sugar-coat the gospel. We feel we ought to somehow disguise the message, or do something completely different and then sneak in a scripture. But I am quite convinced that one of our barriers to communication in evangelism is our lack of encoding the message in an understandable way. We use terms, expressions and symbols that have no meaning to the average person. We can present the gospel as straight as can be, but we have to be understandable. Lack of understandability and relevance is a much greater barrier than straight talk.

By way of an example from scripture, let's look briefly at some of Paul's preaching in the book of Acts. Acts 13:14-43 records Paul's sermon to the "Men of Israel" in the synagogue at Antioch. Acts 17:22-32 records his sermon to the Greeks in Athens. These are two famous passages with which I am sure you are well acquainted.

When Paul preached Jesus to the Jews, he used their jargon and cultural symbols: The creation of Israel, the Egyptian bondage and exodus, the wilderness journeys, the judges, King David, the promised Savior, the prophets, the law, etc., etc.

However, if you look at his sermon to the Greeks, you will find absolutely none of this. Instead he approaches them through their jargon



Steve Tygert

and cultural symbols. Instead of reviewing history – so important when speaking to the Jews – he reasons with the people of Socrates’ and Plato’s race.

I think it’s fair to say that this model of communication does a good job of representing how Paul, an excellent communicator, got his message across.

There are two major weakness in this model of communication. One weakness is that it doesn’t take into account the working of the Holy Spirit in the heart of the hearer. As most of us have probably experienced, God is able to use us to communicate the gospel in spite of our lack of language ability, lack of ability to encode the message. That’s not to say we can count on the work of the Holy Spirit to the point of being lazy and careless in our communication; Paul certainly wasn’t.

The model also does not take into account the recipient’s willingness to receive and decode the message. We are deluged with messages in modern society, and have become masters at unconsciously weeding out the messages we feel we don’t need, and latching on to the ones in which we have an interest. Man has the uncanny ability to hear what he wants to hear and to tune out the rest. This applies in mass communication, as well as in face-to-face conversations. How many marriages suffer because each partner only hears what he/she wants to hear of their mate’s communication?

Your message can be perfectly encoded for the recipient - but it does no good unless you can also present it in such a way that the intended recipient will give you the time and effort required to receive and decode that message. The vast majority of the population “tunes out” religious talk; it’s up to us to present the message in a way that will cause them to “tune in.” We do that by presenting a message that the receiver (not the sender!) finds attractive and that fulfills the desires and needs that the receiver feels. We need a message that appeals to these “felt needs” of the recipient in order to get his attention and present what will meet his felt needs and even his unmet heart need for the gospel of Jesus Christ.

Figure 1

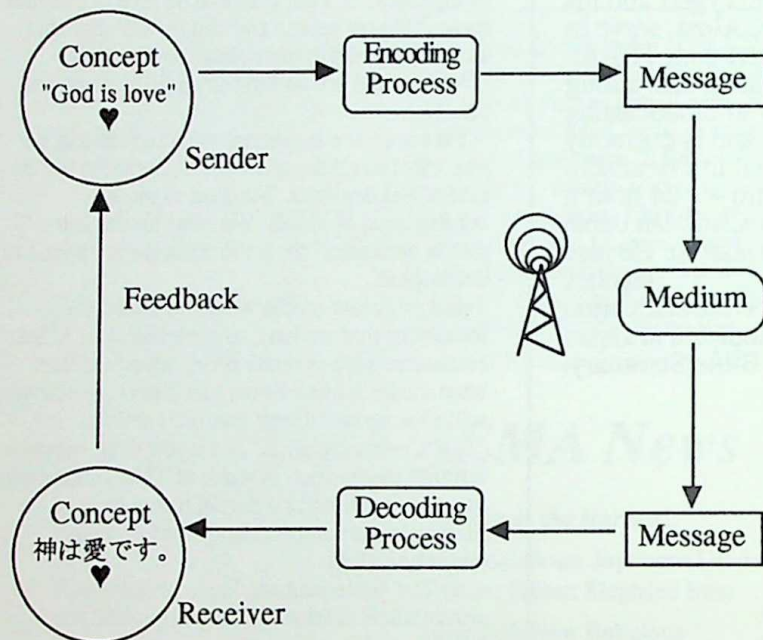
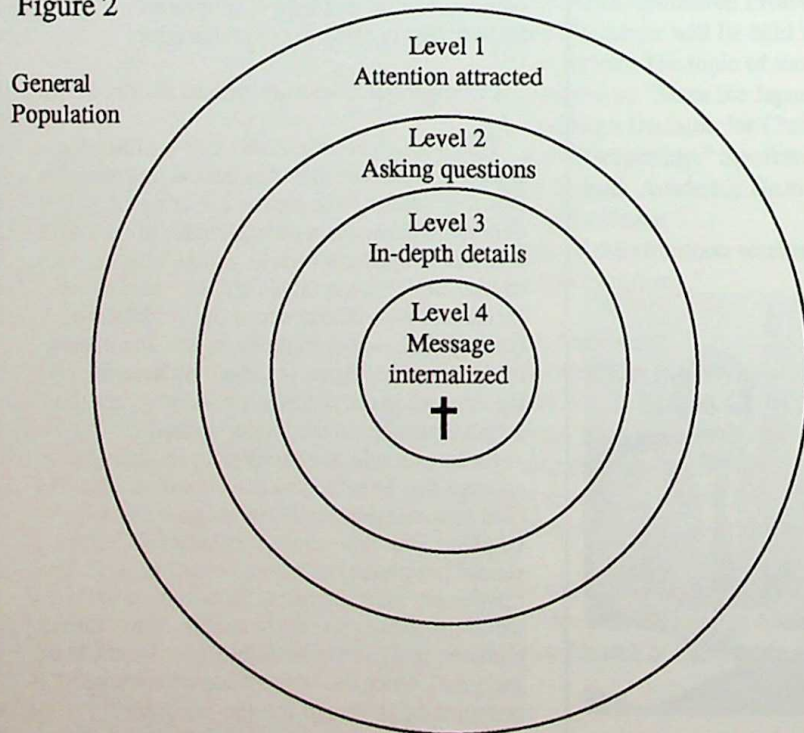


Figure 2



Principles of Communication, Model 2

The second model of communication I want to discuss is especially applicable to evangelism. This model (see figure 2) shows communication to be a process. Communication is a process and evangelism is a process. Further, communication is intertwined throughout evangelism; it's an intimate relationship.

This model envisions communication of moving the recipient through distinct stages or levels, with the final level being in a state of full acceptance of the sender's message. This model attempts to show that communication is not a matter of just telling a message once and being done with it.

At the first level you have the people whose attention you have attracted, the subset of people out of the general population who have become aware of you and your message.

At the second level you have the people who have moved beyond an attraction and awareness to the point of asking questions and wanting further explanations of your message. Again, these people will be a subset of those at level one.

The third level contains the people in level two who have moved yet further with you. They should be getting in-depth teaching and details.

A subset of those at level three will move on to the final level. Level four signifies those who have fully internalized the message and are at complete agreement with it. In that communication which we call 'evangelism,' these are the folk who believe and enter into the life of Jesus' body, the church.

Two major tenets are part of this model which state: 1) the more effort you put into moving people into level one, the more there will be that move to level two; the more effort spent at level two, the more people you'll move to level three, etc. 2) the normal time required to move through the four levels is directly related to the "foreignness" or "cost" of the message. Breakfast cereal does not relate to how we feel about ourselves, it doesn't affect our core of deepest held beliefs. So convincing us to try a box of "frosted sugar bombs" is not too difficult. Religion is another matter

— there are the rare exceptions, but we all know how most Japanese have to be patiently led step by step through these levels.

A problem I strongly sense in our Christian communication/evangelism is that we spend far too much effort on the handful of people who are ready to move into level four. The temptation to do this is great, as this is where the tangible results are. We're too tied to tangible results (numbers saved) in justifying our ministry to ourselves and our supporters. Another failing is that we try to do too much at once. We try to stimulate interest, teach and lead a person to make his decision for Christ all in one program or sermon.

This four-level model of communication also finds support from examples in scripture. Perhaps the most succinct, and one that also properly acknowledges God's role, is Paul's statement in I Corinthians 3:6 — "I planted the seed, Apollos watered it, but God made it grow." Paul goes on to also describe the process of evangelism as laying a foundation and building upon it. He clearly regards evangelism as a process.

The model also works when it's applied to Jesus' ministry. At the first level he went out into the general populace and attracted people's attention with miracles and interesting stories. The multitudes that he attracted had entered into level one. Out of the multitudes came smaller crowds that came to hear and also ask questions and receive explanations. At the third level would be, perhaps, the 70 that he chose and instructed and sent out. The twelve disciples were in the final level. Here he explains patiently again and again, giving them in-depth training. They will draw on that training later when, once empowered by the Holy Spirit, they begin establishing the church throughout the Roman Empire.

Conclusion

I trust this discussion has been helpful. Recognizing and being able to use the principles behind communication can enhance your ministry, whether it's preaching, teaching, administration or management. Any time we deal with humans we do so through communicating. May God bless you as you serve Him in Japan! □



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Opening the Tool Chest...

Compiled by
Tim Selander and
Mizuko Matsushita

Remember the first time you ever saw one of those little set screws with the funny hexagonal hole in the top where the screwdriver slot belongs? I do. Bemused, befuddled and finally utterly baffled. Impossible. I had to get the wretched thing out, but how? I was vainly trying to turn it with a Philips screwdriver that sort of fit the hole when Dad happened upon me and my little project. "Wait a sec." He dug in the tool box a bit. "Haven't you ever seen these?" He was holding a little pack of odd shaped metal bars. "These are Allen wrenches." He handed me one - wonder of wonders, it fit the hole perfectly and that set screw came right out. The "impossible" done with a simple Allen wrench - what a discovery for a ten-year-old kid!

I know, I know - you're thinking, "Hey, I see you coming from a mile away. You're going to tell me that broadcasting is the Allen wrench of evangelism in Japan, the perfect tool for getting those 'impossible' Japanese into God's Kingdom." Nah, I wouldn't insult your intelligence like that.

On the other hand, it's not like we missionaries exactly have this job licked, is it? We're not in a position to ignore any available tool.

You can take advantage of broadcast evangelism at a variety of levels. At the most basic level is simply letting your contacts know about what broadcasts there are in your area and encouraging them to listen and watch.

But before you can do even that much, you have to know just what is available. With that in mind we offer the following compilation as a mini-guide to Christian broadcasting in Japan. I don't guarantee that we got everybody, but we gave it a good shot. If you have a favorite that's not listed here, be sure to let us know about it!

Television

Gospel Hour
(ゴスペル アワー)

This 15-minute weekly program's goal is to "each week deliver 'as is' a worship service into the living room of our viewers." The program moves from hymns to a message, followed by a church member's testimony.

Harvest Time
(ハーベスト・タイム)

Harvest Time is a weekly 30-minute program produced by Harvest Time Ministries of Shizuoka Ken. The first half of the program is spent interviewing a guest about his faith. Then in the second half, Rev. Nakagawa gives a 7-minute message sandwiched between hymns/praise songs. The purpose of the program is to "provide the gospel to unbelievers and to also challenge Christians to a deeper faith." The program is quite high on Christian jargon and "encoding," which may make it seem 'foreign' to non-Christians. However many have remarked that Rev. Nakagawa's messages are especially good for Japanese Christians.

Harvest Time Ministries also has quite a

number of materials and activities that can be useful tools for missionaries - cassette tapes of messages, a free home study Bible course with tapes, videos, books, seminars, rallies, camps and even an annual trip to the Holy Land. Rev. Nakagawa has been involved in TV evangelism since 1980.

Harvest Time airs over 12 stations within Japan.

Response from viewers averages 20,000 per year (1600+ per station) with some 500 doing the home Bible study course.

Invitation to Happiness
(幸福への招待)

Invitation to Happiness is a 30-minute weekly program that has been on the air for 12 years. The program's goal is "that 10 million Japanese will be saved." Each week features a full length gospel sermon. The Christian jargon content is quite high. The program also introduces local churches to help non-Christians become involved in their town's church. This organization also offers videos of its programs.

LifeLine
(ライフ・ライン)

LifeLine is a 30-minute weekly program produced by the Pacific Broadcasting Association (PBA). This program is aimed at non-Christians and the unchurched. Its purpose is to create in viewers a favorable impression of Christianity and openness to the gospel through

Q: "Isn't broadcast evangelism too expensive?"

**A: Cost (salaries, overhead, the whole ball of wax) of gaining a contact (someone who's heard you once and comes to church, class or asks for more info):
Radio - ¥5,000; TV - ¥10,000;
Church planter - ¥50,000 ***

* church planter figures based on informal survey, mileage may vary with the individual's "driving" style.

looking at the lives of Japanese Christians. By interviewing guests in the studio or by presenting them in a documentary style, the program shows how the guests' faith has an impact on their lives. A three-minute message at the end of the program introduces a Bible verse in a simple "thought for the day" approach. Once a month a full-length message is given by one of PBA's radio pastors. Viewers are encouraged to write in for Bible study guides and/or an introduction to a nearby church. Christian jargon is at a moderate level.

LifeLine airs over 6 stations in Japan. Last year the program generated response from 8,103 viewers (1,350 per station).

Radio

Radio Stations

Far East Broadcasting Company/HLAZ, AM 1566 kHz

The Far East Broadcasting Company (FEBC) is one of the major missionary broadcasting organizations in the world, with radio stations and transmitters around the globe. The radio station FEBC uses for its Japanese language broadcasts is HLAZ in Korea, an AM station powerful enough to be heard all over Japan. HLAZ primarily makes air time available to other groups who produce programs. But every night from 9:30 to 10:45 HLAZ broadcasts a block of Japanese language programs.

These programs include a variety of Bible study programs, devotional and encouragement programs, as well as programs for women, evangelism, and a Sunday morning worship program. Upon listening to FEBC one is struck at the quality of their announcers. They're quite professional – unlike, unfortunately, many of the programs listed in this article. On the other hand, the music tends to be old not only in style but in the recordings themselves. Also while the personalities on some of the programs are professional sounding, others – perhaps because they are pastors first and radio personalities second – stand out for sounding unprofessional.

HCJB Quito, Ecuador

Shortwave radio station HCJB (Heralding Christ Jesus' Blessings) is the granddaddy of missionary shortwave broadcasting. The Japanese language programming of HCJB is

primarily aimed at Japanese immigrants and their offspring now living in South America. However, given the properties of shortwave, the broadcast is able to be heard in Japan. The programs are produced in Quito by Japanese missionaries Mr. and Mrs. Kazuo Ozaki.

KNLS, SW 7365 kHz & SW 7355 kHz; Anchor Point, Alaska

KNLS is a missionary shortwave station operated by World Christian Broadcasting Corporation of Franklin, Tennessee. KNLS broadcasts programs in English, Mandarin and Russian. However certain parts within the two hours of English broadcasting that is beamed to Asian countries on the Pacific Coast each day are translated into Japanese. There is also a short Japanese message within the block.

KNLS's target audience is non-Christian and unchurched. They state, "To attract and hold the interest of this audience our programming consists of an interesting mix of both religious

and secular materials aired in a friendly magazine-style format. About 60% of our broadcast consists of pop music and feature/information programming. Short, low-key religious messages are placed throughout the broadcast day."

KTWR, 9870 kHz, 15485 kHz; Agana, Guam

KTWR is one of the shortwave stations of

Trans World Radio (TWR), another major missionary radio organization with transmitters in several locations around the world. KTWR handles broadcasts in a number of languages targeting primarily Asia.

KTWR's 2 1/2 hours of daily Japanese programming is the responsibility of the Pacific Broadcasting Association of Tokyo. An hour long block is aired in the mornings, and a 1 1/2 hour block is aired in the evenings. PBA both produces its own programs for airing on KTWR as well as acting as an agent on behalf of KTWR for other groups that wish to air their Japanese language radio programs over KTWR. This makes for a block of programming that is quite varied in content as well as in production quality. There are programs aimed specifically at Christians or earnest seekers such as a Japanese version of "Thru The Bible," sponsored by the U.S. organization of this name. Other programs, such as "Young Echo," are aimed at non-Christians and has a much less "religious"

Q: "Why don't I see radio/TV contacts in my church?"
A: Unlike their North American counter parts, Japan's Christian broadcasters often work hand-in-hand with the local church. Contacts are led into the local churches that participate in the outreach by, for example, paying the airtime costs for the broadcast in their area.

Putting Media to Work

One way to put mass media to good use in your own work is to use "spin-offs" – the cassettes, videos, books that media organizations create in the process of conducting their own ministries. Here Baptist General Conference missionary John Mehn tells us how he used video tapes of the extremely well-done feature film, "Jesus."

In 1989, I was asked by Campus Crusade for Christ Japan to pioneer an evangelism strategy using the "Jesus" video. I was doing church planting in a large danchi in Tokyo and wanted to make as many positive contacts in the community as possible during Christmas 1989.

We used a "monitor" approach by asking people to review the video for us with their comments. We took a survey before lending out the video and we also had a response survey with the videos. We also had a place where people could mark that they were interested in further Christian videos, literature, Bible studies, or in our church. It proved to be the most fruitful outreach program we used.

We also "farmed" an area, advertising many times to increase the interest of people. Finally, we made a personal visit with the videos. A week later we picked up the videos with their response form. The "farming" method of cultivating contacts in a particular area proved to be extremely valuable in promotion.

Most outreach programs require something from the recipient. "Do you have ten minutes?" "Could you take time to read this?" But with

(Continued on page 11)

Building a Church With Paper

by Roald Lidal

Roald Lidal is the general manager of New Life League, serving in Japan since 1970

I believe in the power of the printed word. Too few have truly seen the possibilities that literature gives in evangelism. Literature played a major role in the spreading of communism throughout the world. The most powerful religious organization in modern day Japan, Soka Gakkai, has engaged in a phenomenal use of literature. Certainly the same could be said about the Jehovah's Witnesses. The results of their systematic, extensive distribution of the printed word are quite obvious.

I was recently asked to share how I would personally make use of literature if I were to plant a church. My ministry for the past 22 years has been in literature production and publishing of tools aimed at reaching the lost. This is even more of a challenge today than when I first started, and I have no intention of becoming a church planter. Yet, I would like to offer some ideas on how I think the use of literature in evangelism could be incorporated into the outreach of a church as well as into the daily lives of individual church members.

Naturally any effort of literature evangelism requires capital and like anybody else I would have to adjust the use of literature to funds available. I would, however, make every effort possible to secure the funds needed for such a program.

As a start, I would saturate the immediate area around the new church with large size *New Life* tracts. Although this is a quarterly publication, there are enough back numbers available to use them monthly. The church meeting schedule, map, and a word of welcome would be imprinted, and I would aim at an absolute minimum of 1000 copies per month. These would be for evangelism and to attract people to the church.

In order to test the usefulness of the *New Life* tracts, a co-worker recently bought 1000 copies for his personal use. Together with his wife he distributed them in the housing complex where they live. They had stamped their name, address and phone number on them, and within hours after completing the distribution, they received three phone calls from neighborhood housewives who were interested in finding out more. Presently one of these ladies is coming to their home for Bible study, and another one is thinking of joining. Literature is a powerful tool in evangelism.

I believe that as evangelical Christians we

have a lot to learn from Jehovah's Witnesses who publish four million magazines every month. Like them, I would start a systematic use of the monthly evangelistic magazine, *Meaning*. Priced at 250 yen per copy a wide distribution would be costly, and I would naturally not aim at random distribution of large amounts.

One area where most churches fail is in involving the congregation in evangelism. Most efforts are limited to Sunday afternoon tracting or other forms of spreading the good news with only a few involved. I would always stress: Every Christian an evangelist every day! In practical terms, each church member would be strongly advised to use *Meaning* or some other literature

I wonder what it would be like if only ten members in each of the 7000 churches in Japan would distribute 100 evangelistic magazines every month.

to give to family members, friends, colleagues and neighbors. This would be done at their own cost and be part of their everyday life. I would want to see every church member use at least ten copies monthly.

I wonder what it would be like if only ten members in each of the 7000 churches in Japan would distribute 100 evangelistic magazines every month. Would not 7,000,000 copies make a solid impact on this nation if prayerfully given to non-christian family members, friends and neighbors? Or what if half of the 250,000 people gathered for worship every Sunday at their own expense, would monthly use ten copies each? Certainly 1,250,000 magazines distributed to people who already have had exposure to Christianity through these people, would make tremendous impact.

From the very beginning I would set up a church library and encourage believers, seekers and non-believers to read. The library would contain books on Christian growth, books that challenge people to take action, books on foreign mission, and evangelistic books. I would, moreover, make sure that the church always had a good selection of different kinds of tracts for people of different ages and backgrounds, as well as a supply of New Testaments and smaller Scripture portions to give to newcomers.

I recently visited a congregation where some of



New Life League's *New Life* tract

Choosing the Tool

the above ideas have been put to use with phenomenal results. It is now a large congregation, and they only use their own materials. Testimony books are printed in lots of 50,000 and used like I would see *Meaning* distributed. The people are sacrificing and giving of themselves and their resources in order to see the gospel proclaimed. Literature is only part of the means they use, and the major reason for the growth is that every believer has a heart for God and for evangelism.

Literature cannot bring revival to Japan, but God can and will. The printed word can, however, play an important role in spreading the good news, and my prayer is that many will see the potential and make extensive use of the resources available. □

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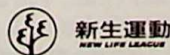
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Miss Ono, Kanagawa

content.

Friendship Radio
Osaka Yusen channel K3

Friendship Radio (FR) is a first in Japan – a Christian radio “station” that airs 24 hours a day. The catch is that this station is only available to those who subscribe to Osaka Yusen’s cable radio service. Cable radio is the media that provides stores and offices with background music; subscribers to the service have a cable run to their home and are given a special tuner to choose which of the cable channels to listen to. This particular company is pushing to get individuals to subscribe as well and claims to have over a million houses and apartments hooked up to the service.

FR’s programming is a mix of music and sponsored programs – programs such as Light of the World, Bible Refresh, Children of the Star and a program for the blind that’s sponsored by Word of Life Press’ ministry to the blind.

Since cable radio can only be heard by subscribers it’s a little harder to recommend to your contacts. However, if you do learn that any of your contacts subscribe to the cable, either in their home or their place of business, you should recommend they try listening to channel K3!

Individual Broadcasts

The bulk of these programs are aired by purchasing time on local commercial stations; some of the programs are aired by purchasing time on shortwave station KTWR, Guam.

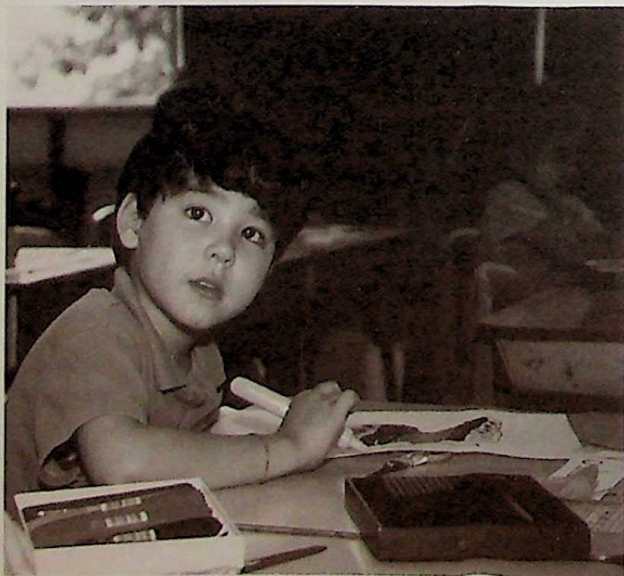
Bible and You
(バイブル・アンド・ユー)

Bible and You is a weekly 15-minute program. Three times a month the program includes such features as poetry by the well-known Jukishi Yagi and then introduces a short Bible passage followed by a few brief comments. Once a month there is an interview or short testimony, a hymn and a longer evangelistic message.

Bible Refresh
(バイブル・リフレッシュ)

This weekly 15-minute program is co-sponsored by the Ochanomizu Christian Center and ParaVisison, a Christian media service. Bible Refresh is a devotional program aimed at a general adult audience. Tapes of the program are also distributed to house-bound ill and elderly people. A series on the topic of creationism was particularly well-received.

“I know the plans I have for you,” says the Lord,
“to give you a future and a hope.” *Jeremiah 29:11*



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The Christian Academy in Japan is an international Christian school committed to nurturing students in academic excellence and spiritual growth in a caring community.



Bible Talk
(聖書の話)

This 15-minute weekly program has been on the air for over 35 years. The format is music and a Bible message with an occasional testimony or interview. The program's goal is pre-evangelism, creating familiarity with the gospel and with the locations churches.

Bible Talk
(聖書のはなし)

A Happy Visit with You
(よろこばしき音信)

These two 15-minute programs are produced by the Tokyo Bible Center. Both programs are presented in the form of a Bible study.

Children of the Star
(星のこどもたち)

This weekly broadcast is part of a whole ministry to ill children. The program includes children's praise songs and a message with the testimony of an ill person and/or a talk from the Bible. The program is targeted at those who are unable to go to church due to their illnesses. The goal is to reach those who would like to listen to the gospel but have no other way to hear it.

From the Pastor's Study
(牧師の書齋から)

This half-hour daily program airs on KTWR and Friendship Radio. It is a verse by verse Bible study program patterned on the "Thru The Bible" program in North America and is sponsored by that organization. It's a rather heavy program that is unlikely to attract non-Christians, though it has a strong following among believers who want an in-depth Bible study.

Good Life Hour
(グッド・ライフ・アワー)

This program is produced in Akron, OH, by Lee and Tamaki Bulls. Lee is a former missionary to Japan (1973 - 1986) who worked in Tokyo and Sapporo. The program features gospel music as well as messages that offer Jesus' answers to problems of daily life. Segments in the program include the Family Life Corner, Singles Corner and Church Introductions - a seeker's guide to the Church of Christ in Japan. The primary target audience is non-Christians who live in relatively unevangelized areas.

The Gospel Hour
(福音の時間)

This 10-minute weekly program focuses on the needs of its local audience. In order to meet those

"I listen to "From the Pastor's Study" every day. Up until now I've been very sporadic in opening the Bible, but since I started listening to this program, without forcing myself I've been able to begin studying the Bible at a regular time each day, and I'm thankful. ...I'm still like a baby who's just learning to crawl. Please keep your program going for a long time."

Miss Shibata, Hokkaido

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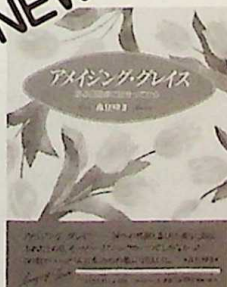
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Putting Media to Work

You don't have to be a media professional in order to make good use of mass communications in your ministry. TEAM missionaries Pat and Calvin Junker have been hosting "The Abundant Life Hour" in Nagano for over 20 years.

Pat originally had the idea of doing a local radio program and in God's providence another visiting missionary gave the Junker's a large gift that got them off the ground.

She and Cal now alternate hosting the weekly 5-minute program, which consists of a 3 1/2 minute Bible message that focuses on evangelism. They fill out their 5-minute block with announcements about their church, English classes and Christian bookstore.

What impact has the program had on the rest of their ministry? New visitors to their bookshop and English classes often say they've come because they heard the program, though listeners rarely come directly to their church. It has also given the Junkers a lot of good recognition value. Local people often recognize their name and/or voices. And Pat relates that the other day, "I was in a small unevangelized town in the mountains and someone said, 'Oh, you're Junker-san! I listen to you on the radio!'" They agree the program has been worth doing. "It's a wonderful ice-breaker and leads to making many new contacts."

needs as well as to create more home-town appeal, local churches participate in the production of the program. In an average year, responses from about 60 listeners are received.

The Hour for Christ (キリストへの時間)

This 15-minute weekly program has been on the air for 36 years. The Hour for Christ is primarily a sermon program. Each month features messages on a certain theme. Its intended audience is non-Christians, seekers, and Christians who are unable to attend church. Its purpose is to serve as an introduction to Christianity with the goal of getting unbelievers interested in Christianity and encouraging them to go to church.

Light of Hope (希望の灯)

This 15-minute weekly program is produced by the Abiko Baptist Church. It combines a message, interviews and music. The program is targeted at a non-Christian audience. They report 50 people being saved or baptized in an average year.

Light of the World (世の光)

At 39 years, Light of the World is Japan's longest running radio program. This program is produced by PBA in daily five and 10-minute versions and in a weekly 15-minute version. The program is intended to create a familiarity with the Bible and Christianity, though it has a strong appeal for Christians as well.

Aired on over 20 stations, Light of the World generated contact with over 8,000 listeners last year, with over 400 in active follow-up.

Light of the World, Fresh Sunday (世の光, フレッシュ・スンデー)

This 20-minute weekly program was launched last year in Tokyo. It's aimed at non-Christians and attempts to communicate the gospel through a radio magazine format that includes music, light chatting by the hosts, on-location interviews with Christians and a "Fresh Bible Corner" that introduces various aspects of Christianity.

Light to the Heart (心に光を)

This 15-minute daily program is produced by

the Lutheran Hour organization in Kobe. The program features hymns and a Bible message.

Radio Gospel Handbook (ラジオ福音手帳)

This is a production of the Osaka Lutheran Center that is aimed at a target audience of non-Christians. A 5-minute version airs Monday through Friday and a 30-minute version airs on Saturday and Sunday. The 5-minute program plays gospel music and has a brief message to promote Bible study and to invite listeners to use their Bible correspondence course. The Saturday program discusses current social problems in a way to show that the Bible is relevant for today's Japanese. The Sunday is a variety program of testimonies, hymns and the like. The aim is to invite listeners to an active church life. About 2,000 listeners a year respond to the program, and about 300 a year are being actively followed-up.

True Salvation (まことの救い)

This ten-minute weekly program is aired on 14 stations in Japan. The program format includes a hymn and then a Bible message; the goal is to "lead listeners to salvation through easy-to-understand messages." An average year brings responses from 250 listeners.

Q: "We've been doing radio and TV for a generation now. What's next?"

A: Though the Church doesn't need to keep up with the techno-Joness there are new media opportunities: cable, CS satellite, Q2 phone services, and more. Ministries taking the first bold steps into these areas include Friendship Radio, Every Home Crusade, Word of Life Press, Koshien Revival and the Billy Graham organization.

Voice of Hope (希望の声)

This weekly 10-minute program includes a 6-minute Bible message along with hymns and church information. The goal of the program is to "give a straight presentation of the gospel of the cross through easy-to-understand messages." In an average year the program receives responses from 150 to 200 listeners.

Voice of Joy (喜びの声)

This 5-minute daily program, sponsored by Neil and Peggy Verwey of the Japan Mission, features music and a short message. Literature or a New Testament are offered as mailpulls. Currently the program is aired on one station, averaging over 460 responses, nearly 250 a year involved in Bible correspondence courses and about 10 professions of faith per year for the past four years. In the 32 years of this ministry over 66,000 contacts have been made, over 42,000 involved in the Bible courses and over 2,000

Choosing the Tool

listeners have made professions of faith.

Window to Tomorrow (あすへの窓)

This daily 15-minute program produced by CRC offers a different format each day of the week (M-F). Variations include a Bible message program, introduction of listener letters, a Q&A program, music and even a study of New Testament Greek.

Young Echo (ヤング・エコー)

This is a 15-minute daily (M-F) program that's produced by the Pacific Broadcasting Association and aired on KTWR. Young Echo is targeted at young, non-Christians and mixes lively DJ chatter with upbeat music. Most adult audiences will find the program noisy and annoying but the kids love it. Response averages 700 or so per year.

Other programs include: The Abundant Life Hour, Joyful Message, Baptist Hour, Sunday Music Present, Kimiko's Feeling Night, CR Radio Pop Station, "What? A Friend for the Heart?", Morning's Bible, Over the Setting Sun, and What's Gospel?

A compilation like this doesn't make for very exciting reading, but I trust that having this listing available as a resource will prove valuable to your ministry here in Japan. □

Putting Media to Work – the "Jesus" video

(Continued from page 7)

videos you appear to be giving away something to the recipient. We even had people who were not interested in the video but had a positive attitude toward us because of what we were offering. We accomplished one of our objectives, which was to penetrate the community and increase an awareness of our church.

Of course, there are other ways to use video in evangelism. Now we are launching a new outreach, and hope to generate several people interested in an

evangelistic Bible study. For this Christmas we will be lending the Jesus video to the various contacts we have in our new church in Niiza, Saitama Ken. We hope that they all will borrow the tape for a week or two. With the tape will be a response survey not unlike our previous effort. A question will specifically relate to whether they are interested in joining a 5 week (only five weeks) "video-Bible study" on the life of Jesus from the Gospel of Luke. This investigative Bible study has been produced in Japanese in a very nice booklet by Campus Crusade. We will offer the same study at two different times during the week. We hope those interested will make a commitment to Christ or at least to continue in another evangelistic Bible study. □

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And Now At Your CD Shop

by Mark Joseph

Mark Joseph, son of R.E.A.P. missionary Kenny Joseph, is the founder of MJM Entertainment Group based in La Mirada, California, USA.

In 1549, when Francis Xavier first arrived in Japan, he noted in his diary that if Japan were to be reached for his God, it must first begin with an attack on the basic foundation of the rebellion, the refusal to recognize Him as creator. All other doubts, Xavier believed, sprang from this basic problem. Shusaku Endo, on the other hand, believes that Christianity failed to take root in Japan because missionaries have failed to help the people understand the foreign concept of a God of love.

Both point to the fact that in addition to the simple story of salvation, it is necessary to provide a larger philosophical framework that will help the story of the cross make sense. Artists are uniquely equipped to do this. As a boy growing up in Tokyo, often the only way I could purchase music like this was to go to my local (often not very local) religious bookstore. The selection was poor and despite the fact that they were being sold in a foreign country, the English lyric card had no Japanese translation. In order to help correct this, several years ago I founded a company to introduce and distribute American singers and bands who shared my world view, to the Japanese market.

Just as people differ in their approaches, so do bands. Some bang the listener over the head with truth, others prefer a more subtle route. Either way, in the music we are distributing in Japan, the message is articulated not only in song, but with both English lyrics and a Japanese translation which now accompanies the CD. Let me give some examples.

Magdallan's album entitled 'Big Bang' is a work that the 16th century Jesuit would have been proud of, with its mockery of the theory of evolution. "Billions of years ago they claim that's when the cosmic drama began/Exploding dense mass, Disorder to order a hypnotic trance/Hey we've all gone ape man... Well, we sense this, we sense that, but if you got enough sense then you know it wasn't up to chance."

Artists committed to this world view address another fundamental pillar of Oriental belief. In a society raised with the notion that man is fundamentally good, these artists beg to differ. In 'Set Me Free,' **Angelica** sings "I bring to submission my nature in life in line/The evil desires oh common to me." **Sacred Warrior** continues the theme in 'Evil Lurks,' "What evil lurks in the mind of men/It's evident in the air/The blackened stains of the times are finally revealed."

While many ministers shrink away from

discussing the topic of hell, these artists have no such inhibitions. **Holy Soldier** addresses the listener with lyrics rich in imagery about a judgment that must be faced in 'Last Train,' a song describing a train headed for heaven which makes one final stop to pick up passengers. They describe a passenger who had not prepared. "The conductor calls for tickets as he slowly makes his way/The man who's sitting next to me grows suddenly afraid/My heart was filled with sorrow as they led him from the train/And left him there among the dead who were crying in the rain."

Heaven is another favorite topic. On **Angelica's** 'Home Sweet Heaven,' we hear, "Can you imagine a paradise unseen, would it seem worth searching for... When you know there's a new world waiting, this place can lose its appeal." **Jet Circus** can barely contain its joy on 'Victory Dance,' "The King is coming riding on a white

Just as people differ in their approaches, so do bands. Some bang the listener over the head with truth, others prefer a more subtle route.

horse/Are you ready for the meeting in sky?.. There's an open door to the second floor/Where the party's going down, we can dance all night in the house of light...a glorious dance, the victory dance."

While some Japanese pastors have been notorious for refusing to address controversial topics like abortion, these artists don't shy away. In 'See No Evil,' **Holy Soldier** describes in horrifying detail an abortion from the fetus' view;; "I float inside her womb, oh mother I am coming soon/Suddenly fear and dread when mother says she wants me dead," concluding with the lines "God hears them cry/You hear the lie/and you simply look the other way."

Taking a cue from Endo, artists address with passion the depth and breadth of God's love for His children. **WhiteCross** describes a God of love in 'You're Mine,' "Rest in the Lord bring all your cares to Him/For Oh how he cares for you/If you're feeling down with darkness around/Jesus says to you you're mine." In 'Simple Man,' the message is equally clear. "I'm a simple man and I love the Lord/I know that he'll provide my needs/Yes, I'm a simple man and I love the Lord/His love is everything to me."

Choosing the Tool

Having provided a philosophical foundation, artists then talk about the author of life. **WhiteCross** shares in 'Because of Jesus,' "Because of Jesus I have peace of mind/Because of Jesus I'm no longer blind/Because of Jesus old things have passed away/Because of Jesus you can start again today." **Holy Soldier** chooses a more oblique reference in 'Hallow's Eve.' "I gaze into the evening a jaded refugee/I know He's out there somewhere and He's coming back for me."

God often delights in using foolish things to confound the plans of the wise. Is it possible that He could reveal Himself to a sector of Japan that hasn't understood the message presented in traditional ways?

In their own ways, each of these artists takes an axe to many strongholds that would stand in the way of a knowledge of God. Since 1989, 24,000 copies of albums by these artists have been sold in Japan. You need not travel to a religious bookstore because they are right in your neighborhood record store!

So let's use these tools also to bring the gospel to Japan. □

(This article has been shortened due to lack of space. The full article is available on JemaNET, 03-3295-1953.)

Albums Available in Japan

Artist/Album Title	Product #
WhiteCross	
WhiteCross	TECP-25239
Hammer & Nail	TECP-25240
Triumphant Return	TECP-25241
In The Kingdom	
Angelica	
Angelica	PCCY-00314
Walkin' In Faith	PCCY-00313
Rock, Stock & Barrel	PCCY-00300
Dennis Cameron	
Time Is All It Takes	PCCY-00375
Jet Circus	
Step On It	PCCY-00280
Sacred Warrior	
Rebellion	PCCY-00331
Master's Command	PCCY-00332
Wicked Generation	PCCY-00333
Obsessions	PCCY-00312
Holy Soldier	
Last Train	PCCY-00358
Magdallan	
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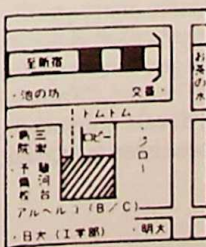
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There are few, if any, in Japan who have worked more in the area of broadcast evangelism than Rev. Akira Hatori. Rev. Hatori has been preaching the gospel via radio and TV for four decades. The program he is best known for, "Light of the World," is not only Japan's longest running religious radio program, it is Japan's longest running radio program, period. The Japan Harvest is pleased to be able to bring you a brief interview with

Radio Pastor Akira Hatori

by Alan Doerksen

Harvest: Can you give us some background on broadcast evangelism in Japan?

Hatori: Until 1951, the Japanese government, through NHK, had a monopoly on radio and television. In 1951, commercial stations were allowed. After that, missionaries became involved with broadcast evangelism. It has been used in pioneer evangelism. So many letters were coming from one area with no church that a pastor contacted them. He even dropped leaflets from an airplane, and from that he started a new church.

Harvest: Where was that?

Hatori: In a suburb of Nagoya that has 250,000 people. Another example near Yamaguchi, in the Japan Sea, is Oshima. That island could get PBA's "Light of the World" broadcast from Hiroshima, Yamaguchi and Shikoku – it had good reception. One taxi company president's wife often listened in, wrote a letter and came to see me when I was down that way for a radio rally. She was saved, and went home and quickly started telling people to listen to "Light of the World." In the end, she started a church. I was invited to come speak at a Christmas meeting, and there were about 80 people packed into a little house that's now a church. If you take a long view of this, the results are there. If you think about how long it takes a person to get saved and become an active church member, and think about all the time and money involved, radio is not such a bad means of evangelism, I think. Also, it

catches people who otherwise wouldn't read the Bible, or go to church.

Harvest: How did you get involved with broadcast evangelism?

Hatori: I came to Christ through the ministry of Miss Marguerite Burnett, an elderly English Anglican missionary. After my conversion, I went to Tokyo for my education and became a teacher. When the war was over, I resumed teaching, and while teaching college in Tokyo, the Lord called me into full-time service. I resigned from the college and went back to find Miss Burnett. When I finally found her, she took me in and every morning taught the Bible to me. In the afternoons and evenings, I went out to witness in street meetings, home visitation, evangelistic meetings and tent meetings. After some time, Miss Burnett said to me, "Akira, I have taught you all I can. You should go to America for higher education." She drew all her savings out of the bank and gave them to me. Somehow I got through my first school year at Fuller Seminary in Pasadena, California. When the summer break came, I was all for earning money! But an international telegram came that said on July 2, 1951, Miss Burnett went to heaven. I remembered her words again, "Hatorisan, don't forget the Japanese people. You must come back and teach the gospel to Japan."

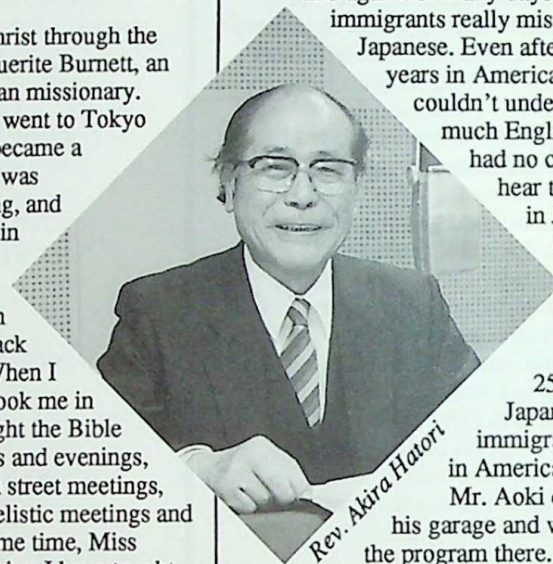
I quit my job the next day. I went to the Japanese immigrants and started to tell them the gospel. There were many Japanese sharecroppers raising strawberries. I used to go to the strawberry fields early in the morning, pick strawberries without pay, and tell the other pickers the gospel. The Lord was there. Every day, right there in the fields, one by one, the immigrants came to know the Lord. I was so happy!

A young Japanese American pastor heard about me and came to see me. I didn't know it, but God was preparing me for a radio ministry, according to His plan.

"Brother Hatori," this pastor said, "You speak Japanese, don't you?"

"Yes, my English is not so good, but my Japanese is good, I think," I answered.

"Good," he said. "Then, how about beginning a radio program in Japanese? The Japanese immigrants will listen."



Rev. Akira Hatori

In the strawberry fields, I preached every day, but I could only help a few people at a time. They needed to hear the gospel again and again for many days. Also the immigrants really missed hearing Japanese. Even after many years in America, they couldn't understand much English. They had no chance to hear the gospel in Japanese. So I began the radio program for the 250,000 Japanese immigrants living in America. Mr. Aoki converted his garage and we recorded the program there. Then it was aired from 17 different stations up and down the West Coast and in Hawaii.

Then God gave me a vision to give the 100 million Japanese in Japan a chance to hear the gospel, too. For this vision, I prepared by studying radio and TV programming at the graduate school of Stanford University. Also, I started collecting the necessary equipment and money so I could start a radio ministry as soon as I got back to Japan.

Harvest: How did you first get involved with PBA?

Hatori: After I arrived back in Japan, I had enough money and equipment to start in radio evangelism. But while I was in the States, I heard that there was an evangelical group of missionaries in Japan who had been engaged in radio evangelism for three years already. I thought I should meet with them and at least see if they had any advice.

I wrote a postcard asking for an interview with them. An answer came right away by return mail saying, "Meet me in front of Hatchiko" – the statue of the dog at Shibuya station. I will never forget when I first met Art Seely. Mr. Seely said, "Brother, I also heard about you – about a brother who was doing Japanese gospel broadcasts in the States. How often I felt like writing a letter to you, asking for your cooperation! But we decided we should just wait and pray for God to lead."

After that, we took the train to POBC,

the Pacific Orient Broadcasting Company – the former name of PBA. There we met with the other two missionaries involved with PBA at that time, Bernie Holritz and Bernie Shaw. They talked about the struggles and problems they had as missionaries starting broadcasts by buying time from commercial stations. They said how disappointing it was that the government wouldn't allow them to establish a Christian station. And they talked about the problems they had even working with each other – until the Lord's Spirit worked and each one confessed his self-centredness. They all forgave each other and were melted together, united like one.

As I was listening to their story, the thought that I should join this group to evangelize my people flashed across my mind. I offered my cooperation, and it was immediately accepted. And to my surprise, they even asked me to become the director! That was the beginning of my involvement with PBA.

Harvest: How does the effectiveness of broadcast evangelism compare with other forms of evangelism?

Hatori: Many people say, "People don't listen to radio anymore, and it's expensive. Isn't it throwing money away? TV has many times the response, and its results are better." So radio is downplayed. But I've done radio for 40 years, and there are many people who heard and began reading the Bible, and were saved because of radio. Out of those, at least 50 have become pastors, pastors' wives or missionaries. There are also many whole families who have been saved by radio.

Harvest: How can missionaries in Japan today take advantage of broadcast evangelism?

Hatori: Missionaries started PBA, and missions all over Japan supported us and paid for air time in various locations. We were supported by the mission community. When a missionary is starting a new work and doesn't have a church yet, he can say, "There's radio, please listen," and pass out tracts. It's a good and natural way to make contacts. That's something missionaries can profitably do. Having a missionary win believers, getting them to do a Bible correspondence course, and one by one building them into a church is an effective means of evangelism.

In the U.S., I learned one way to do it.

Make a Bible correspondence course, and have a teacher in the church take care of this course. As the interested people enroll in the course, you can make your first visit to their homes. A radio contact usually feels distant from the church. In the neighborhood around a church, people get to know it, talk about it and feel a little familiar with it. But a radio contact just writes a letter and asks, "Send me the book you offered." They're distant. If you ask out of the blue to visit them, they'll refuse. But through things like these Bible correspondence courses, you gradually close the distance, and in the end it has good results.

Harvest: Where is broadcast evangelism in Japan heading? How is it changing?

Hatori: For PBA, if you want to hear the "Light of the World" program anywhere in Japan, you can. But we want to get it on a station in every prefecture. In TV, we're on a few stations, and we want to increase that as much as possible. Our main goal is to make it so that anyone can easily hear our programs. We also want to create a variety of programs for different types of people, different places and different times of day. We want to make it as easy as possible for people to hear a broadcast. Then we can begin the process of gradually increasing contact with those who respond. Our main desire is to increase the number of listening areas. We also have a vision to increase Japanese-language radio and television for the sake of Japanese who are scattered around the globe. This is an effective means of evangelism, because these people are hungry to hear something in Japanese, and also because while overseas, they seem to think more about eternity and God.

We had a Japanese-language broadcast in Europe that was aired by the hard work of people there. There was a good response, but they became unable to pay for it, so we had to quit because of finances. But through that experience, we were able to connect with all the Japanese Christian fellowships in Europe, and have now started a ministry of distributing radio programs on tape for individual use.

We're also assisting in HCJB's broadcasting by providing Japanese language programs that can be heard in North and South America. In the San Francisco area, "Love, Can You See It?" – a weekly 15-minute program – is being

broadcast. We're also sending various tapes to North America. We have a vision to reach Japanese people all over the world, and are gradually making progress with this.

Harvest: Looking back on your 40 years of radio and TV, what has been the greatest heartache for you, and the greatest joy?

Hatori: In America, I was given the vision to return to Japan and start a broadcast ministry for the Japanese. PBA was already doing broadcast evangelism, so I met with Art Seely and started working with them. But what was so disappointing was that while 99 percent of Japanese immigrants listened to our programs in the States, and letters came in response, in Japan, everything is broadcast in Japanese. So there wasn't the response we had in the U.S. That was a real disappointment. But Seely and others worked very hard, and God had given me this vision, so I had to keep at it. We got through those hard days.

Finding churches to support PBA was also difficult. Churches thought like I did at the beginning: "We're working like crazy to start new churches. We don't have time or money for broadcast evangelism." That's what everyone thought. At that time, Seely and I often went and humbly asked for help. Miraculously, we made progress. If you want to talk about big trials, that was one. But God gave me the vision to go on, so it's okay to have these trials. I won't quit so easily. These trials turned into encouragement for me.

Harvest: And the greatest joy?

Hatori: The greatest joy for me has been to have people saved as a result of broadcasting. When I go for radio rallies to an area, and have people say that their family has been saved, this is truly a wonderful thing. I've been doing this for 40 years, so there are people who have been listening for 20 or 30 years.

One grandpa who is 86 has listened every day for 17 years. Every time I was in his area for a rally, he brought his grandchildren to the meetings, one by one. Six of them were saved. God's Word has life and power – people are saved. Once, two generations of a family were saved through "Light of the World." The father was blind, so he listened to the radio and was saved. He witnessed to his son and encouraged him to listen too, so he was saved. It's a great thing to have souls saved, and have people get involved with a local church. □



Potpourri & Promises

by Janice A. Kropp

~ And just think, *You are the Apple of His eye* ~

1992 is now history! The New Year has dawned. I feel it is time for some evaluation...of myself...of my work...of my God. Now we don't evaluate God, but we can take into account the way we see Him working. Have you caught yourself saying, "How good the Lord is. See how He has blessed"? Have you caught yourself saying, "How good the Lord is. See the hard and miserable things I've been going through"? But, the same Lord over all things, is good. He is good in sending the good, and He is good in allowing the "bad!" Let me explain.

I put on the finishing touches of makeup, grabbed my camera, notebook, pen and train pass and flew out the door, for I had appointments to make. Today was the day I had scheduled three interviews, and tomorrow yet another one. I was to interview four very special women. For Alma, Opal, Martie and Ruth years of service in ministry had proven how good the Lord was! Then each faced the stark reality that cancer had stolen into her experience. Was God still good? I saw in each interview that indeed He was! I would like to share with you some nuggets gleaned as we talked.

First, suffering and difficulty come to us all! My four "interviewees" have been through the 'Valley of the Shadow' and it is not mine to dare ask "why," for this is something most personal to each sufferer! I was blessed for having spent time with each, and I saw joy, victory, hope, assurance...

Second, when the hard times come, what we do with them is the secret to peace. We can receive the painful experience, go through the agony and the grief, and "pull through" in confidence and with a strengthened faith. When Alma heard the diagnosis for her husband as a tumor growing in the sinus, her first thoughts were, "I can't believe

Alma Tygert
TEAM missionary
for 23 years.
Steve is
director of
Friendship
Radio



this is happening to Steve!" Surgery was absolutely necessary, the first of which took nineteen and the other two hours. I asked Alma, "How did you get through those long hours?" Her straight reply, "It was just the Lord!" None of us is prepared for such an experience. It is just the Lord. Hundreds of friends prayed around the clock and around the world for Alma, Steve and their dear children. It was just the Lord!

Opal heard the diagnosis "cancer of the liver," primary source cancer of the breast, only revealed as a shadow on the mammogram. The cancer had metastasized to a lymph node and spread to the liver. Opal was given three months to live. Those words sent a sensation from head to feet, then three thoughts came to her: 1) "I'm going to know what it's like to die;" 2) "I'm going to finally see God in person;" 3) "I'm going to see my husband again." Opal said to me honestly, "I never did question God about this. I never did really cry. I had given my life to God long ago and whatever came was in His plan."

Just before leaving Japan for a three-month summer furlough, Martie received a reminder for a check-up from the local health center. This prompted a self-examination, and to her utter surprise Martie found a lump in her breast. A mammogram taken upon arrival in the States revealed a large mass. The doctor's words, "I can't rule out cancer, but I'd be surprised," along with the necessary fulfillment of summer plans, encouraged Martie to put off a biopsy until the summer's end. The family traveled to churches near and far

with everyone commenting how good Martie looked! Later when the biopsy did reveal carcinoma, everyone was shocked. But, it was as though everyone the Tartars had met during the summer tour went to prayer on their behalf.

"When you find out you have cancer, it's like someone has pulled out the plug."

Martie said she couldn't pray, and her mind and emotions were in chaos. She found herself sleeping a lot and felt as though she were sinking into blackness. But then the word from Romans 8:26 gave her comfort and the thought "I can



Opal Cessna
The Wesleyan
Mission, missionary
'55-'65, '89 ~ ;
presently Fund
Raising
Consultant
for CAJ.

rest and sleep for I know the Spirit is praying in my stead," gave her strength.

Her considerate doctor gave options for the removal of the cancer but let Martie make the choice. With the statistics of one in nine women likely to develop breast cancer Martie felt compelled to make sure all cancer was removed in one surgery. What an incredible experience! It behooves each of us to examine monthly, have mammograms once we are in our forties and report to the doctor anything suspicious!

Ruth was having severe back pain and feeling very tired. She went to the doctor here in Japan who after testing admitted her to the hospital with what Ruth said was a sure death sentence, "cancer of the pancreas, colon and liver." Her first thoughts were, "It's OK for me, but how do I tell my family?" Once getting to the States and hearing that she only had lymphoma in the abdominal area, Ruth was cheered by the fact that this was

My four "interviewees" have been through the 'Valley of the Shadow.'

I was blessed for having spent time with each, and I saw joy, victory, hope, assurance.

indeed treatable. The doctor encouraged her that with chemotherapy improvement would be immediately noticeable, and indeed it was! Ruth told me that through this experience she never felt abandoned by her Lord. "I don't think we have ever felt God's love so much!"

As I talked with each one of these four precious ladies there were times when tears made themselves noticeable, and I reckoned these valuable, especially to our Good Shepherd, our Lord Jesus Christ!

The Tygert's mission, TEAM, stands by Alma and her family, for you see, Steve still is not in the clear, but they are trusting. During their almost two years fighting for health, Alma recounts, "We got through this time because of the prayers and support of family and friends. It couldn't have been better."

Opal was sustained by the friendships

Martie Tarter
SEND Int'l
missionary for 20
years, now in 8th
year as director of
Choral Music,
CAJ.



of five seminary faculty couples. Their love, visits, flowers and calls along with the care from the believers of the local Baptist Church provided Opal with a wonderful support system. And then there was the Good Shepherd's tender watch. Opal recalled the day before she started chemotherapy. She was not doing well, in fact, the doctor felt that she just might not make it. At this point Opal just cried, for all she had heard about the treatment was nothing short of horror. During those agonizing moments, Opal wished so badly to get in touch with the hospital chaplain, but how? As tears brought on by anguish, confusion and inability to find someone to minister to her, trickled

A Word from the Wise...

We who are actively involved in church planting often wonder, "What is it that will bring a church to birth? What is the success factor?" Mary Tazumi, 32-year veteran SEND missionary confessed to me, "I gravitate toward activity, but I'm learning that it's not what I do, it's my **relationship with Christ.**" Then comes the relationships with people, and this takes time, so much time. It's lunch together, home Bible studies together, going to concerts together. All this along with **prayer** will bring the Japanese into the **Church!**

down her cheeks, the door to her room quietly opened and in walked...the hospital chaplain. Now isn't our Lord good! Opal is a living miracle today, but she knows not what the next test will reveal. She's trusting God!

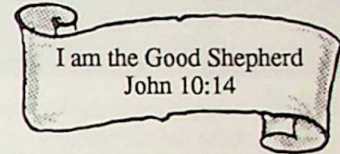
Martie found comfort in a friend who just came and sat quietly with her. Martie has been given an all-clear from the doctor and is rejoicing! Ruth found that she was helped by doing things for others and said that her family finally consented to her cooking Christmas dinner for



Ruth Hekman
Christian Reformed
Mission, 7 years
in Japan,
wife of CAJ
headmaster.

them, even though it took days to prepare. Ruth has

This Issue's Promise:



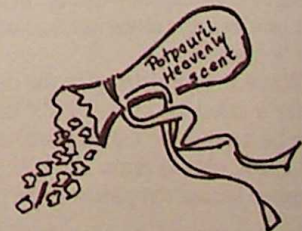
Alma found the truth of His goodness through suffering twice born. She suffered as she watched her husband, Steve, suffer. The image of Christ as the Good Shepherd met her need in Psalm 23. "You prepare a table before me in the presence of my enemies." She faced dreadful enemies...surgery for Steve, possible stroke, blindness, death and an uncertain future, and found that the table set before her abounded in rich and glorious supply. Our Good Shepherd then anoints our heads with oil...oh blessed healing, and then our cups overflow. Overflow with what?

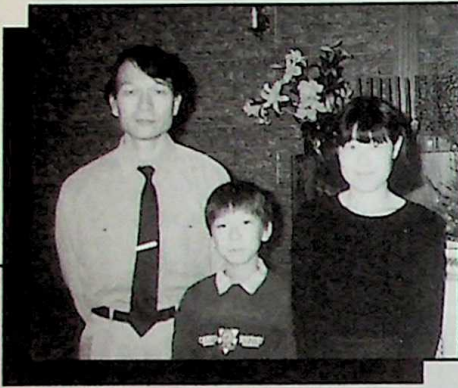
Could it not be with P-R-A-I-S-E!

jk

also been given a clear bill of health and is thankful.

Other "comforts" for these dear women were, of course, the **Word of God**, music, devotionals and books written by those who have battled cancer. The comfort, too, of having gone through these experiences as families has been obvious. Everyone has been an overcomer in each encounter. And I shall never forget Ruth's words, "There is life after cancer!" And the ever so familiar words, "The Lord is my shepherd, I shall not want" echo in our time and remind us that God is indeed the One Who sends the good and permits the difficult for reasons of His own choosing! □





God Is At Work In Japan!

by Katie Sisco

Meet... Living Stones

No one expects the kind of thing that turned the Kasudas' (see photo above) world upside down. And the Kasudas were particularly the kind of people who expect their world to stay in place. Dr. Kasuda had been going to church rather faithfully the past couple of years. Introduced to the Mine Machi Christ Church by his English teacher, he had become fascinated by the pastor's messages. He attended the 7:00 A.M. service and when he got home always shared with his wife Shigeyo, and children over breakfast. Pastor Anjiki's messages touched life's realities in one way or another. They added a dimension to his life that provided another stabilizer for a sturdy and very Japanese home.

It was a typical, old-fashioned household. Shigeyo fit into the home from the very beginning. Not that it was easy. Life with the in-laws followed the pattern. Mother-in-law and daughter-in-law at odds, with the younger woman giving in. This was to be expected, though, and besides, Shigeyo prided herself on her inner strength to endure. And this she passed on to her children. They also would be strong. Not even a murmur of complaint was permitted.

Then, on an ordinary day the unexpected looked them in the face. The family was returning from a visit in Gunma when the accident happened. All five of them were injured but it was quickly evident that the fifteen-year-old daughter was in a battle for her life. For a week, Dr. Kasuda's own friends and associates gave everything they had. Tried everything they knew. In the end it was obvious the situation was out of man's hands.

When that registered in the distraught father's mind, he turned to the only other help he knew. He called Pastor Anjiki and asked him to pray. A church member joined the pastor as he prayed

over the phone. In God's mercy and grace, the deathward spiral was reversed and the daughter began to recover. The effects of this trauma on husband and wife took opposite directions for a time. It was almost enough to persuade Dr. Kasuda to be baptized simply as a thanksgiving to God. Yet something held him back - there was so much yet he didn't understand about the God of the Bible.

For Shigeyo it was the beginning of the deterioration of the protective wall she had so carefully constructed. At first she managed to keep it from her husband and the children --the crying jags, the inability to cope. Then she couldn't hide it any longer. The last bits of wall crumbled when her children revealed their shock at her state. For their mother to fall apart was as much as saying that no one could handle life. They watched her agony and were afraid.

She finally faced herself. She needed help. Where could she go? In her heart was an answer. At the Mine Machi Church, Pastor Anjiki would be able to tell her what to do. She felt she knew him after months of hearing his messages in capsule form at every Sunday breakfast!

This fragile-hearted sheep was so ready to be led to the Good Shepherd. Pastor Anjiki and his wife brought Shigeyo to Jesus Christ that day. Now she had something. Someone to give her family Who was never going to fail. The children responded first. And when Shigeyo was baptized at Christmas in 1991, two of her children were baptized with her! Now the family was in church together on Sunday mornings. The day we met them at the early service, they had walked 40 minutes to get there and were looking forward to their family sharing time as they walked home.

But I'm getting ahead of the story. Dr. Kasuda watched his wife and children obey the Lord Jesus in baptism, still he hesitated for himself. **A step at a time.** ...And the weeks became months until May came...two years since God had touched his life so clearly. Once he

had almost been baptized out of gratitude, but now he would do it believing in the Lord Jesus Christ! It was an "anniversary" for rejoicing and the whole church joined in.

These, too, as living stones are being built into His temple. □

Katie Sisco and her husband Ron have been missionaries in Japan since 1974. They serve with OC International. We look forward to her leading us to other "Living Stones" in future issues. Ed.

Living Stones

What are the implications of these two words? They are found in Peter's letter. Peter himself would have been with the others leaving the temple that day when they drew Jesus' attention to Herod's monument of architecture. "Look, Teacher! What massive stones! What magnificent buildings!"

Jesus' reply must have seemed incredible to them. "Do you see all these great buildings? Not one stone here will be left on another; every one will be thrown down."

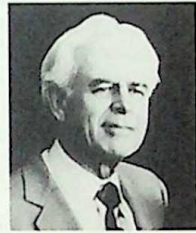
Peter began to understand. A temple for His dwelling place built of "living stones." God's Spirit is taking stones from Japan's quarry and building them into the holy temple that will become the dwelling for which the Father eagerly waits. And we can meet some of them in this column of the Harvest.

Speakers Include

Rev. Philip H. Hacking
Chairman of the Keswick
Convention. Vicar of
Christ Church, Sheffield.
Warm-hearted expositor
with deep spiritual
insights and practical
application.



Dr. Stephen F. Olford
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The last article showed how the social context and our attitudes will affect our motivation to learn Japanese. In this article we take a further look at our motivation.

Motivation

Attitudes are seen in the language learner as motivation. This motivation is a combination of effort, desire to achieve the goal of learning, plus favorable attitudes towards learning the language. Motivation is generally divided into two types, instrumental and integrative. Instrumental (utilitarian) motivation is when you are motivated to learn a language in order to achieve a certain objective or to get a job done. For the missionary this is to acquire Japanese, firstly, in order to survive in the country and secondly, to communicate the gospel to Japanese people. Integrative motivation, on the other hand, is the desire to be accepted into the community of Japanese people, to identify and empathize with them. This requires a positive attitude towards the society. Theoretically, it would be possible to have a strong instrumental motivation and yet harbor negative feelings towards Japanese people and culture. Both types of motivation are probably at work in most of us and a mixture would seem to provide the most favorable climate for language learning.

Language Shock – a way of growing personally?

While we may experience culture shock mainly in the early days of life in Japan, some degree of language shock can remain with us throughout our missionary careers, unless we come to terms with it. It is easier to find aspects of Japanese culture that we can immediately enjoy and positively embrace than it is to enjoy language learning which, by its very nature, entails

日本語研究所 · From the Language Lab

by Miriam Davis, OMF Japanese Language Center in Sapporo

Motivation: A Key to Learning Japanese

a great deal of hard work.

Learning a language can undermine our confidence, add to our stress and anxiety levels, and accentuate our sense of inferiority. It is humiliating to make mistakes, to be misunderstood, laughed at or compared to others whose Japanese may be better than ours, especially when those others are missionaries with whom we are working closely. How do we learn to cope with the negative emotions?

If we as Christians believe that any circumstance is an opportunity under God to become more like Him, then our experiences of studying Japanese, negative though they may be, will be a springboard to maturity. Feelings of inferiority, inadequacy or discouragement at slow progress, may mean that we are still trying to meet our drives for self worth and significance by achieving, rather than seeking to have these needs met in the Lord. Language study also gives us plenty of opportunity to develop the spiritual quality of perseverance!

My early experiences with language in Japan helped me to grow, constantly throwing me into situations where I was forced to communicate with a minimum of language. It enabled a rather shy and introverted 22-year-old to overcome some of her inhibitions and begin to learn to reach out to others. I shall ever

be grateful to the Lord for calling me to Japan and giving me unique opportunities for growth I might not have had in my home country.

Naiman lists some of the ways learners can cope with these demands

1. Realize negative feelings are not continuous, but intermittent.
2. Accept these feelings (frustration, etc.) as inevitable, occasionally even helpful in that they provide motivation to learn more in order to overcome them.
3. Persistence appears as a key word in coping.
4. Positive action is recommended to overcome inhibition, e.g. by consciously seeking out situations where there is no choice but to talk in the foreign language.
5. Maintain a sense of humor.
6. Realize others are not going to be so concerned about your mistakes as you are.

Personal Application

1. Is your motivation instrumental, integrative or both?
2. Do you experience/have you experienced 'language shock'?

Notes

1. Naiman et al. *The Good Language Learner Research in Education Series 7*, Ontario Institute for studies in Education. 1978.

Sermon Illustration For The Busy Missionary Peace in the Midst of Trial

過去を思えば感謝, 現在は平安, 将来に対しては信頼あるのみ --
昭和の戦争中弾圧をこうむる入獄中の感. 米田豊

"Kako wo omoeba kansha, genzai wa heian, shoorai ni taishite wa shinrai aru nomi. Shoowa no sensoochuu dan'atsu wo koomuri nyuugokuchuu." - Yoneda Yutaka

Yutaka Yoneda was a Japanese Holiness pastor imprisoned for his faith during the Second World War. While in prison he was unable to support or care for a sick wife and frail child. His son visited him in prison and asked, "Father, do you have anything you wish to say?" In answer Rev. Yoneda penned the above words which can be translated as follows: "When I consider the past, my only feeling is 'thankfulness,' with regard to the present, 'peace,' and for the future simply 'trust.' These are my feelings as I suffer oppression in prison during this Showa Era war."

Gleanings From The Christian Shinbun

by Paul Pike

A FELLOWSHIP FOR ADOPTED FAMILIES FORMED

The Japan Pro-Life Group held a seminar for the parents of adopted children from 14th to 16th September at Susuno in Shizuoka Prefecture with the cooperation of Harvest Time Ministries. The seminar was the direct result of appeals from parents with adopted children who wanted a vehicle through which they could exchange information, enjoy fellowship and share common problems. The seminar was attended by 63 people including 22 children. Messages were given by Kenji Nakagawa of Harvest Time Ministries who himself has an adopted child. He spoke of the difficulties of those who adopt, the preparation necessary for adoption and the necessity of dealing honestly with children's questions about their real parentage. Those attending were warned not to adopt children because of the value of that act as a Christian testimony, but rather always to consider the benefits to the child when considering adoption.

HAWAII'S INTERNATIONAL JAPANESE CHURCH ON THE MOVE

After ten years of pioneer evangelism in Hawaii Mr. and Mrs. Mitsuhashi, sent as missionaries by the Sapporo Gospel Hall, are seeking new premises for their work. They work mainly with Japanese who have married foreigners, those whose work brings them to Hawaii and students from Japan. Many Japanese who came to Hawaii, after the war have completely adapted to a new life and so the Mitsuhashis have concentrated on the lonely wives of men working there, children and those who have chosen to retire there. They are looking for a place in a prominent location which will be easily approached.

CULT WRITER HARASSED BY UNIFICATION CHURCH

Mr. T. Taguchi, who held a number of responsible positions in the Unification Church, has undergone serious harassment by members of that cult since he published a book in May called "Escape from the Unification Church." Mr. Taguchi was a member of the Unification Church since its earliest days in Japan in the 1960s and at one time was head of its leading educational organ situated in Hyogo Prefecture. He came to see the mistakes in the system and left the group. Some time after that he became a Christian. Using his past experiences he now is involved in helping the families of those who have relatives in the Unification Church. As a result of his book which exposes some of the methods of the group, e.g. mind control, *reikanshoho*, a method of selling religious artifacts to believers at grossly inflated prices, and the testimonies of those who have left the Unification Church he has been harassed for some weeks since the mass wedding ceremony held in Seoul in August. Harassment has taken place at work, at home and at church. Fortunately his company and the police have been very helpful in dealing with slanderous leaflets, threats, shouting and the interruption of church meetings. The pressure was so great that for a period he had to leave his home and seek refuge elsewhere.

DOULOS VISITS KOBE

Operation Mobilization's ship "Doulos" arrived in Kobe on 3rd September and left for Kagoshima on 21st. About 15,000 people visited the ship to take part in various activities. At present there are three Japanese working as part of the team on board. As well as taking part in a number of evangelistic efforts they also share in cooking and cleaning chores.

ABOLITION OF THE DEATH PENALTY

A group of Catholic and Protestant Christians making up an organization called "Christians for the Abolition of the Death Penalty" presented a petition to the Minister of Justice on 9th September. The petition asked:

1. That the death penalty be no longer carried out.
2. That Japan join the other countries who have signed the Treaty For The Abolition of Capital Punishment and ratify that international treaty.

The group has been collecting signatures since the end of May and by the end of August, had collected 1,296 names including 150 Roman Catholics, 120 Episcopalians, 905 United Church and 20 Baptists.

Paul Pike and his wife, Janet, are missionaries with Overseas Missionary Fellowship. They returned to Japan in 1989 after an extended leave of absence. We look forward to Paul's translation ministry on this page. Ed.

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Keep Church Planting Primary

In a recently completed thesis for his Master of Theology in Missiology at Fuller Seminary Kenneth Milhous (Baptist General Conference missionary) studied the churches in the Owari district (Nagoya and its surrounding area) of Aichi Prefecture. His conclusions can be helpful throughout Japan.

1. Keep church planting primary. Although there are a variety of ways that church-planting projects are sponsored, "it is primarily local initiative that will spearhead continued church planting in this district."
2. Have a plan. Those churches and denominations that have strategic plans are generally doing a more effective job.
3. Allow individual initiative. "Denominational central planning must not stifle local initiative. It is difficult for a denominational headquarters in Tokyo to make necessary adjustments for winning Owari people to Christ."
4. Practice aggressive evangelism. "The church planter who simply waits for new people to come on their own does not see many new people come."
5. Develop community relationships. "In Japan it is considered difficult to get a church's close neighbors to come. It is unlikely that the local community will automatically feel that a Christian church

will be an asset. If the new church can include something in its program causing it to be perceived as an asset to the community, it will have taken the first step toward acceptance.

6. Emphasize house churches. Here Ken is especially talking about a variety of home meetings.
7. Plant satellite congregations. "Chapels, expected to be dependent on the main church, remain comfortable in the security the main church affords them. Each situation and relationship will be different; however, this author would urge Japanese pastors and churches to consider the satellite church as a first step in planting what is expected to become an independent church."
8. Surmount the property barrier. "Japanese churches no longer depend on missions to solve the property barrier for them. They are solving it themselves, through offerings, bank loans or decisions to rent rather than buy."
9. Mission and church cooperate. "The most formidable problem is not the cost of property, but personnel. Human relationships affect church planting evangelism more than location or buildings."
10. Remember the contacts.
11. Give God the glory.

Well Done, Faithful Servants

The second annual awards ceremony of the Japan Gospel Association (Nihon Fukuin Shinkoo Kai) took place at Ochanomizu Christian Center, November 5th. At that time four retired Japanese Christian leaders were presented the Japan Gospel Award (Nihon Fukuin Kooroo Shoo) for their long and distinguished ministries.

Rev. Suteichi Ooe was honored for his leadership in the Alliance Church, the Japan Evangelical Fellowship (Nihon Fukuin Domei) and his writing ministry. Rev. Yoshio Kamiyama, (92) the oldest of the four, was honored for his long service as pastor of the Tenmon Church and his leadership in both the Holiness Church and the Sairin Taiboo Dooshikai ("Waiting for the Second Coming Fellowship"). Rev. Aishin Kida received the award for his pastoral and denominational leadership in the Nazarene Church. He also served for many years as interpreter for national interdenominational meetings. Mr. Eiichi Nakayama was honored for his faithful lay ministry in his church, the Keswick ministry and the Gideons.

The Japan Gospel Association was founded last year under the leadership of Rev. Koji Honda as a result of the Gospel '90 Crusade. They seek to use the awards as a small way of thanking God and faithful evangelical leaders for their testimony and influence.

Hekman Announces Resignation

"CAJ is a hard place to leave!" noted Dr. Bruce Hekman when he recently announced his plans to leave Christian Academy in Japan (CAJ) and Japan after the 1992-93 school year. Heckman is in his seventh year as headmaster at CAJ.

Japan Church Count Reaches 7,293

Church Information Service released this year's church count report which indicated that the number of Protestant churches in Japan continues to increase at a faster rate than the population. A total of close to 300 new churches have been added in the last two years. This reduces the church-to-population ratio to one church per 16,946 people. "It has taken only three years to reduce this ratio from 18,000 to under 17,000."

The most unchurched area still is Saga Prefecture with only 28 churches, and a ratio of population per church of about 31,500. Looking at the high population density areas, CIS encourages us to consider Aichi Prefecture which includes Nagoya City. Its population-to-church ratio is nearly 23,000.

JEA Regional Representatives Meet To Discuss Evangelism

On September 28 & 29 at Sendai representatives from nine regions in Japan gathered for a follow-up consultation resulting from the Third Japan Congress on Evangelism, 1991. They represented Hokkaido, Tohoku, Joshinetsu, Kanto, Tokai, Kansai, Chugoku/Shikoku, Kyushu and Okinawa. The meeting was sponsored by the Missions Strategy Commission to provide an opportunity to discuss and learn from one another how the gospel is progressing in each area. The consultation was especially significant because one of the major results of the congress last year was the new regional cooperation and fellowship. Missionaries are encouraged to actively participate in regional JEA programs.

Reaching Japan: Searching for a Key

by Roger Hederstedt

How can the churches of a nation unite to carry out the Great Commission?

Can national goals be set that motivate each church and denomination to stretch themselves to saturate a nation with churches?

Can such things ever happen in Japan?

In an earlier Japan Harvest article (*See Volume 38, #3 - Ed.*), I outlined the DAWN strategy which is currently being used with great success in scores of countries around the world to accomplish saturation church planting. (DAWN is an acronym for Discipling A Whole Nation). The DAWN strategy—a comprehensive plan which mobilizes the churches of a nation in prayer, vision, research and action—depends on a great deal of networking among churches. It has never been implemented in Japan...until perhaps now.

In June, the seeds of what may become the first prototype of a DAWN-type strategy in Japan were sown in Okinawa. A broad segment of the church there, from Anglicans to Evangelicals to Pentecostals, came together for three days of seminars and rallies featuring Dr. Peter Wagner, the renowned church growth scholar.

In preparation for Dr. Wagner's coming, the Japan Church Growth Institute and the Church Information Service helped the local steering committee (known as Okinawa Church Growth) conduct research on the church in Okinawa. This research was published as a 26-page, bilingual Okinawa Church Survey, which became a focal point of discussion during the seminars. Dr. Wagner challenged Okinawan Christians to develop long-term strategies to reach their 1.2 million fellow islanders. (The survey report is replete with demographic and church data as well as illustrative graphs and maps—the table and map below are from that report.)

The church in Okinawa is stronger and more unified than the church elsewhere in Japan, but one-shot events typify the church's interdenominational evangelistic efforts there as elsewhere. By choosing to get strategic and think long-term about church planting goals, the church in Okinawa now has the opportunity to become a prototype for the whole church in Japan—a model of the church coming together in prayer and planning to do their part to become the kind of vessel God can

use to dramatically further His Kingdom in this resistant land.

Was the challenge accepted? Yes...and maybe. The challenge to pray and discern the spiritual climate, to study the research, to strategize together, and to plant churches—all these were well received. But will high hopes lead to significant change? Only time will tell. The leaders in Okinawa seem to realize that their event-oriented approach does not preserve the fruit of evangelism well, and that it often becomes a treadmill of preparing one event after another with no time for follow-up of each one. There is no overall strategy into which current efforts can be coordinated.

I believe Okinawan leaders are starting to catch the vision of what God wants the church there to be and become. Please pray with us that the Okinawan church will not miss this opportunity to discern God's calling and put feet under it in the form of long-term strategy to strengthen prayer networks, nurture existing churches, and plant hundreds of new churches. The successful implementation of such a strategy in Okinawa could have broad

implications for the rest of Japan, since leaders in other regions of the country would have a working model right here on Japanese soil which they could evaluate for possible implementation in their own areas.

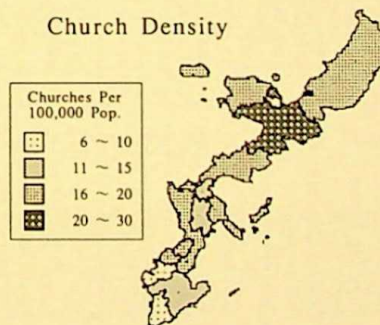
Recommended Reading:

1) *Okinawa Church Survey (Okinawa Kyokai Chosa)*, available for ¥500 plus postage from Okinawa Church Growth, c/o Naha Baptist Church (TEL 098-832-3724, FAX 098-854-5683). In English and Japanese.

2) *DAWN 2000: 7 Million Churches to Go*, by Jim Montgomery, William Carey Library, 1989.

Roger Hederstedt serves with LIFE Ministries as the Director of Special Projects at the Japan Church Growth Institute.

Church Density



Overview of the Protestant Church in Okinawa

Okinawa Population	1,241,387	(1.0% of Japan's pop.)
Churches	180	(2.5% of total for Japan)
Denominations	38	
Membership	11,573	(2.2% of total for Japan)
Attendance	6,791	(2.7% of total for Japan)
Average attendance	38	(National avg: 35)
Avg. Annual Growth (Attendance)	1.4%	(For 1985-1990)
Churches per 100,000 population	15	(National avg: 5.7)
Church-attending population	0.5%	(National avg: 0.2%)
Unchurched towns/villages	19	(With a pop. of 66,374)

Note: 75% of the American military bases in Japan are in Okinawa, so there is a disproportionately high number of English churches targeting the military population. For this reason, data for these churches were not included in the above table. They appear separately in the Okinawa Church Survey report.

Christian and Evangelistic Radio Programs

熊本放送 1197 kHz • 15 min. Light of the World; Th 6:10 am	南海放送 1116 kHz • 15 min. Light of the World; Sun 6:40 am • True Salvation; Sun 6:30 am	FM山陰 77.4 mHz • 5 min. Light of the World; M - F 6:25 am • Children of the Star; Sun 6:45 am	• 5 min. Light of the World; M - F 6:25 am • Children of the Star; Sun 7:45 am	北陸放送 1107 kHz • 10 min. Light of the World; M - F 6:20 am	ラジオ日本 1422 kHz • Word for Morning; M - S 5:25 am (Odawara station) • What? A Friend for the Heart?; M - F 5:15 am	新潟放送 1116 kHz • 5 min. Light of the World; M - F 6:30 am, Sat 6 am	FM青森 80 mHz • Sunday Music Present; Sun 8 am
FM中九州 77.4 mHz • Sunday Music Present; Sun 8 am	高知放送 900 kHz • Hour of Christ; Sun 7:30 am • True Salvation; Sun 6 am	山口放送 765 kHz • 10 min. Light of the World; M - S 5:15 am • Children of the Star; Sun 5:10 pm	朝日放送 1008 kHz • Voice of Hope; W 5:05 am • Lutheran Hour, Radio Gospel Handbook; Sun 5 am • True Salvation; Sun 5:25 am	FM石川 80.5 mHz • Sunday Music Present; Sun 8 am	山梨放送 765 kHz • Gospel Hour; Sun 9 am	北日本放送 738 kHz • Bible Talk; Sun 6:45 am • 15 min. Light of the World; Sun 7:10 am	FM岩手 76.1 mHz • Sunday Music Present; Sun 8 am
大分放送 1098 kHz • Children of the Star; Sun 7:25 am	九州朝日放送 1413 kHz • Children of the Star; Sun 7:40 am • True Salvation; Sun 5:35 am	FM香川 78.6 mHz • Sunday Music Present; Sun 8 am	毎日放送 1179 kHz • Voice of Joy; M - S 5:15 am	福井放送 864 kHz • 5 min. Light of the World; M - F 6:40 am, Sat 5:45 am • Over the Setting Sun; Sun 5:40 pm • Mystery Counselor; Sun 5:30 pm	静岡放送 1404 kHz • 15 min. Light of the World; Sun 5:20 am • Gospel Hour; Sat 5 am	栃木放送 1530 kHz • Sound of Joy; Sun 10:45 pm • Walking with Jesus; Sun 7:15 am & 11:05 pm	岩手放送 684 kHz • 5 min. Light of the World; M - F 5:25 am, Sat 5:55 am • Children of the Star; Sun 5:45 am
宮崎放送 936 kHz • 10 min. Light of the World; M - S 6:10 am • True Salvation; Sun 7 am	NBC長崎放送 1233 kHz • 15 min. Light of the World; Sun 6:40 am • True Salvation; Sat 6:20 am	西日本放送 1449 kHz • Bible and You; W 6 am • KBS京都 1143 kHz • Mystery Counselor; Tue 5 am • What's Gospel; Sun 11:05 pm	山陽放送 1494 kHz • Voice of Hope; Sat 5:40 am • Lutheran Hour; Light for the Heart; M - S 5:15 am	茨城放送 1197 kHz • Light of Hope; Sun 9:45 pm • Sound of Joy; Sun 10:45 pm • Walking with Jesus; Sun 8:45 am & 10 pm • 15 min. Light of the World; Sun 7:15 am	東海ラジオ 1332 kHz • 5 min. Light of the World; M - S 5:40 am • 15 min. Light of the World; M 2 am • True Salvation; Sun 5:25 am	信越放送 1098 kHz • 5 min. Light of the World; M - F 6:20 am, Sat 6:05 am • True Salvation; Sun 6:20 am	秋田放送 936 kHz • 15 min. Light of the World; Sun 6:35 am
南日本放送 1107 kHz • True Salvation; Sun 7 am	中国放送 1350 kHz • Voice of Hope; Sun 5:25 am • 5 min. Light of the World; M - S 5:40 am	ラジオ関西 558 kHz • Lutheran Hour, Light for the Heart; M - F 5:10 am • Kimiko's Feeling Night; M - Th 11 am • CR Radio Pop Station; Th midnight • Hour for Christ; Sun 7:30 am	中部日本放送 1053 kHz • Sound of Joy; M 1:30 am • Hour for Christ; Sun 6:30 am	東北放送 1260 kHz • 15 min. Light of the World; Sat 5:10 am • True Salvation; Sun 5:20 am	北海道放送 1287 kHz • 15 min. Light of the World; Sun 6:20 am • Morning Bible; M - F 6:29 am, Sat 5:29 am • Doorway to Joy; Sun 6:35 am	山形放送 918 kHz • Joyful Message; Sun 7:45 am • 5 min. Light of the World; M - S 5:05 am • Children of the Star; Sun 8:15 am • True Salvation; Sun 6 am	
ラジオ沖縄 783 kHz • Baptist Hour, Light for the Heart; S 6 am • 5 min. Light of the World; M - S 6 am • Children of the Star; Sun 7:15 am	山陰放送 900 kHz • Lutheran Hour, Light for the Heart; M - F 5:10 am • True Salvation; Sun 6:45 am		岐阜放送 1431 kHz • 10 min. Light of the World; M - S 6:15 am • Children of the Star; Sun 8 am	ラジオ福島 1485 kHz • 5 min. Light of the World; M - S 5:05 am • True Salvation; Sat 6:30 am			



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