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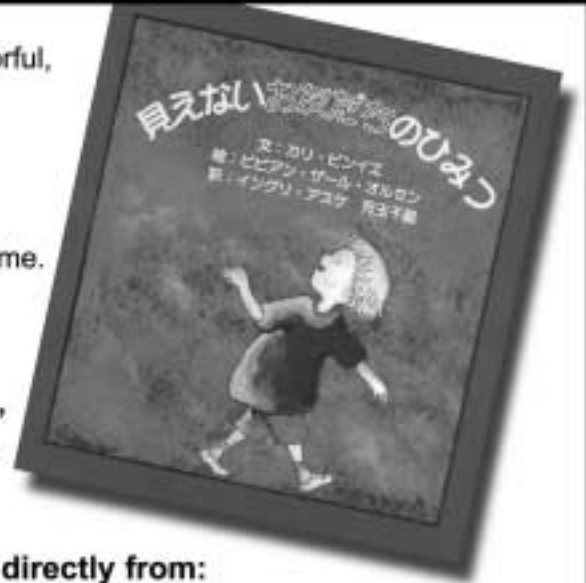
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JAPAN HARVEST

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JEMA & JEA

From the President's Pencil

Dear Fellow Labourers in the harvest field, Have you ever attended a Seijinshiki (coming of age party), usually held in town halls mid-January? In July this year I felt I had the privilege of attending THE Coming of Age Party of the evangelical wing of the Japanese Church at the 4th Japan Congress on Evangelism held in Okinawa.

What was it that made me feel like this? Firstly, the missionary presence was comparatively small and largely in the background. It was recognized by all that we are still needed, but more and more churches are taking on the role of reaching out to those around them and planting new churches. It seems likely that more and more missionaries will work with existing churches, sharing the burden of evangelism, disciple making, prayer and finance.

Secondly, the church's heart for the world warmed my heart. One of the highlights of the Congress for me was the missionary evening when there were testimonies from Japanese mis-

sionaries and a stirring address from Rev. Makino, who challenged older Christian leadership not to hang on to power, but to be willing to encourage and make way for new and upcoming leaders. Many responded to his call for renewed dedication to the Lord's service. Let's trust that this will lead to new pastors and missionaries.

Thirdly, was an obvious growing awareness that the church of Japan has to cooperate with other like-minded groups. There is the beginning of a movement to work across denominational lines without compromising gospel issues. There is still a long way to go, and perhaps here JEMA has a leading role to play.

Looking to the future, what are some things we can expect? Is it too much to think that at the next Congress we could dispense with western speakers? Are there no Bible teachers in Japan who are nationally recognized? Maybe we won't get a Japanese until we are further down the road of interdenominational cooperation. There are many gifted men from Asia who could come and bring the Word of God in new and fresh ways. Are we ready for such changes?

Is the church in Japan ready? We live in exciting times! May the Lord enable us to make the most of every opportunity.

Paul



WINTER Issue: Double Feature –

Hokkaido & Ayako Miura;
Theme: Giftedness & the Gospel
(giftedness means the presentation of);
Mission Feature: OMF

Many thanks to all who have contributed to the last three issues! Please keep writing and taking those photos!

**Submission deadline:
November 15th, with publication
set for mid-January.**

JEMA Datebook

Event	Date	Place
Women in Ministry Day of Prayer	October 30, 2000	SEND Center (see page 30)
Jema Prayer Day	January 15, 2001	OCC, Navigator's Room
Leaders' Consultation	February 25-27	Okutama Fukuin no Ie
Plenary Session	February 27	OCC
WIM Spring Retreat 2001	March 7-9	Megumi Chalet
Hokkaido Retreat 2001	March 10	
Tokyo Prayer Summit	May 15-18	Okutama Bible Chalet
Western Prayer Summit	May 21-29	Hiruzen Bible Camp

4th Congress Memories

4th Japan Congress on Evangelism

by Richard Kropp

Warm tropical breezes, white sandy beaches, luxurious resort hotels and over 2,000 Christians gathered in one place! Could this be JAPAN?

Against the background of Okinawa's long and painful history of suffering and discrimination, the theme of the 4th Congress, "Living Together in the Gospel of Reconciliation," was right "on."

Those of us who attended hold special memories of ALL we saw and heard. "Okinawa Night" was festive and traditional. Heartfelt testimonies given by Reverends Kuniyoshi, Tomari and Kinjo, three Okinawan pastors, recounted with deep emotion the ugly ravages of war—the mass suicides, the gripping fears and utter deprivation. The telling of their stories brought a kind of "cleansing" to both speakers and listeners.

Reconciliation—man with God,
Reconciliation—man with man

These were clearly addressed in a variety of workshops, seminars, and through all the Bible messages. The two guests speakers were Elisabeth Elliot and Dr. Gregory

Waybright. Elisabeth is the widow of martyred husband, Jim, and is a well known conference speaker and author. She was accompanied by her husband, Lars Gren. Dr. Gregory Waybright is the president of Trinity International University. Other foreign guests included Rev. Lee Twee Kim, Senior Pastor of Woodlands Evangelical Free Church, Singapore; General Secretary of the Evangelical Fellowship of Asia, Rev. Francis Sunderaraj of India along with his wife, Sheila; and Executive Secretary of the Christian Council of Korea, Rev. Young-Ryul Park.

National pastors Rev. Sakano, Rev. Makino and Rev. Funaki, who addressed the Congress, gave messages filled with passion and a call to commitment. The "Fourth Japan Congress on Evangelism Declaration," read in unison, was deeply moving.

Our Okinawan hosts made every delegate feel cared for. Can you imagine organizing lunch for 2,000 guests?

One noon's menu was nothing short of a Viking banquet of food and fruit. Can you imagine keeping 2,000 delegates' baggage organized? Can you imagine 2,000 delegates locating the proper bus for lodging locations all around the city? Every detail was organized to perfection and will long remain in our memory! LOVE in Okinawa was obvious!

What did I like best about those five days? Seeing the tropical island was exciting.

Celebrating our 37th wedding anniversary was special. Fellowshiping with missionary friends and Japanese pastors was meaningful. But my greatest and most

lasting impression was the marvelous experience of worshipping with God's people and committing ourselves to the task of taking God's wonderful message, the gospel of reconciliation, to Japan and to the uttermost parts of the earth.

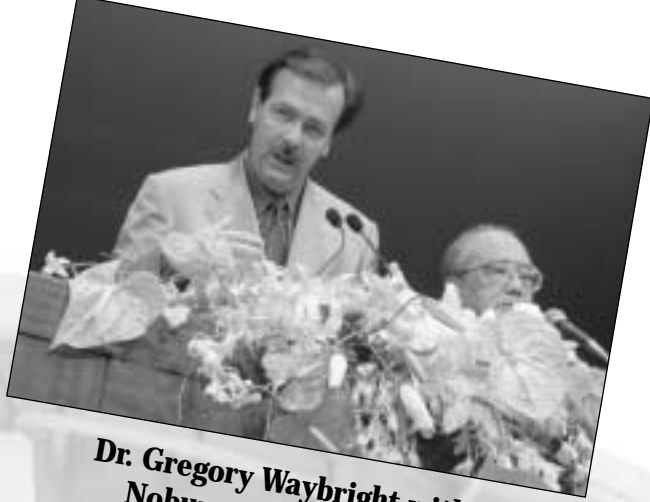
Richard Kropp, serving with the Christian & Missionary Alliance since 1969, is presently in church planting.



O GOD,
the Creator of heaven and earth. Forgive us for our sins
in that we did not obey Christ, the Prince of Peace, during this 20th century,
but made it a century of war. We repent of our sins, having displaced
Christ from His throne, and having been deceived by that which is centered on human,
racial and national thinking. We have failed to seek first the Kingdom of God and His righteousness.
O GOD OF PEACE. As we enter this 21st century, fill us with your Holy Spirit,
and make us messengers of the Gospel of reconciliation. Help us to proclaim the Gospel
in the places you have placed us, and make us peacemakers there.
O GOD OF LOVE. Set us free from the hatred that leads to war, discrimination, prejudice and hostility,
and fill us with love for our neighbors. Help us to lead the families which you have given us
to be families which worship your name and serve you in peace. May the whole world become the family of God.
O GOD OF RIGHTEOUSNESS. Make us into priests who are prophets,
people who can pray for your blessings on this nation. Guide us that we will never again
sin by making the emperor god, and thus fall under your anger.
Make us into people who will daily look to you
as the PRINCE OF PEACE, the CHRIST, LORD of history,
so that this 21st century will truly be a time of peace.
And now, in this place, make us those
who will fulfill the Gospel of reconciliation.
"Here am I. Send me." Amen



Gushiken Family Singers



Dr. Gregory Waybright with Nobumasa Mitsuhashi

4th Japan Congress Memories



Okinawa Night



Worship



Youth Night with Michtam

**Ladies Night
Elisabeth Elliot with Mizue Uchida**



Okinawan Feast



FORGIVENESS WARMTH & CARE

4th Congress, my perspective

By: JoAnn Wright

The Congress on Evangelism was a wonderful experience for me. It was thrilling to worship together with 2,300 Japanese church leaders (including about 50 missionaries) for four days. We were challenged to a renewed commitment to evangelism and reconciliation. The Okinawa churches did an excellent job of hosting and preparing for such a large group. We felt warmly welcomed!

Having served on the JEA Women's Planning Committee these past two years, I had a great appreciation for the tremendous amount of time, dedication, prayer and planning that had been done by all the Congress committees. Mrs. Michiko Ishikawa, Okinawa Women's Committee member, came all the way to Tokyo several times for prayer and planning.

WOMEN LEADERS

Dr. Akiko Minato shared her joy in seeing women lead two major Congress gatherings. Having attended all three previous congresses, Mrs. Minato noted that this was the first time women were given responsibility to lead and speak. Mrs. Uchida, gifted in the English language, gave excellent translation to Mrs. Elliot's messages.

ELISABETH ELLIOT

It was a moving experience to hear Elisabeth Elliot share in person how her husband and four other mission-

ary men were killed by Auca Indians in Ecuador (January 1956). All our hearts were touched hearing how Elisabeth was able to forgive the murderers and go to them, live with them, and share the gospel. What an illustration of the theme, "Reconciliation and the Gospel!"

At the Thursday afternoon special women's seminar, Elisabeth challenged us to spiritual motherhood, citing the exemplary lives of Betty Stam, martyred in China, Kim Wickes, the blind Korean singer, and Amy Charmichael, who was willing to always put God first. Whether married or single, challenged Elisabeth, God wants to use women as spiritual mothers and to be carriers of the Gospel to the world.

The books *Shadow of the Almighty* and *Passion and Purity* have been translated into Japanese and are now available.

LIVING TOGETHER

Many practical and helpful ideas were presented at the nine symposia, seven special seminars, and 36 workshops. Symposium on "Reconciliation in the Family," which I attended, was excellent, followed up the next day with outlining positive steps the church can take in helping to heal broken family relationships. It was stressed that we need to be accepting of family problems rather than hiding them. We need to provide support, prayer and counseling. There is a real need for humility and forgiveness within the family and the church, recognizing the societal problems that contribute to family breakdown. We need to weep with those who weep, and rejoice with those who rejoice.

Thank God for the blessings of this Congress, and pray that the results will be evident as we renew our commitment to bringing the gospel to this country, compelled by the wonderful love of Christ. Now is the day of salvation!

JoAnn Wright, serving with Baptist General Conference since 1969, joins her husband, Don, in church planting ministry.



Facts & Figures from another Congress

Amsterdam
July 29~August 6

Representatives from 209 countries & territories gathered for the nine-day congress. 10,274 attended. There was a large representation from the developing countries, ie., 700 from India, 500 from Russia.

Someone has said,

*"Time heals grief, and
love prevents scar tissue."*

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Living in the Triumph of the Great Commission

By Robert E. Coleman



13 Martyrs Memorial Park, Kumamoto Prefecture

On Tuesday, January 23, 1964, a jeep with six soldiers pulled into a Rwandan refugee camp in East Africa. The soldiers ordered Pastor Yona, the schoolmaster and another man to go with them. The men did not want to leave, for they had seen others taken away and not return. But there was no option. The three men were pushed into the jeep and driven toward Kigali.

After crossing the Nyabarongo Bridge, the jeep stopped. The men were told to get out and lay their possessions on the ground. As they complied, Pastor Yona asked permission to write in his diary. His request was granted. “We are going to heaven,” he wrote, and then added an account of where the church monies were kept. He asked the soldiers to see that his wife got the diary, along with the few francs he had in his pocket.

A soldier said, “You had better pray to your God.” Pastor Yona stood and prayed for his captors, asking the Lord to forgive the soldiers for what they were doing. The three men were then ordered to sit down, and their hands were tied behind their backs. The pastor was taken away, but before he left he led the prisoners in a song about heaven.

Growing impatient, the soldiers prodded the pastor to walk back to the bridge. As he went, Pastor Yona lifted his voice and began to sing a verse of “In the Sweet By and By.” He did not get to finish the song on this earth, for upon arriving at the bridge he was shot and his body thrown into the river. To the surprise of the two remaining captives, they were released when the soldiers returned. Later, in explaining what happened, the schoolmaster said, “They were all amazed; they had never seen anyone go singing to his death.” (This abbreviated account is taken from the testimony of the schoolmaster, recorded in *Forgive Them, The Story of an African Martyr*; by J.E. Church.)

This kind of commitment has always confounded the world—that joyous dedication to follow Christ whatever the cost. What fills such obedience with gladness is the confidence that whatever happens in this world nothing can separate us from Christ, and that someday all the family of God will be gathered in glory to praise the Lord forever. There is going to be a homecoming in the sky.

Thrilling Destiny

We live with this thrilling sense of

destiny. What may be viewed now as failure and hardship are only temporary sequences in the will of Him who has determined the end from the beginning. Indeed, if we would only contemplate eternal reality, even now we could hear the ransomed Church of God singing around the throne of heaven.

That scene is described in Revelation 7. Turning his eyes from the judgments that will fall upon the earth in the end time, John looked up and beheld “a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb,” (v.9, NIV). The multitude is so vast that it streams forth in every direction, as far as the eye can see. All the servants of God, from the foundation of the world, great and small, young and old, are there before the throne. The Great Commission is fulfilled.

Gazing upon that multitude, notice that they are bruised and threadbare from the struggles from which they have come, but they are clothed in “white robes” (v.9). They are holding palm branches, indicative of triumphant joy, and cease not to laud Him who has won the victory by giving Himself to die for the world.

With a loud voice they cry, “Salvation belongs to our God, who sits on the throne, and to the Lamb” (v.10). No sooner has the mighty chorus echoed through the celestial habitation, than the myriad of angels pick up the song. They fall on their faces and worship the Lamb (v.11), saying, “Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever! Amen!” (v.12).

To Catch the Vision

God had this celebration in view when He created us in His image, as the psalmist said, “All the nations you have made will come and worship before you, O Lord; they will bring glory to your name” (Psalm 86:9). That worshiping host is the posterity promised to Abraham when he was

called to leave the pagan world and go out with God to raise up a new nation through whom all the families of the earth would be blessed. They would be as numberless as the stars of heaven and the sands of the seashore.

Can you with the eye of faith visualize that white-robed multitude? Is it the fulfillment of God's pledge that when the Messiah came, He would be a light to the Gentiles, calling out a people to serve Him from the ends of the earth, and "of the increase of his government and peace there will be no end" (Isaiah 9:7)?

Do you see that throng? It is what the prophet saw when the "son of man" returns, and He is "given authority, glory and sovereign power; all peoples, nations, and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed" (Daniel 7:13-14).

The Triumphant Church

Jesus ministered in the inspiration of this vision. Again and again He called Himself the Son of Man. Though He knew that His atoning sacrifice for the world had to be finished, in His mind the result of that offering was already an accomplished fact. The joyous sound of the heavenly host praising God around the throne was vibrant in His soul every day. He was the promised Son of Man.

Before returning to heaven to reign in majesty on high, Jesus commissioned His Church to go to every creature and make His name known.



Let your light so shine before men, that they may see your good works, and glorify your father, who is in heaven. Matthew 5:16

In bequeathing to us this responsibility, He also taught us to live in the assurance of the completed mission, looking to the day when "the gospel of the kingdom will be preached in the whole world as a testimony" (Matthew 24:14). The blood-washed saints are gathered from the east and from the west, from the north and from the south, to join Him at the heavenly banquet in the new Jerusalem.

What a reunion that will be! The anticipation of that day puts a spring in our step and a sparkle in our eyes. Though for the moment we see only vaguely the outline of the coming Kingdom, we know that it is certain.

World evangelism makes it happen. It is the only way to be relevant to eternity. In this commitment we align ourselves with the triumph of the church, to which history is moving, when the Bride of Christ will be presented unto Himself in the splendor of His holiness, and all the nations worship before Him. The kingdom of this world will become the Kingdom of our Lord and of His Christ, and He shall reign, King of Kings and Lord of Lords.

The Name of Christ Will Prevail

How we minister in this reality can be seen in the life of the Reverend E.P. Scott, a pioneer missionary to India. In one of his journeys to an unreached area, he came upon a savage band on a war expedition. They seized him and pointed their spears at his heart. Feeling utterly helpless, not knowing what else to do,

he quickly took the violin that he had with him and began to play and sing "All Hail the Power of Jesus' Name" in their native language.

As the words of the song rang out, he closed his eyes, expecting momentary death. When nothing happened, even after the third stanza, he opened his eyes and was amazed to see that the spears had fallen from the hands of his captors; tears filled their eyes. They implored him to tell them of that name—the name above every name, the only name given among men whereby we must be saved. So he went home with them and told them the story of Jesus, winning many to the Savior. (The story is found in Louis Albert Banks's, *Immortal Hymns and Their Stories*.)

I like to think of this experience as a parable of every person who lives in the triumph of the Great Commission. Not that those who bring the glad tidings will always be delivered from the spears of the enemy, but that the name of Christ will ultimately prevail to the ends of the earth. The King is coming! And before Him every knee shall bow and every tongue declare that Jesus Christ is Lord.

Robert E. Coleman is director of the School of World Mission and Evangelism at Trinity Evangelical Divinity School in Deerfield, Ill., and the author of 21 books, including *The Master Plan of Evangelism*.



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Making a Life or Death difference

By J. Douglas Heck

Why are we here? Simple question. Simple answer: We are here to “tell others about the Lord and to spread the Good News like a sweet perfume” (II Corinthians 2:14 NLT).

However, Paul goes on to say that while our fragrance is a life-giving perfume to those who are being saved, it is the smell of death and doom to those who are perishing. Paul himself then states, “...who is adequate for such a task as this?”

So, we are here to spread the perfume of the Good News. We know God is at work in man’s salvation. But, in this article, I want to concentrate on our part. Humanly speaking, how do we make ourselves more of the perfume of life than the smell of death? I would like to suggest one attitude and one action.

First, the attitude. I live in the concrete jungle of what is, according to UN statistics, the largest city in the world today, Tokyo. Usually, I’m not consciously bothered by the concrete jungle around me. Rather, I’m used to not seeing more than a few feet ahead with my view routinely blocked by this building or that wall. I’m used to having to look at the calendar in my diary to remember the season, as there are few of nature’s signposts readily visible. I’m used to looking at a sky that seems to have only a handful of stars.

However, while I’m not consciously bothered by this concrete jungle existence, I note a definite change of feelings when I escape to where nature rules. Whether I go to the mountains or the seaside and I’m exposed to God’s great creation, then my spirit soars. At TEAM’s annual conference surrounded by the beauty of Karuizawa (a famous mountain resort town), I never cease to be moved. The green of the trees, blue of

the sky and white of the clouds always lift my heart. Looking at a night sky spangled with myriads of stars rather than the seeming handful in Tokyo brings forth praise. Perhaps you are similarly moved. Nature and praise of its Creator seem to go hand in hand, don’t they?

So, you can imagine my shock when I read the following quote recently in a review of a book called *Practicing The Presence of People*; “To be in the presence of even the meanest, lowest, most repulsive specimen of humanity is still to be closer to God than when looking up into a starry sky or at a beautiful sunset.” My first response was incredulity, disbelief.

But as I thought about this quote, I knew there was a lesson for me. Here is the attitude I think is necessary for making a life or death difference. Now, I’m not naturally a “people person.” Praise springs spontaneously as I view nature, not when I view people. But since God made us in His own likeness, then men, women and children should cause us to praise Him more than nature. Yes, in many cases the tarnish of sin dims the reflection. But under that tarnish is the handiwork of God. We need to take the attitude that all around us are examples of His creative energy.

Second, let’s think about actions that will help us make a life or death difference. Recently, another fascinating paper crossed my desk. Perhaps you, too, read the Spring 2000 issue of *Trinity World Forum*. In it was a piece on the importance of interpersonal relationships. It pointed out that research on the effectiveness of Canadian government workers serving overseas showed that those who did well at building personal relationships with the nationals had the greatest success. Competency in the

task ranked fourth in contributing to effectiveness, and was statistically insignificant.

The author also pointed out that competency in the task is where missionaries receive most of their training. How to DO evangelism. How to TELL the Gospel. How to DO church planting. How to LEARN a language. The author quoted a Wycliffe administrator who did a study. It was learned that in some tribes after the translation of the Bible was complete, the Bible was left on the shelf so to speak, while in other tribes the Bible was read and put into practice. Why the difference? In cases where translators were perceived as friendly, interested in people’s lives and sociable, those tribes read the Scriptures and applied them to their lives. When translators were perceived as aloof, detached, distant, or lacking in interpersonal skills, the translations were laid aside.

Obviously, in order to make a life or death difference in the lives of the Japanese, we must devote ourselves to the TASK of developing interpersonal relationships. Some of us are naturals in this area. Automatically, people are seen as treasures. Time with people is a joy. Relating to others is as easy as “falling off a log”. On the other hand, many of us need to work at relating to and valuing people.

How can we help people smell the perfume of the Gospel in us? Developing attitudes that encourage us to view people as God’s most significant creation is where we begin! Let’s make that difference.

Douglas Heck first came to Japan August of 1972 along with his wife, Vernadene. Following language school the Hecks were involved in three church plants until Doug became Field Chairman in 1987, where he continues to serve. The Hecks have two married children who live in the US.





Celebrating Death

by Susan Shibe Davis

Watercolor by Stephen Davis

My chin resting on the back of the couch, I gazed out the window at the reddening leaves of the Japanese maples. The time for the next session of the women's retreat was drawing near when I heard footsteps behind me. I turned to see the pastor and speaker for the weekend standing a few feet away. He slid into a chair opposite me and said, "Susan, you're unusually quiet today. Is something troubling you?" I admitted I had been somewhat depressed the past week. "It's been four and a half years since my husband's death. Next week is our wedding anniversary. I can understand why I would grieve over that, but I don't understand why the pain is still so strong." His response was unexpected.

"Have you celebrated his death?" he asked.

"Oh, you mean his life—of course!" I replied. "We had a funeral for Stephen, and later friends and I held a memorial service for him."

"But have you celebrated his death?" he asked once again.

I immediately became defensive—indeed indignant: "Of course not! Why would I want to do that?"

With a gentle smile, he replied, "Think about it."

For almost six years after that brief conversation I tried to answer that question. Initially, I remembered the comment I had so often heard from well-meaning friends shortly after Stephen died: "His death was a blessing. He was suffering so much." Yet,

this platitude provided no more comfort almost five years after my loss than it had when I first heard it. True, during the final months he had longed for release, but prior to that he had frequently expressed a strong desire to live so he could continue to paint. Stephen was a gifted watercolorist and delighted in the pleasure his work gave others. To regard his death as a blessing seemed an insult to him as well as his art, which he usually produced in spite of great pain.

Later I dared to shift to another level of thought. What had happened in my own life since Stephen had passed away? I had finished graduate school—something he had strongly encouraged me to do. I had also landed a teaching job at a Japanese university. As a tentmaker missionary, I began teaching English Bible studies and witnessing to a wider audience. Having a university position had enabled me to travel to teachers' conferences in Asia, Europe and the Middle East. Before coming to Japan, my only international experience had been shopping in a Mexican border town. Fear and loneliness in an environment where I could not speak the language had forced me to create survival tactics I had never imagined. More importantly, I had become more dependent upon the Lord, and my relationship with Him had deepened. Knowing all this did not answer the pastor's question. I still did not understand what it meant to celebrate my husband's death.

Focusing on my gains, to some

extent, seemed to magnify my loss. I regretted Stephen's not being here to share my adventures. Each new place I visited I wondered what he would have thought. Thinking about my accomplishments also seemed selfish. Despite friends' assurances that I had a right to be self-centered after my loss, I regarded it as emotionally and spiritually unhealthy. Furthermore, I quickly realized my list primarily consisted of worldly gains, so I tried to extend my activities beyond the circle of myself. Hadn't my experience with grief enabled me to comfort others? Yes, but I had to admit I rarely met widows. I knew that grieving included more than death. People can mourn the loss of jobs, health, homes, empty nests, and countless other painful experiences, yet I had not had many opportunities to comfort others. At this point, I still believed I had no reason to celebrate Stephen's death.

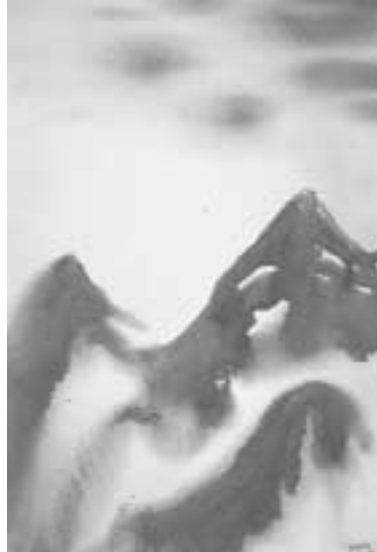
Years passed; anniversaries, holidays came and went. Memories would suddenly flood my eyes with tears. Then I would pray more often and repeat verses like 1 Peter 5:7. I clung to promises that my "Maker is [my] husband..." (Is. 54:5). I read numerous books about grieving. During that time I saw a television interview with Paul Newman. The interviewer mentioned the suicide of the actor's only son. She asked him, "How long did it take you to get over your son's death?" Newman replied, "You never get over it. It just gets different." I found his statement to be true, but I learned to accept it. Times of grief were less frequent and usually less painful, but I began to understand that, like the alcoholic, the mourner will always be in recovery.

God's presence and comfort were more often a living reality to me, but the pastor's question continued to plague me. Once I even looked up "celebrate" in the dictionary. There were six definitions for the word—all having to do with sacraments and festivities. None provided an answer to the pastor's question. Thinking there must be something I missed, I tried reading the definitions like a novel, looking for meanings between the

Continued on page 28

Safely Home

By: Marg Scott



Watercolor by Stephen Davis

This morning (Friday July 17) while I was working over at TEAM's workshop and Marg was welcoming a group of 15 ladies from the English Bible class to our home, we were given some very shocking news—our son, Nathan, had been killed in a farm accident in Saskatchewan....”

This was the beginning of an e-mail letter written and sent out by my husband, Cliff. God enabled Cliff to send it out that afternoon and it immediately brought a response of calls, e-mails and prayers from around the world. The poem, **“Footprints”** would describe how Jesus carried us through those first days.

I can now look back and see how God had been preparing me for that day. Nathan in 9th grade enjoyed listening to music by Petra. One day, as he was pounding away on the piano trying to learn the song, **“Prayer,”** I thought, “Nathan’s playing is SO loud!” Then, as I listened to the words he was singing, I thought again. **“That song would be a meaningful song for a young person’s funeral.”** As we made Nathan’s funeral preparations, these thoughts came back to me.

Nathan loved his motorbike and the freedom it gave him. How often we prayed for his safety. There would be no sweeter sound at night than the sound of that bike coming into the carport. The gate then being closed, we knew Nathan was safely home!

One night as the hours clicked past midnight, Nathan hadn’t called or arrived home. I was sure he had been in a serious accident. I cried out to God, **“Lord, if you are going to take**

him young, take him when he’s walking with You.”

Nathan accepted the Lord as a young child, but struggled with his faith during his high school years. We are so grateful for those who had a spiritual impact on his life. A Sunday school teacher in our Japanese church saw his heart, had faith in him and prayed for him every day, even after he left Japan for schooling in Canada! How excited she was when Cliff baptized Nathan, December of 1997. Nathan shared in his testimony that he had thought he needed to be perfect to follow the Lord in baptism, but then he had realized that he needed to be obedient, not perfect.

We are grateful for the good friends God gave Nathan at Trinity Western University. We are thankful for the professors and for the opportunities for students to reach out and share their faith. Nathan grew spiritually in his three years there!

Somehow, Nathan seemed to know that his life would be short. More than once he shared with his friends that he thought he would die young. On two occasions he shared with Japanese non-Christian friends, **“You should believe in God. I’m a Christian and when I die I know I’ll go to heaven.”**

Only someone who has lost a child can understand the physical and emotional pain. Our lives will never be the same because a part of us has been taken away. Yet, we are so privileged to have a sure hope that many people do not have. I Thessalonians 4:13b says, **“We do not grieve like the rest of men, who have no hope.”**

The question has been asked, “Why Nathan?” I suggest the question should be, “Why not Nathan?” He was ready to meet Jesus. There are countless others who have suffered loss in a much greater way. How terrible it must be to lose loved ones who are not ready to meet Jesus!

Oswald Chambers wrote, **“If through a broken heart God can bring His purpose to pass in the world, then thank Him for breaking your heart.”**

We have no control over the difficulties that come into our lives, but we do have a choice as to how we will respond. We will either become bitter or allow God to make us better. Our prayer is that God will use this experience and our response to it to bring GLORY to Himself.

Do we miss Nathan? Yes, tremendously! I miss his 6’ 5” frame coming into the kitchen to give a hug to his “little” mom! Cliff misses the father-son wrestling, the interaction and the companionship! Janelle misses the advice, wisdom and encouragement of her older brother! There are countless ways that we miss him, especially today, July 24, 2000. He would have celebrated his 23rd birthday today. But he is safely home with Jesus. He’s just waiting for us to finish our work here so that he can welcome us home, too. And then—we will never have to say, “good-bye,” again!

Nathan Scott Memorial Fund

has been established at Trinity Western University. Those sending contributions directly to the university will receive tax-deductible receipts.

Qualifying pastors’ and missionaries’ college age children will be recipients. Monies will be awarded for the first time this school year 2000/2001. For further information, please feel free to contact the Scotts at e-mail address: cscott@path.ne.jp

Loss & Grief—

Not Just about Death

by Karyn Zaayenga



All of life involves change. All change involves loss. All loss must be grieved.” (Bob Hendricks, “Grieving our Losses,” McLean Bible Church, McLean, VA, 1991).

The concept of loss and grief is too often limited to death, but life is full of losses that must be grieved. If we do not properly grieve our losses, they will mount up. Each new grief brings back the memories of past losses until we are at a point of overwhelming grief at what seems like a small or unrelated event. The losses involved in one “loss” are monumental. The extent of each loss encompassed in the main loss must be acknowledged and grieved. Nowadays, this process is known in counseling as “grief work” – and it truly is work.

From Elizabeth Kubler-Ross to Minirth-Meier, we’ve all read of the different “stages” or “steps” of grief: denial, anger, acceptance, forgiveness, opening up to new opportunities. These stages, which are most often associated with death, are also pertinent to grief over other losses. However, these stages are not steps on a ladder which, after we take that step, are completely finished with, but a process that continues throughout one’s life.

Hendricks gives a medical analogy to explain two ways to deal with grief. We can move toward “morphine” or toward “penicillin”. Morphine kills pain but it does not heal the disease. Penicillin, on the other hand, heals the disease but does nothing to ease the pain. Many of us tend to desire “morphine” – anything to get rid of the pain of the loss. Many

in the world choose to deal with the pain through alcohol, drugs, and sex. In our Christian world, we tend to move toward more socially acceptable yet nonetheless spiritually and emotionally unacceptable “morphine” such as ministry, food, computers, control, etc. As God sees no difference in “levels” of sin, only in the consequences, these choices of “morphine” do not please Him.

God calls us to choose “penicillin” – a choice that will heal our grief but not necessarily ease the pain. On the contrary, it makes the pain seem worse as we experience life without the dulling bliss of morphine. I was talking to a friend recently who was also going through some rough times. I tried to encourage him by saying, “You would think that becoming a Christian would help you not to experience so much pain. It seems the opposite. God calls us to experience the raw pain without numbing it. That’s real, that’s living life with integrity. But from the outside the people who are numbing the pain look like they have it all together and we look like the ones who are falling apart. Yet I can’t help but think that God is pleased as we live life truthfully.”

How do we live life truthfully? What does choosing penicillin over morphine look like? How do we help each other through this grief process?

We missionaries experience more grief than the average person, I believe. There’s leaving home the first time. Then after a year or two at language school, there’s that loss to deal with. Every 4 years, we go through the pro-

cess of leaving our church and home – and going back to our other church and home and repeating the process in another year or so. There is grief over children leaving for school; grief over break-ups of ministry teams; grief over leaving churches when a pastor finally comes. Each of these experiences must be mourned.

Oftentimes the process goes naturally. Other times, we need to be aware of the process. We need to give ourselves permission to be angry or to cry. We need to acknowledge consciously that God’s plan is the best and accept His will for us. We need to forgive ourselves, others, and God. We need to be willing to open ourselves up for new opportunities. We need to be patient with ourselves (and others) when we (or they) aren’t going through the process as quickly as we’d like.

God has called us, as missionaries, to a life that is full of grief. He calls us not to a Buddhist ideal of living a life without suffering, but to live with integrity, to mourn and grieve the losses in our lives. We can take comfort in the fact that Jesus was “a man of sorrows and acquainted with grief” (Isaiah 53:3) and He walks with us through the grief.

Grieving Your Singleness

To some of you, this title might come as a shock. Perhaps you as a single have never grieved your singleness. But many of you singles have gone through or are still going through this grieving process. For those of you who are married, I encourage you to read this article so you can better understand and help the single missionaries you work with or the singles in your church.

Grief over singleness is not one loss but a plethora of losses. Karen Merrick wrote in an article for Moody, “I once thought I would experience victory in my singleness only if I no longer cared whether or not I was married. I recognize now that ideal is unrealistic. The desire to be married is actually a hundred different longings, from the want of physical and emotional intimacy to the simple wish to feel a sense of belonging in a room filled with couples” (“Amazing Love”, Jan/Feb 1998, 48). In dealing with grief over singleness, each of these longings, which will never be fulfilled, must be grieved.

In my personal experience and hearing the stories of friends, the 30’s is the

Watercolor by Stephen Davis

time when most singles go through the most extensive part of this grief process. For women, it correlates particularly to wanting children and hearing the biological clock ticking. The desire for children and the thousands of losses that must be grieved as the reality of childlessness sets in make this part of the grief journey a particularly difficult one.

Many of us felt like we had "dealt with" this issue once-and-for-all before we made that commitment to come to Japan as a single missionary. But then a friend back home gets married, a church member becomes pregnant, or a co-worker has a baby, and feelings coming surging up. It's a true sign that we have not completely dealt with our singleness—and for most of us, we will never "completely deal" with it this side of heaven. For most of us, it will be a lifelong process of grief, of turning it over to the Lord and saying, "I accept Your will for my life."

How does one help singles work through our grief? When my father died, sometimes I didn't want to talk about it at all. Sometimes I wanted to be with people who didn't even know that my father had died. Other times, I was so excited to get a phone call from someone who hadn't heard the story yet and I could go through the whole story in minute details from the time we learned he had cancer to his death 2 years later. In the same way, don't try to force singles to talk about it. Whenever my dear friend, Kyoko, and I talk, she always brings up the subject of marriage. Sometimes, I don't want to talk about it and because I know she'll bring it up, when I'm in an especially "I don't want to talk about it" mood, I'll avoid her. Other times, I want to talk about it and I look around for a person who hasn't heard me go through my whole saga so I can explain all my feelings to them.

Another way to help singles work through our grief is just to listen and not try to supply all the answers. A lot of comments, from marrieds especially, can be very hurtful. When I lost my father, no one ever said, "Oh, Karyn, if your dad was alive, that wouldn't solve all your problems. Fathers can cause lots of problems." Or "You're so lucky your dad's dead. Sometimes I wish mine was dead." No one said, "God knows what's best for you and that's why He took your father. He knew it

was best for you to go through life without a father. Nor did they say, "You need to let God be your Heavenly Father." There is a kernel of truth in each of these responses, yet we would never say something so offensive to a grieving person. Yet people have no compunction in saying basically these same things to a single. "Marriage won't solve all your problems. It just creates a whole new set of problems." "You're so lucky. Sometimes I wish I was still single." "God knows what's best for you and that's why He hasn't provided a husband for you." "You need to let Jesus be your Heavenly Husband."

These kinds of comments are not helpful. Some days people tell me, "Karyn, it's better to be single" and that upsets me. Other days people tell me, "Karyn, I know God wants you to be married" and that upsets me. To our married friends, I want to say this. What we really want is someone to listen and to point us to God, not necessarily trying to give us all the answers. We know that our desires and responses are conflicting at times and it is difficult for you to know how to relate to us. But please be patient with us. Keep reaching out to us, praying with us, fellowshiping with us, and encouraging us to put Jesus first in our lives.

For you singles, I want to encourage you as you go through the grieving process. It is long and painful. But Jesus is willing to walk with you through it. I remember one time I told a friend about an image I had of Jesus standing far away from me, beckoning to me, saying "As soon as you can get through this painful situation, you can be over here with Me." She told me, "Oh, no, Karyn, you've got it all wrong. Jesus is standing there saying, 'When are you going to let me in to help you through the pain?' " I encourage you to not try to deaden the pain or deaden the longings and desires, but instead let Jesus help you through the pain and grief.

Karyn Zaayenga came to Japan in 1988 to teach English and is now serving as a career missionary with TEAM.



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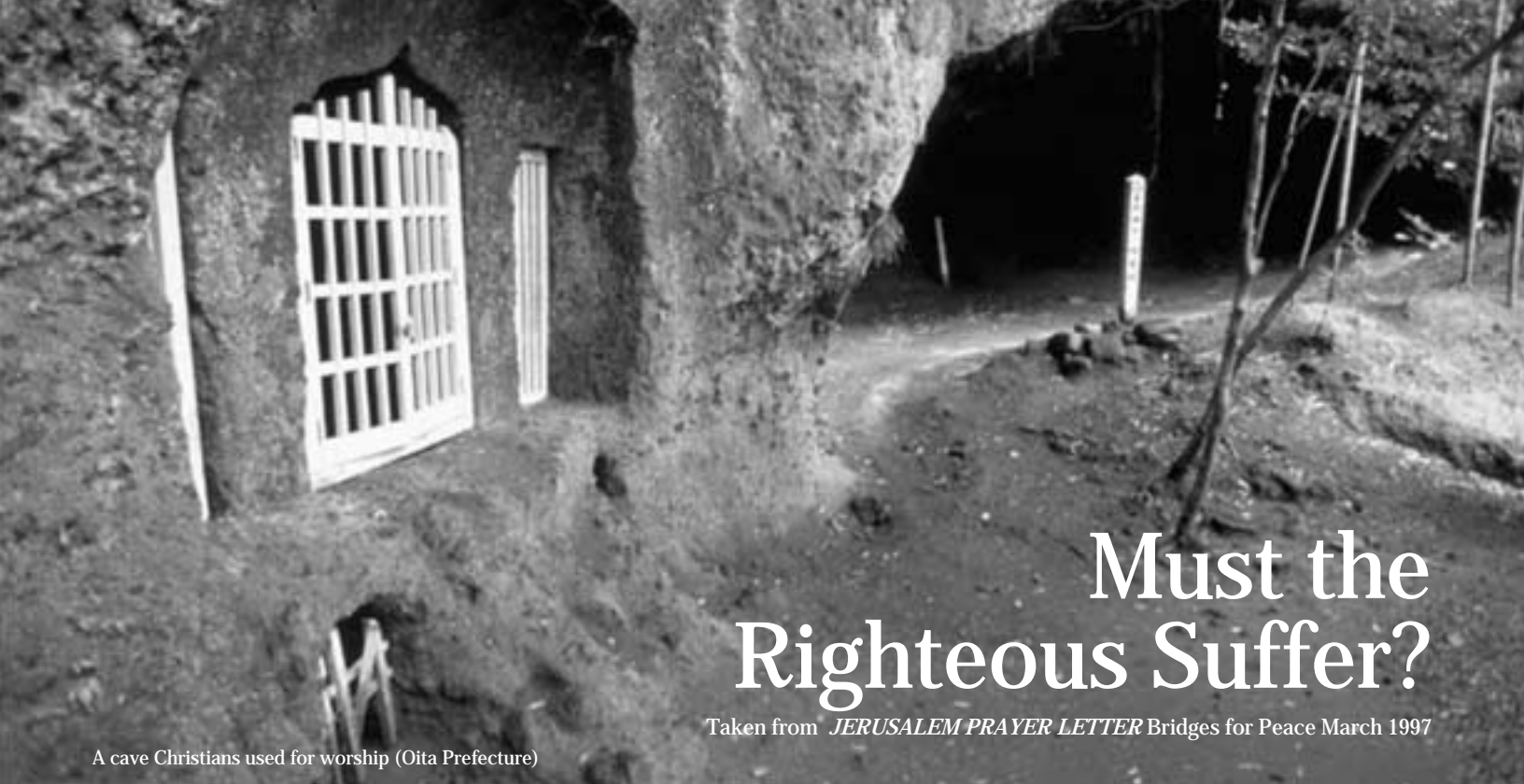
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Must the Righteous Suffer?

Taken from *JERUSALEM PRAYER LETTER* Bridges for Peace March 1997

A cave Christians used for worship (Oita Prefecture)

Perhaps the most mysterious and puzzling form of suffering is that which we experience for the sake of God's kingdom. Israel has long suffered in this way. Psalm 124 and 129 are hymns of praise to God for His deliverance of the nation through such suffering.

The clearest pattern of this kind of suffering is, of course, Yeshua (Jesus). He came to earth for the express purpose of suffering and dying for sinners (Hebrews 2:9). Although He was perfect and without sin, He suffered the death of the ungodly on a cross. He thus left us an example of suffering.

For almost 300 years after Christ's coming, persecution was the normal lot of Christians. Their noble leaders like Justin Martyr and Polycarp were burned and thrown to the wild beasts. Thousands of ordinary Christians suffered the same fate until the Edict of

Milan in 313 A.D. brought an end to such official government persecution. (Sadly, this same edict sanctioned and began a process of Church-sponsored persecution of the Jewish people). Today, in many countries millions of Christians are suffering severe persecution.

Stephan was a very righteous man, yet he died young as the first martyr for Jesus. There are more subtle forms of suffering for the cause of Christ than martyrdom. These forms may fall under the headings of rejection, slander, persecution, opposition, spiritual attack, and sickness which is of a redemptive nature. The Bible assures us that believers will suffer in the words of II Timothy 3:12, "Yes, and all who desire to live godly in Christ Jesus will suffer persecution."

How then can we deal with suffering? We can take comfort in the fact that suffering will someday be totally

abolished through the Messiah. In the meantime, we need to see suffering as an opportunity for growth and development. The cold, winter winds with their rain and snow eventually produce beauty and fruit. Warm, sunny days will eventually make a desert. The blast of the furnace, which seemingly consumes the ore, brings forth precious metal. Adversity causes our roots to grow deep, it causes us to be tough and to be confident in our God. We might strongly suspect that the tribulation and suffering of Christians will play a key part in purifying the last-day Church. Suffering also gives us the capacity to help others with the strength we have received. "Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you." ~~~Jim Gerrish



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Drummond, in his book, *A History of Christianity in Japan*, tells of Japan's early contact with the West:

The first Europeans to set foot on Japanese soil were the Portuguese who were engaged in contraband trade along the Chinese coast. Their ship, which was a Chinese junk, was blown off its course in a typhoon and landed on the island of Tanegashima, directly south of Kyushu, in either 1542 or 1543. They were kindly received and able to exchange their merchandise for silver as well as to repair their vessel. The firearms which they carried caused particular excitement among the Japanese; they were evidently able to buy some...and the local (black) smiths succeeded in making copies within the first year.

The firearms constituted one of the strongest reasons for the cordial welcome of Portuguese traders, since most of their merchandise was Chinese. In any case, over the next few years Portuguese ships came regularly to Japanese ports in Kyushu. Japanese historians regard these events as the waves of world history breaking on the shores of Japan in a totally unprecedented way (John Paul Loucky 1994:6).

Loucky lists in historical sequence, important people who helped change the face of Japan from an old, traditional hermit-kingdom into a modern,

high-tech international society. Fifteen of these brave adventurers, who were most intellectually curious and most conscious of the need for an openness, awareness and sensitivity to other cultures are the following characters:

Will Adams, 1564-1620
Englebert Kaempfer, 1651-1716
Philipp Franz von Siebold, 1796-1866
James Curtis Hepburn, 1815-1911
Ranald MacDonald, 1824-1894
Nakahama Manjiro, 1827-1898
Guido Fridolin Verbeck, 1830-1898
Fukuzawa Yukichi, 1835-1901
William Elliot Griffis, 1843-1928
Lafcadio Hearn, 1850-1904
Nitobe Inazo, 1862-1933
Tsuda Umeko, 1864-1929
General Douglas MacArthur, 1880-1960
Howard Vam Zamdt, 1908-1986
Edwin Oldfather Reischauer, 1910-1990
(Ibid.5,6).

In a paper written by John Mizuki of the Japanese Evangelization Center, US Center for World Mission, Pasadena, the question is asked, "Does God want Japan to be Christianized?"

Thought provoking, isn't it? Let's consider some of John's research.

Japan has had at least three opportunities when it may have become a Christian nation. The first was in the period 1549-1614, when Christianity experienced a phenomenal growth under Catholic mission,

mostly of Jesuit Order. The second was in the beginning of the Meiji Era when Japan went through a great revolution and the general mood was pro-West and some leaders thought of making Christianity the national religion. The third was right after WWII when the emperor Hirohito made a statement to General Douglas MacArthur saying, "I'll make Japan a Christian nation" (Billy Graham 1997:194). All these were unique opportunities Japan had to become a Christian nation, but, each time adverse events took place that frustrated all these golden opportunities.

Reasons for early growth

Factors which favored the growth of Christianity were: 1. Buddhism had not gained the social and political power that it would achieve later in the Tokugawa Period; 2. Confucianism was limited to a few scholars; 3. Shintoism was not keeping up with the social progress (Drummond:47); 4. the daimyos (feudal lords) were very interested in trade with Portugal, and missionaries were the best interpreters between them and Portuguese merchants, and therefore, welcomed; 5. chaotic social order caused by civil wars going on for nearly one hundred years, which predisposed people to accept a new religion; 6. Japan was not yet unified politically as one nation and this gave the daimyos freedom to choose their religion; 7. the way the missionaries treated the peasants who were then oppressed and treated as sub-humans. (The missionaries treated them as human beings with respect, dignity and love.); 8. the instruction Xavier had given to missionaries who came after him.

Persecution --- JAPAN

The Church that was growing rapidly up to 1614 faced the most severe persecutions in the following years. The persecutions began in 1587 under Toyotomi Hideyoshi and continued successively until about 1640 under Tokugawa Ieyasu, Hidetada and Iemitsu. By 1638

Christians were practically exterminated from the land of Japan. Only hidden Christians remained for 234 years until the edict against Christianity was revoked in 1874.

The torments inflicted upon Christians are comparable to those used in the Roman Empire in its cruelty and inhumanity. I will mention what I found in Drummond's *A History of Christianity in Japan* and in Kataoka Yakichi's *Nihon Kirishitan Junkyo-shi (History of the Japanese Christian Martyrdom)*.

The forms of torture were deportation, crucifixion, deprivation of property and employment, driving out of home to live in the hills until many died of hunger and exposure, branding, burning at the stake, sawing off limbs with bamboo saws, the hot sulphur spring, beheading, pit-suspension (ana tsurushi) (Drummond 1971:94-101), starvation, roasting, drowning, shungamon (binding together ankles and wrists on the back, hanging face downward, and placing a stone on the back to bend the body like a bow, and revolving the body to increase pain), twara-zeme (putting in a straw bag and throwing into the sea), imprisonment, freezing in ice, fumie (stepping on the Virgin Mary or Christ's picture), and spitting on these pictures, blasphemy against Mary (Katoaka 1979:481-498).

Persecution—ROME

Now let us turn to the afflictions inflicted on the Christians in the Roman Empire. The forms of torment were: tearing asunder and piercing the body, fastening red hot plates of brass to the most tender part of the body, mangling and shriveling, confinement in prison in a dark and dismal place, iron chair upon which bodies were roasted (Eusebius 1969:172-173), the dragging and lacerations from beasts, beating with clubs, stoning, dragging through streets (Ibid. 257-258), dashing against millstones, throwing into flames, confiscation, proscriptions, spoliations of goods, exile (Ibid.283), scorging with rods, tormenting with the rack and excru-

ciating, scrapings with shells, beheading, famine, drowning, applying pincers to the whole body, suspending by feet a little raised from the ground, with head downward suffocated with ascending smoke of a gentle fire kindled below, roasting, digging out of eyes, condemning to the copper mines, and crucifixion (Ibid.320-335).

Not cursing but praising

What is noticeable is that in both cases, the forms of torture were similar in cruelty. But what is very impressive is that the Christians in Japan, like those of the Roman Empire, were very brave to endure all sorts of torments unto death, not cursing but praising God and forgiving the tormentors. In Japan, there were 6,000 martyrs whose names are recorded and tens of thousands unrecorded, plus 37,000 who were massacred in Shimabara, where every single person, including women and children, were killed. Thus ended the Christian Century of Japan under Catholicism.

Reasons persecution began in JAPAN

The reasons for the persecution were:

1. Accusations against Christians of Seyakuin (Hideyoshi's physician) to Hideyoshi. He reported about: **a)** undue deference of the Christian daimyo, especially Takayama Ukon, to missionaries; **b)** the burning of Buddhist and Shinto temples by zealous Christian lords and the forcible conversion of their subjects to the faith; **c)** Persecution of the priests (there was widespread homosexuality among Buddhist monks); **d)** eating of useful animals like horses and cows; **e)** buying and selling Japanese slaves; **f)** suspicion that missionaries were deceitful propagandists of devilish and subversive creed (Drummond op. cit. 79-80).
2. Spanish ship San Felipe which was driven ashore by a storm in Tosa, Shikoku. The pilot-major showed the Japanese official, Masuda, who came to inspect the ship, the map of the possession of the King of Spain. Masuda asked whether the mission-

aries had prepared the way to obtain these possessions. The affirmative answer of the pilot was reported to Hideyoshi. He was angered and ordered the crucifixion of twenty-six Christians (Ibid. 85).

3. William Adams was a British pilot on a Dutch ship who came to Japan and became an adviser to Tokugawa Ieyasu. He, who was a Protestant, told Ieyasu that Roman Catholic missionaries work as the preliminary agents to territorial aggression (Ibid. 90).
4. Fear of an effective questioning of principles of the feudal structure.

'Far more than foreign invasion, Hideyoshi and Ieyasu feared an effective radical questioning of the principles of the feudal structure then being reconsolidated with new clarity and rigor' (Ibid. 92).

It is said that the blood of martyrs is the seed of the Church. In the Roman Empire that was true, but in Japan that did not happen. God was silent during the 30 years of the cruelest persecutions. Had the Christian Church spread as it did in its first 65 years for the following 50 to 100 years, it is most likely that Japan would have become a Christian nation.

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John Mizuki of Japanese Evangelization Center, US Center for World Mission, Pasadena gave his permission for his article "Does God want Japan to be Christianized?" (March 2000) to be used and printed.

From Buddhism to Christianity



The testimony of Kaneki Masuda translated by Leo Kaylor

I had been a Buddhist for 40 years. I had done all the varied ascetic practices, like, standing under cold water falls, zen practices, sitting in zen meditation in the snow and ice, all night meditations, fastings, etc. I had chosen to believe in *Fudo* the god of fire. Now I am 71 years of age.”

Two years ago Masuda San was told he had cancer of the large intestine and liver. He went through one surgery at which time $\frac{2}{3}$ of his liver was removed. Then he needed a second surgery and that was when the “bottom” fell out.

Masuda San’s daughter was a Christian and had given him numerous books to read, tapes to listen to, but he had not been interested at all. He was, however, very impressed with the love and care of his daughter. The first hospital stay found her there with him for five months, leaving behind her husband and three children. She dismissed his worry with, “Dad, since the children are Christians they have Jesus with them, so don’t worry about them.”

Facing the second surgery left Masuda San in utter despair, but he continued his Buddhist practices—he worshipped the “god of fire,” he beat the wooden drums three hours morning and evening. He even found himself crying out to his god, “I have so completely trusted in this ‘god of fire,’ why don’t you answer me?”

Leaving the house early for his next hospital stay, he felt that he had forgotten something as he waited for his taxi. Returning to the house he fumbled through some drawers and came upon the book given to him by his daughter, *From Buddhism to Christianity*. He took it from the drawer and stuffed it into his bag and

was off. After eating his evening meal he got to thinking that once he had surgery he would not probably feel like reading, so why not just read that book now! The first half on Buddhism didn’t interest him so he skipped that. He read ALL night long.

Surgery was on April 17 with the doctor’s words of all we can do is burn the cancerous area. Masuda San knew he was in serious straights. Ten days after surgery Masuda’s daughter announced, “I have asked the pastor of the Ariake Bible Church in Arao City to come see you here in the hospital. They are coming today.”

“I was shocked!” writes Masuda San. “My image of a pastor was someone who is very stiff, dressed in a black garb with a black sash hanging down from around his waist and holding a book. But I thought to myself, I guess if they come, it can’t be helped.”

The pastor turned out to be missionary Leo Kaylor. “Good afternoon, Hallelujah!” was his greeting. Masuda San writes, “He was a very large foreigner. I was shocked and my body became petrified. His wife also came with him. He was totally different than what I had imagined a pastor to be. He was gentle, smiling and took my hands with his warm hand.” After some talk, reading of the Word and prayer, the missionaries left. In their prayer they had prayed for HEALING. This was the very first time Masuda San had heard the word, “healing.”

The Kaylor’s came for the third time with the same smile, warm handshake and prayer on their lips. On this particular day they were asked to step outside for a moment during a treatment procedure. The nurse, who had known Masuda San for two years, asked him a surprising question.

“Masuda San, are you a Christian?” And without hesitation he had answered, “Yes, I’m a Christian.” “Well, that’s great!” the nurse said with a smile and left. The “fog and mist” of Masuda’s understanding instantly dissolved!

One experience led to another and Masuda San found himself surrounded by Christian love and encouragement. Buddhist articles of worship along with the “god box” were removed from his home and burned at the church. The Kaylor’s, the Yamatos and the Oguras were there when they anointed his house with oil. On the following Sunday, 11 days after leaving the hospital, Masuda San put it this way, “The most memorable day of my life—I was baptized.”

Returning in strength and vitality to his house after attending special meetings, Masuda San writes, “Now every day is bright and cheerful. When I get up in the morning I say, ‘Hallelujah,’ and when something happens around the house, ‘Praise the Lord!’ I can listen with sincerity to others talk. My house has become totally changed, and I am at peace to live alone in my house.”

How thankful Masuda San is for his daughter, for the believers at his church and for the Kaylor’s who opened up the things of Christ to him!

Brother Masuda had been a Buddhist priest for 40 years, now he is saved and healed. Another friend, Yamato San, was instantaneously delivered from alcoholism and tobacco almost 40 years ago. The testimonies of both these men have been written up by the American Tract Society.

Leo Kaylor first came to Japan December of 1951. His wife, Phyllis, followed him here the following year. They were married on the field. They are the parents of four sons and two daughters.



KYUSHU Sketch

By: Janice Kropp

Leaving our children behind with friends, Jack and Vange, we boarded the night train for Kyushu. These were the days before the Shinkansen (bullet train) went that far!

Rolling foothills with horses grazing, snake-like roadways through mountain forests, crosses on gothic steeples, Mt. Aso's steaming sulphur pools, elegant monuments to peace, martyrs and Western settlers, the atomic bomb memorial, islands dotting the seaway, bridges spanning the waters, hot springs, delicious zabon (eastern grapefruit)—this is Kyushu, as I remember it.

We were young and new at missionary life. We needed to get away—away to see the beauty and learn the history of our adopted land! Three of us, my husband, Richard, our good friend, Julie, the mission bookkeeper, and I set off for several days of sightseeing and discovery. (Oh, our two children were just fine in the hands of experienced, loving friends.)

I trust you have taken the time to discover this land. Day trips, week-long trips—these help us physically

and emotionally as well as increase our knowledge and understanding of Japan.

We traveled on a “shoestring,” as I recall, staying in Youth Hostels at night and hopping public transportation by day.

Nagasaki holds great historical meaning.

Opened by the Portuguese in 1571, Nagasaki flourished as a busy trading port and center for Christian missionary activities. In 1641, after the adoption of a national ban on Christianity and expulsion of the Portuguese, the Dutch trading post and Chinese settlement here became Japan's only point of contact with the outside world. This lasted for 200 years and created in Nagasaki a unique blend of cultures and a liberal atmosphere unheard of in other parts of the country.

The atomic bomb catastrophe turned a dark page in Nagasaki's turbulent history, but the city is now a center of peace blessed with the beauty of nature, numerous historical spots and cultural things (Welcome to Nagasaki, Tourist Guide Pamphlet '99).

I shall never forget feeling so small, so weak, so sorrowful standing before that long row of the 26 molten martyr images standing with hands folded, in a wall dedicated to their memories.

Shimabara's history runs red with blood of martyrs and the stench of death by natural disaster.

Although we did not go to Shimabara, there it stands in memory of martyrdom. ALL were slaughtered, not one was left. It is interesting to read that the rebellion of Shimabara was led by a young man, possibly a believer as he had a Christian name, Geronimo. “In 1637 the people of Shimabara rose in rebellion against the cruel persecution of Christians and heavy taxation by Matsukura, lord of Shimabara and Terasawa, lord of Amakusa. Some 37,000 rebels, led by sixteen-year-old, Amakusa Shiro, occupied Hara Castle and valiantly defended it for 90 days,

then their lives ended in martyrdom.

Shimabara holds yet another story of tragedy—the tidal wave of 1792. On April 1 of that year, Mt. Mayu, that once towered over the city, suddenly collapsed in a great earthquake. Earth and boulders crashed into the Ariake Sea, resulting in a huge tidal wave that hit the shores of Kumamoto and Amakusa on the other side. 15,000 lives were lost, making this the largest volcano-related disaster in Japanese history (“Shimabara, The Lava Dome and a Journey of Historical Discovery” tourist pamphlet).

Islands and more islands

Ninety-nine islands area is a beautiful archipelago of about 170 islands that extend 25 kilometers north of Sasebo. It is believed that these islands are actually mountain tips left exposed when a great crystal (ice) movement occurred in ancient times.

Pottery, pottery, pottery

In the central part of Sasebo City is a historical spot, the Senpukuji Cave, where the oldest earthen-ware in the world was found. And, oh, the kilns, the shops, the beautiful pottery that dot Kyushu. If you have ever been to a pottery sale, you know what I mean. There is Mikawachi ware, Hasami ware, and Arita ware to mention some. The famous Miwachi-yaki market is open in mid-October.

Oh, yes—

We ended our journey dipping in and out of the hot springs in Beppu! Was the Garden of Eden anything like this, we wondered? Refreshed and informed, the three of us boarded the ferry for a cool ride home, Hiroshima. What a trip! What an island world of fascinating history of beauty/tragedy mixture! Seeing is-believing. Hope you take a memory trip to the beautiful Island of Kyushu, meaning 9 states (prefectures/counties).

With love to all missionaries serving in Kyushu. God bless your lives and ministries!

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The Father's HEART

THE SHROUDING OF HIS FRIENDSHIP

Jesus gave the illustration of the man who looked as if he did not care for his friend, and He said that that is how the Heavenly Father will appear to us at times. We will think He is an unkind friend, but remember that He is not; the time will come "when everything will be explained..." Oswald Chambers

Many of you, our readers, have walked the path of grief and sorrow. You have led the way, for as sure as night follows day, we too, shall walk the same. Your journeys prove to us that even though answers are not always found, you are taking each day as it comes, and you have begun to understand the Father's Heart. As your sisters and brothers we pray for your continued strengthening. Our deep appreciation goes to Susan Davis (pg 9) who tells of her husband proceeding her to glory, to Marg Scott (pg 10) who shares of her son taken so young and so suddenly, and to Karyn Zaayenga (pg 11) who shares grief of another kind. Thank you for opening pain's door to let us in.

To all who sorrow we pray, "May the God of all comfort be yours each and every moment from now to eternity."



The Clifford Scotts and Grandpa

THE CHRISTIAN FAMILY

By: Miriam Taylor

What makes a marriage strong? If a marriage is strong will the couple be happy and content anywhere, whatever the circumstances? Oh, yes, there may be attacks on the family by the "storms of life," but there is strength in unity of purpose and determination to honor God in all things wherever He leads.

There may be differences in opinion between husband and wife, but these can be "ironed out" as couples remember that, "God is not finished with any of us yet."

This brings before us the necessity of prayer, relaxation and working together regularly to bring about solutions to life's inevitable problems.

Marriage is sacred. Strong family relationships are a testimony to God's

unfailing grace! To attain this important status, however, sacrifices will be necessary. A leap of faith is often required in turning inevitable hardships into strengths, which results in deliverance from complaining and critical attitudes! Both are very deadly. Whatever takes place in the family, chances are it will happen anywhere, in whatever situation.

(Romans 6:13)

Happiness in marriage is a CHOICE. We have found that it is always better to discuss matters rather than to argue. Discussion often ends in laughter, not anger. Yet, at other times, when I voiced my idea my husband would say, "That sounds like a good idea. Let's try that!" It is all important to make decisions together and live by God's principles. This results in the fruit of the Spirit. Love is present, not pent up anger. Joy is evident rather than self-inflicted depression. Peace is manifest, replacing inevitable anxiety.

Love is felt! Children notice and

feel the home's atmosphere. As a wife, there are words I like to frequently hear from my husband. The words, "I love you" are very important to me. Also, the words, "I'm sorry," help put a lot of things into perspective. I might add, I tell my husband that I love him, sometimes before he says those three little words to me.

I was brought up on the mission field as my parents were missionaries in the Middle East. At nine years of age I was sent off to boarding school. This was not easy for my parents, or for me. We all shed tears, but words of encouragement from my folks made me realize we were all participating in this project. As I adjusted it would help my parents in their work. I always looked forward to vacations as Mother and Dad made them so very special for the whole family. Later in life, when we had our own family and it was necessary to send our children off to boarding school, I remembered the example of my parents. With our three children we

never detected any tinge of resentment about going off to boarding school. We praise the Lord for His provision for all our needs body, soul, and spirit.

I leave you with these last thoughts. 1. Problems and disappointments are not fatal. 2. Our attitude toward our troubles is of vital importance. 3. Love never fails -- it endures all things.

We praise God for our FAMILY.

Miriam, the daughter of missionary parents, George & Lola Breaden, is a missionary of 65 years. Her heart for God, family and mission has been a powerful example to her children, grandchildren and great grandchildren.



EDGE OF CONFLICT is an autobiography, Christian Publications Inc.

WE ARE STILL IN LOVE

By: Harry Taylor

Way back in 1935, we, Miriam Breaden and I, Harry Taylor, graduated from what is now known as Nyack College; the same college Miriam's parents, our three children, and three of our grandchildren attended. Two of our children became foreign missionaries and the other, along with her husband, is presently an advisor for 50 ethnic churches in the Metropolitan area of New York City, USA.

Ours has been a walk of faith, at times not even sure what the next move would be. In September, 1935 I drove from my home in Cambridge Springs, Pennsylvania, to Greenville, Ohio (USA) to be married on September 9th to the girl of my dreams.

At the wedding reception, arranged by Miriam's Grandmother Hendrix, (her parents were missionaries in the Near East and were unable to attend our wedding), a very unusual thing happened. Miriam's parents served for over 42 years and I did not have the privilege of meeting them until our son was almost two. This was missions in the olden days! Neither they nor we had the resources to get together except on furlough (home assignment).

Getting back to the reception! We were the first to go to

the table sumptuously set with all kinds of special delicacies. As we were leaving the refreshment table one of the servers, hired by Grandma, stepped out from behind the table and stopped my new wife and said in my hearing, "Young lady, I feel sorry for you. You don't know what you are getting into!"

How wonderfully blissful love is! Who cares what others say or what may lie ahead. We had each other and we had Jesus. What more could we ask for? We went merrily on our way assured of God's promise that, "He will neither leave nor forsake us."

After marriage we sought openings for ministry, but nothing surfaced. We took a temporary opening in Philadelphia, Pa, assisting a friend in a new church plant.

Some weeks later a letter came asking us to consider a church planting project in Norfolk, Virginia. We both had the conviction that this was the Lord's opening. It was in the days of severe financial depression, so there was no mention of travel help or salary. It was, nevertheless, a challenge.

We took the money given us as wedding gifts, packed

Continued on page 29



1935 believers along with TEAM missionaries T.J. Bach and C.E. Carlson

The Evangelical Alliance Mission

A Brief History
By: J. Douglas Heck

The beginning of The Evangelical Alliance Mission (originally The Scandinavian Alliance Mission) is dated from 1890, when founder Frederick Franson led the first group of TEAM missionaries to China. Franson also founded a number of other missions, some of which minister in Japan. At the risk of unintentionally overlooking some, they include: German Alliance, Swiss Alliance, Swedish Alliance, and Norwegian Alliance missions.

On their way to China, those first missionaries stopped in Japan. Franson recognized the need for the Gospel here. The following year he returned with a group of 15 mission-

aries. TEAM dates its Japan Field from 1891.

Those first TEAM missionaries ministered under difficult circumstances in the mountains around Takayama, the site of the first church plant which thrives even today.

It is exciting to look back at the post-war policy adopted by TEAM's Board when missionaries began to return. This policy had 7 thrusts and were: 1) Send at least 25 missionaries as soon as possible. 2) Provide funds to reconstruct churches destroyed in the war. 3) Establish a Bible school. 4) Purchase broadcasting time on radio. 5) Make efforts in child evangelism. 6) Obtain and use Gospel literature. 7) Establish orphanages if necessary.

What have been the results? Very quickly TEAM surpassed the goal of 25 missionaries.

During WWII all churches were forced into one national church in order for the government to control them more easily. After the war, only five churches left the national church to reestablish the Japan Evangelical Alliance Church (Nihon Domei Kirisuto Kyodan). Some funds were sent to help reconstruct those churches. The blessing today is that the Domei consists of over 180

churches, the majority of which were started by missionaries. Besides the Domei, TEAM also cooperates with the Japan Evangelical Church Association (Nihon Fukuin Kirisutokyokai Rengo), and the Japan Evangelical Gospel Church (Nihon Dendo Fukuin Kyodan). NDFK churches were mainly the fruit of the missionaries of the Japan Evangelical Mission (JEM), which merged into TEAM in the early 1980's.

The goal of establishing a Bible school was more than fulfilled by what today are Tokyo Christian University and Niigata Bible Institute.

The use of radio (and now TV) has come mainly through the establishment of Pacific Broadcasting Association by missionaries from TEAM and SEND. However, we also have a small cable radio ministry, Friendship Radio, which broadcasts via cable 24 hours a day from Hokkaido to Okinawa.

TEAMers started Camp Matsubarako, Hijirigaoka Bible Camp, and Aomori Christian Center, which continue today mostly under Japanese leadership. TEAMers are also active in AWANA.

The goal of obtaining and using Gospel literature has been wonderfully fulfilled by the varied ministry of Word of Life Press Ministries.

Finally, before my time in Japan, TEAM did operate several orphanages and kindergartens, which eventually outgrew their usefulness.

At 109 years of age the dangers for anyone are at least hardening of the arteries, gradual loss of energy and vision, and weakening of the heart. We in TEAM want to fight hardening of the organizational arteries, keep our heart for the lost, maintain vision for the growth of the church, and benefit from an influx of energetic new missionaries. Pray with us that we may be faithful.

All members of TEAM, God bless you! JH

Worship & Music: Balancing Celebration and Reflection

The late Michael Landon, director of the popular "Little House on the Prairie" television series, had a simple formula for the success of his program. He had two goals: to bring his audience to tears and to give them a good, whole-hearted laugh. If he achieved each of these goals at least once during each episode, he knew his audience would return again and again.

How can Landon's simple formula apply to worship? As human beings, God has created us with a capacity for both high celebration and profound reflection. We cannot sustain either for long periods, or should we expect to. It is to our benefit, however, to enter into both on a regular basis!

Taken to extremes, a worship service with all celebration may eventually result in a physically exhausted congregation; whereas, a service with all reflection can easily result in a somber, emotionally drained assembly. As in all things, BALANCE is the key.

However, the reality is that most pastors focus on the intellectual content of the service, which may result in an emphasis on the reflective side of the equation.

Here are some simple questions to ask when planning a worship service.

- *Are at least 1/2 of the songs affirming in nature, directed either to God or to others?*

We need to celebrate the positive aspects of the Christian life because there are so many negative forces in our daily lives. The old gospel song "Count Your Many Blessings" has the

Church Music

right idea when it comes to celebrating the benefits of a life in God's care!

- *Is the overall atmosphere one of joy?*

You've doubtless visited churches in which you felt no inclination to ever return. Have you analyzed why? Are you sure visitors to your church don't feel the same way?

- *Has provision been made for sensing the positive work of God and for celebrating His work in individual lives?*

Testimonies during the service, printed testimonies in the bulletin, or even a sharing time during a weekly gathering make provision for positive aspects of God's working in lives. Build a positive atmosphere in any way you can.

- *Is the purpose of reflection leading believers into an experience of joy in the Lord, either short or long term?*

Although reflection can help us to recognize our sin, focus should be on repentance and restoration of a right relationship with God. We need not agonize over our failures.

- *If your service format is more formal, is it a joyous formality?*

To those who have grown accustomed to traditional liturgy, this can be a profoundly meaningful experience. However, there is danger in routine, which can degenerate into mindless, even boring ritual. The challenge is to infuse new joy each week and celebrate anew God's workings.

- *If you follow a more relaxed format, are you accomplishing quality times of reflection and celebration?*

The Free Church (as opposed to liturgical) may be less structured in its approach to worship elements (reflection and celebration).

Sometimes, however, the lack of traditional liturgical elements takes away from the primary emphasis on the message; so we certainly need to know what to do. Follow-through is very important. Reflection helps us apply the written Word. Celebration encourages our response to the work of the Living Word.

May your church be an irresistible oasis for thirsty worshippers! May your worship be both joyous celebration and cleansing reflection!

Gary Bauman has been in Japan since 1988. He serves as a worship development consultant with LIFE Ministries. He welcomes questions and comments addressed to gbauman@lifejapan.org



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TOKYO GRAND BIBLE EXPOSITION

Protestant and Catholic churches are cooperating in the first time ever Bible Exposition. The Dead Sea Scrolls and other important historical documents on the Bible will be on display in honor of 2000 years since the birth of Christ.

The Exposition will be from October 2-19 at the Tokyo Opera City in Shinjuku.

For further details check this home page:
<http://tokyo.ymca.or.jp/seisho-ten/>

NEW WAVE OF EVANGELISM SWEEPING OVER J-A-P-A-N

We never dreamed it possible! There is a new wave of evangelism sweeping Japan. The wave is coming from “outside” the church, which means there are not the “usual” stereotypes attached to it. If, indeed, this wave is of God, it would do us well to “tap” in.

What is actually taking place?

Gospel Music Boom

Many Japanese are attracted to gospel music. Even NHK TV broadcasted Gospel Music lessons. There have also been Gospel Choir Contests held in Tokyo and Osaka as part of the 2000 year celebration of Christ’s birth. The final contest is set for November 2nd in Tokyo.

Evangelistic Films

With the production of “Oyabun wa Iesu-sama” (Jesus is our Boss), the life story and testimony of a yakuza (Mafia member), 1,000 turned out at the Imperial Hotel to see what it was all about. One of the themes of the film is reconciliation—between Japan & Korea.

Evangelism for Businessmen: The International VIP Club is playing a main role in evangelism and is spreading throughout Japan. The use of the Internet is playing an important part.

Evangelism by use of Christian Comics:

The Japanese society reads comics heavily. Christians are planning for a series that is Christian.

There are two important challenges to this new wave of evangelism. First, the name of Jesus is “a national brand” in Japanese thinking. To them, Christian churches all look alike, holding one banner, and for all people. Japanese do not care about denominations. Could it be that this mind-set will help us to think more broadly? When we do evangelism let us do it in the name of Jesus Christ, and just maybe the blessing of Japanese finding Christ will flow back to us all! Second, evangelism starts from the church and returns to it. May the people of God set aside differences, catch the wave, and see what God is doing! (Written by Mr. Kenichi Nakagawa of Harvest Time Ministry)

100th MEETING ANNIVERSARY

“Every Sunday God tells me to follow Him. His guidance is amazing. I hope you will be able to come on July 7 to our HOUSE MEETING,” writes Mrs. Atsuko Kimura to her friends. Every month since July, 1989, Mrs. Kumura holds what she has called “Utsukushigaoka Shukai” (Beautiful Hill House Meeting). She prepares a card with a short message on an original design and sends it to thirty people a month.

Mrs. Kimura accepted Christ and was baptized in the same church where Ayako Miura and her husband attended in Sapporo, Hokkaido. At this year’s anniversary Mr. Miura attended along with 48 others.

Mizuko Matsushita has served as JEMA Executive Secretary since 1984. Her faithful service and knowledge are invaluable.



What is Proficiency ?

Part 1:

The Intermediate and Advanced Learner

The history of teaching languages is littered with the names of a variety of approaches to language learning; grammar-translation, audio-lingual, stimulus-response method and so on. In recent years attention has been focused on communication rather than structure. In this approach language learning becomes task-oriented and a learner is assessed on his performance, that is how he/she asks directions or makes an apology rather than the use of tenses. Professor Seiichi Makino, Director of the Japanese Language program at Princeton University and author of a number of Japanese text books and dictionaries, goes further to describe the relationship between a proficiency approach and the communicative approach. Both are task-oriented, but in the proficiency approach the emphasis is on thinking vertically about language levels as well as horizontally about tasks.

The American Council on the Teaching of Foreign Languages (ACTFL) is known world-wide for its testing of proficiency at 4 levels—Novice, Intermediate, Advanced and Superior. All levels apart from Superior are subdivided into Low, Mid and High. These levels can be applied to all language skills, but in OMF they are used to assess speaking proficiency in oral interviews conducted by Japanese teachers trained by ACTFL workshops in Tokyo. The majority of OMF missionaries who have done fulltime language study and are assessed both at the end of their first and second terms in Japan fall within the range of Intermediate to Advanced levels. In the light of this, it is important to consider what the levels mean and what one can do to get from one level to a higher one. The latter will be considered in the next issue of this magazine. So what do the levels

mean? Here are lists of the general characteristics of the Intermediate and Advanced speaking levels simplified from guidelines put out by ACTFL in 1999. You may like to measure your own Japanese language ability against these descriptions.

Intermediate: Able to:

- Participate in simple, direct conversations on generally predictable topics related to daily activities and personal environment
- Create with the language and communicate personal meaning to sympathetic listeners by making sentences and strings of sentences
- Get and give information by asking and answering questions
- Keep going and end a number of basic, uncomplicated communicative exchanges most of which will have been initiated by someone else.
- Satisfy simple and personal needs and social demands to survive in the target language and culture

Advanced: Able to:

- Participate actively in conversations in most informal and some formal settings on topics of personal and public interest
- Fully narrate and describe events in the past, present or future
- Deal effectively with unexpected complications through a variety of communicative strategies
- Keep communication going by using with accuracy and confidence, connected discourse (as opposed to isolated sentences) of paragraph length and content
- Satisfy the demands of work situation

Miriam Davis came to Japan in 1975 from the UK and taught English in schools and universities in Nara Prefecture, Nagoya and Osaka for 8 years. In 1986 she joined OMF International and moved to Sapporo to do church planting and English teaching. Since 1990 she has been Language Advisor to OMF.



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Getting Wired in Japan

by Dave Scott

I remember talking with a mission business manager a few years back, and how excited he was about their transition from fax to e-mail for overseas communications. It seems they were saving quite a bit of money each month on their international phone bill. I would imagine that most missions have made the transition by now, but I still meet individual missionaries who are not yet in cyberspace. The purpose of this article is to provide some basic information on getting connected in Japan.

The Basics

Before we start, we need to define a few terms. To use electronic mail, you need to have a contract with an ISP (internet service provider). This provides you with an access point, which is simply the phone number you call to connect your computer to the Internet. Since we pay NTT for every minute we are connected, it's important to get an access number within your local calling area (i.e. one with your same area code). Most ISPs require payment with a credit card.

An ISP contract usually gives us two services. The first is e-mail, and the second is access to the World Wide Web. To send and receive e-mail, we use a program called an e-mail reader, and to view web sites, we use another program called a browser. Some e-mail readers are Outlook Express, Netscape Messenger, and Eudora. Browser programs include Internet Explorer, Netscape Communicator, Opera, and iCab. Amazingly, due to competition from Microsoft, all these programs are free. We can send plain text messages using e-mail, but sending any kind of file, such as a picture or spreadsheet, requires attaching it to an e-mail message (hence the name "attachments"). The largest provider in the world is

AOL (America Online), and they provide their own browser and e-mail software. The advantages of AOL are ease-of-use and access points in many countries. The disadvantage is that attachments don't work so well with your non-AOL friends.

Downloading means copying something from the Internet to your personal computer, and uploading is the opposite. Therefore, we often speak of *downloading* programs from a web site, or *downloading* our e-mail. However, it is more common to say "sending my e-mail" than to refer to *uploading* it.

The Hardware

The most common setup consists of a computer connected to a standard phone line, and this requires a special box. This can either be a modem, or an ISDN box. ISDN gives you faster and more reliable connections, and these boxes have dropped in price to where they cost almost the same as a modem, 14,000-20,000 Yen. Many computers come with a modem, so the simplest solution might be to just use that if you have not yet converted your phone line to ISDN. If you are interested in getting an ISDN box, you should be careful about the type of computer connection it has. Computers today are transitioning from the old serial ports to a new standard called USB. If you buy a box that only has a serial port to use with your current computer, it might not work with the next computer you buy. Luckily, there are boxes available that have both types of ports.

The Providers

We've already mentioned AOL, and the general rule is that AOL is good if most of your mission, family or friends are using AOL. One very nice feature of AOL is that up to five family members can all have their own separate e-mail addresses on a single AOL account. AOL does not seem to offer any English support in Japan, while the providers listed below do. This means you can call them and ask



for help, even when you're too tired and frustrated to remember how to say "TCP/IP control panel Domain Name Server setting" in Japanese. Unlike other countries, Japan has over 1,000 ISPs, so if those listed below don't suit you, there are many more to check out.

One thing to ask them about is access in your home country, and/or any other countries you frequent. One of the biggest advantages of e-mail is being able to stay in touch no matter where you are, so be sure that you can. If you haven't used e-mail yet, don't expect to get away with saying something like: "I'll be gone on furlough for a year, but I'll check my e-mail first thing when I get back to Japan."

The following companies provide support in English, and at least the first two have special low-cost packages starting around 500 Yen per month:

Asahi-net 03-3569-3522
www.asahi-net.or.jp/en
(Continental USA access is free)

GOL 03-5334-1720
home.gol.com
(Overseas access: 30 Yen/min.)

ATT 03-5561-5789
www.att.ne.jp/indexe.html
(Continental USA access is free)

David Scott works in Tokyo as a computer-consultant tentmaker, and is currently serving as the JEMA Executive Committee secretary. David came to Japan in 1983, and had planned to stay for one year.



KANSAI CHRISTIAN SCHOOL

Ikoma Shi,
Nara Ken

Kansai Christian School is more than just another school. It was established and exists to assist the evangelical missionary community in western Japan (Kansai) in the education of their children. It began in 1970 as a result of the burden of several missionary families desiring to see a Christian school established in the Kansai area. Over the years KCS has grown from a one-classroom school to one offering a complete first through twelfth grade education.

The mission of KCS is to glorify God by providing spiritual, social, and intellectual maturity in each student.

KCS is not a large or well-known school in Japan; in fact, it may be the "best kept secret" for a Christian education in English in the Kansai area! KCS has many of the advantages of a small school—family atmosphere, excellent teacher/student ratios, flexibility in programming—yet the quality education compares with the best and largest of schools.

The students at KCS are able to study under Christian instruction and example in a context of high academic standards. It is within this framework that students are able to obtain a strong foundation from which they can fulfill their God-given calling of service to God and man. Our curriculum, chosen from a variety of American publishers, is designed to prepare students for college and to prepare them for Christian service. Bible is taught daily, and all classes are taught from a Christian worldview. KCS utilizes the American school calendar (September-June).

Enrollment averages about 30-32 per year. Of that number 70-75% are children of missionaries representing (this year) nine and 93% are from Christian families. Up to 20% of the enrollment in any classroom may be from non-Christian families. Classes are grouped in multi-grade classrooms with four or five full-time teachers, plus some part-time and volunteer staff to assist in foreign language and elective classes.

Not all students at KCS come to us as Christians or from Christian families. Six years ago a little Japanese girl entered first grade. Two years later her sister entered and this year her brother will enter. Their parents are both junior high teachers in the Japanese school system. Through the study of the Bible, this young girl learned of God's love. Two years ago her mother gave her heart to the Lord at a KCS weekend camp, and recently the mother and all three children were baptized. Other non-Christian families are attending worship services regularly.

KCS teachers come to Japan from English-speaking countries as missionaries associated with one of the five sponsoring missions. They must raise part of their support. All are dedicated evangelical Christians and come to Japan not only to teach at KCS but to reach out to the Japanese.

The governing board includes one representative from each of the sponsoring missions: Baptist General Conference, Evangelical Free Church of America, North American Baptist General Mission in Japan, Christian Churches/Churches of Christ, and Japan Mission.

The KCS facilities are rented from Ikoma Bible College and are located on their campus. The rented property includes a three-story Jr/Sr High building and a KCS-owned, two-story elementary building. The rented property includes access to a playground area, and the school also uses a nearby play field, swimming pool, and area gymnasiums.

Are you serving in the Kansai area? Have you ever given thought to working in the Kansai area? Kansai Christian School is here to serve your family's education needs.

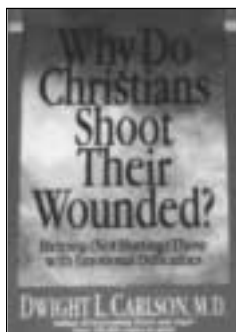
KANSAI CHRISTIAN SCHOOL KANSAI CHRISTIAN SCHOOL

Kansai Christian School,
951 Tawaraguchi Cho, Ikoma Shi,
Nara Ken 630-0243
Tel/Fax: 0743-74-1781
E-mail: kcsjapan@yahoo.com
<http://www.geocities.com/kcsjapan/sponsors.htm>

KANSAI CHRISTIAN SCHOOL KANSAI CHRISTIAN SCHOOL

Rickie Clark and her husband, Dr. Paul P. Clark, independent missionaries with the Christian churches/Churches of Christ, have served in Japan since 1985. Paul is an MK from the early '50s. Rickie is the Assistant to the Principal at Kansai Christian School, from which three of their four children have graduated.





Why Do Christians Shoot Their Wounded?

By Dwight L. Carlson
(Inter-Varsity Press, 1994), 174 pages.

- “Can a spirit-filled Christian have emotional problems?”
- “Do childhood experiences and stress lead to emotional illness?”
- “Is it okay for a Christian to see a psychiatrist to take antidepressants and other prescribed drugs?”

These are questions Christians ask. Some Christian leaders would give a flat “no” to all of the above. Often simplistic solutions to very difficult problems are given. Sometimes the problems are denied altogether.

This came home to me when a dear friend and sincere Christian went through what we call a “clinical depression.” She didn’t sleep for weeks, had no appetite, dreaded going to work every day, had fears about the future, and found no joy or comfort in the Bible or prayer. Like Job’s friends, we could do little to help and only poured more guilt on her. One friend even asked if she was sure she was really “saved.” We were the Christians who, Dr. Carlson says, shoot their wounded.

On the other hand, her family took her to a Christian counselor. They found a Christian doctor who identified her depression and prescribed drugs which brought her through the long tunnel and back to her old self again. This is the ministry of the church that Dr. Carlson’s book advocates, “Helping (not hurting) those

with emotional difficulties.”

Dr. Carlson points out the prejudice in the church against those with mental illness. Christians are given no sympathy or understanding. Instead, guilt is heaped on them to the point that they cannot even seek professional help. In trying to combat this problem, Dr. Carlson examines scripture and recent scientific research. He shows the influence biological and genetic factors have on behavior and feelings. He demonstrates the way our background and stressful experiences can bring on physical and mental illness.

Dr. Carlson writes in simple language any layman can understand. His purpose is to help the church be effective in helping those in great emotional stress. His book sees the church as an important instrument in restoring people to good mental health. Dr. Carlson’s approach can be summed up as three-pronged.

1. Treatment by medication for the physical problems that are affecting the person’s behavior is necessary.
2. Counseling to help discover other factors that add to the stress and depression are needed.
3. The patient’s own responsibility to want to work to overcome the difficulties and to seek treatment and change must take place.

The book includes practical ways Christians can help by showing compassion and not condemnation.

Reviewer: Nancy Sorley and her husband are with the Baptist General Conference, planting a church in Nara City. Nancy came to Japan in 1976 as a single missionary with SEND International.



S M I L E

A seven year old had gone fishing with her father.

After an hour or so, her dad asked, “Are you having any luck?”

She replied indignantly, “No, I don’t think my worm is really trying.”



The Church is BIGGER Than You Think.

Patrick Johnstone. (Christian Focus Publications/WEC, 1998), 314pages.

It is easy to lose the big picture at times as we focus on our ministry and what we are doing. Johnstone, author of *Operation World*, has written a book that helps us to understand what God is doing in the world. Johnstone gives an encouraging picture of the harvest being gathered around the world, much of it happening in the midst of wars, suffering, and persecution. Although Johnstone does not minimize the enormity of the unfinished task, he shows that “World Evangelization—in our Generation” (title of chapter 12) is within our grasp.

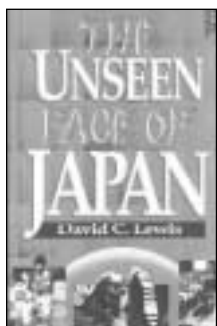
Johnstone explains the meaning of his title in the introduction. He shows, first of all, that the Church is bigger than we may think in TIME. “The Church was planned by God in Eternity before time began, and its destiny is to be with God for all Eternity when time is no more” (p.9). Through the use of graphs, charts and diagrams, Johnstone shows how the Church is bigger than we may think in SIZE. A global army of intercessors and harvesters is being mobilized. Johnstone challenges us to be part of this movement and to be even more involved in obeying the Great Commission. Johnstone also shows that the Church is bigger than we may think in STRUCTURE. Johnstone details the biblical structures for the Body of Christ, focusing on local churches, mission agencies, and

theological education. He gives some practical ideas on how these three work together (how local churches can become mission-minded, how Bible schools can become both mission and church-minded, and how mission agencies can become church-minded).

Johnstone balances encouragement (the harvest) with the sober reality of the challenges facing us—geographical, people, urban, social, ideological, and spiritual. Johnstone ends the book by looking at the marvelous promises God has given to harvesters in Isaiah 54. If you need your spiritual batteries recharged, this book will spark some new fire in your soul! Let Johnstone have the last word.

"We have a finishable task, let us then aim to be the generation that finishes it. Jesus IS coming back, but only when the task is complete. The effort, the pain, the tears, the dying are all worth while for the joy set before us" (p. 147).

Reviewer: Donald Schaeffer serves with his wife, Hazel, and is with the Christian & Missionary Alliance, planting a church in Kawaguchi. Don came to Japan in 1984.



The Unseen Face of Japan
by Dr. David C. Lewis
Monarch Publications, Tunbridge Wells, Kent, England, 383 pages.

How often have we heard the Japanese say that the typical Japanese person is *mushukyoo* or not

religious? And yet the overwhelming presence of Buddhist and Shinto religious traditions in the company as well as in the neighborhood seem to show the exact opposite. Which is true? Christian anthropologist Dr. David Lewis' research of religious practices, beliefs, and experiences in Japan provides evidence towards the answer to that question. In 1982/84, he surveyed and interviewed residents of both company and non-company related housing as well as investigated in detail the religious rites of that company. His resulting book compiles and analyzes those results as well as gives a very thorough description of the religious practices themselves. *The Unseen Face of Japan* could easily become a handbook for all those interested in knowing the actual religious mindset of Japan.

There will also be an opportunity to hear Dr. Lewis speak in person this coming January 8-10 at the Hayama Conference. For further information e-mail Timothy Boyle at za3-by1@ashai-net.or.jp or call 029-855-1907.

Homepage for Hayama Conference: <http://www.mup.org/mupjapan/Pages/Hayama/index.html>

Reviewer:
Rhonda Somers-Harris



A minister and his family were given a pie which proved to be inedible and had to be discarded in the garbage.

It was the minister's task to write a "Thank You" note. His problem: How to be truthful and tactful at the same time.

He wrote: "Dear Mrs. Jones, Thank you for being so kind and thoughtful. You can be assured that a pie like yours never lasts long at our house!"



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Celebrating Death continued

lines, but I knew dictionaries were not written like that. I remember slamming the book shut and thinking, "It's clear no one ever asked Webster that question!"

Recently, as I was studying Job, I came across a portion I knew well. The patriarch had just been informed of the deaths of his ten children. In response to the message, "Job...fell to the ground in worship and said, 'Naked I came from my mother's womb, and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praised'" (1:20-21). I had read those verses many times. In fact, I had even memorized the last sentence.

Noting the words "worship" and "praised," as if for the first time, I suddenly realized that Job's act of worship had been a type of celebration. I remembered the dictionary's first definition for "celebrate" referred to the mass. "Isn't the communion service a celebration of the Lord's

death?" I asked myself. "Indeed," I thought, "isn't baptism a picture of our Lord's death, burial, and resurrection?" Looking back to the origin of death in Gen. 3, I recalled Adam and Eve's sin—often referred to as the Fortunate Fall. If they had not sinned, Christ would not have died and risen. We, in turn, would never have known the depths of the Father's love and grace. If we can celebrate the death of Jesus, can we not celebrate the death of those who have died in Christ? Can I not celebrate Stephen's death?

In retrospect, I realized that each part of my six-year search had been a necessary step toward recognizing certain biblical truths. At the time, I had been too numb with grief to understand that my friends' attempts to comfort me echoed a verse we often hear at Christian funerals: "Blessed are the dead who die in the Lord..." (Rev. 13:14). Nor was it selfish of me to acknowledge my accomplishments since Stephen's death. Is God not sovereign? Does He

not work out everything in our lives in conformity with His will (Eph. 1:11)?

I am so grateful the pastor did not attempt to explain grief or even offer comforting words I may have heard before. His question prompted me to seek answers. As with any quest, it became a process of discovery intermingled with the grieving process itself. Led by the Spirit, I was able to reaffirm—as well as gain a heart knowledge—of what I already knew. My discovery may not mark the end of grief, but it does provide a torch to light my path through future dark valleys.

Susan Davis has a Ph.D. in English with an emphasis in Rhetoric and Composition from Arizona State University. She is a professor in the Department of Modern Communication at Baiko Jo Gakuin University in Shimonoseki City.



M.V. Doulos Docks in Yokohama

Reporter: John Somers-Harris



In the late 50's, George Verwer and several friends began meeting to pray for the unreached people of the World. As they prayed and studied a map, they realized how many of the world's major cities were port cities. Those meetings were the beginning of Operation Mobilization and the use of the ships Logos and Doulos.

The Doulos was built in 1914 and in 1977 entered its present service as a traveling bookstore. Since 1977 the Doulos has docked in 87 countries and has been visited by over 15,000,000 people. The present crew of 340, from 35 countries, are all required to raise their own prayer and financial support. Crew

members join for a two-year commitment that begins with training programs that teach practical skills needed onboard, including seamanship. They are also trained in and receive first hand experience in cross cultural communication, as their cabin-mates are from different cultures.

The Doulos crew does not just operate the bookstore but at each port of call offers short term teams to work with missionaries and pastors in evangelistic outreach. Team ministries range from tract distribution to God-given gifts of singing and acting to communicate the Gospel's message. While the Doulos was docked in Yokohama, over 25 churches took advantage of these evangelistic teams.



Still in Love Continued from page 19
 our bags and took off for the 600-mile trip to Norfolk. Once there we were introduced to a retired missionary couple, who invited us to live with them. They owned a little old church in Lambert's Point, but the congregation consisted of about 14 in all, most of whom were children. The offerings were very small, but living with the missionaries helped us as they fed us, too. That was the fall of 1935.

It was "trial and tears" and there were many needs, but hallelujah, at the end of three years the little church was full. Not only that, but six young people from that group went to Bible school, one of whom became a missionary to Indonesia until retirement. After those first three years, the church plant took off and grew.

This year we received a notice stating this very church plant had just completed a church and education

facility costing twelve and a half million dollars paid in full. Their annual giving to missions is over \$500,000 (US dollars). It is obvious they have a lively vision for missions around the world. Hallelujah!

Now, looking back over 65 years of married life, we check out that dear lady's prophecy. TROUBLE? Yes, and plenty of it. Sour, disappointed, disillusioned? NEVER. We wouldn't have had it any other way! Jesus has been faithful. Praise His name.

Our first term in Cambodia, Indo-China, we were captured by the Japanese army with two of our children, Don, five years of age, and Janice, two days old. We were incarcerated for 1,137 days as POW's. TROUBLE? Yes, and more than that, we went through some years of great disturbance in the Far East. TROUBLE? Yes! Despair? No!

We were transferred from the Far

East to the Near East --- Lebanon, Syria and Jordan. We went through the Six Day War in 1967, then the Muslim Christian conflict which lasted 15 years with 250,000 casualties. TROUBLE? Yes! Despair? No! We saw more wonders and miracles of God in war than we saw in peace.

What is our answer to the woman, gone long ago, who served at our wedding reception? We are still in love. God has kept our family. We will soon be 86 and 87 years old. Yes, there are some problems, but we have a glorious hope that only grows brighter as the days go by. WHAT A PRIVILEGE TO SERVE OUR LORD AND SAVIOR!

Harry Taylor, along with Miriam, having served faithfully with the Christian & Missionary Alliance for 65 years, now reside in Samaritan Village, Kissimmee, Florida, (USA).

JEMA ORDER FORM

All items postage paid except where noted
Please note new fax number

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Membership Dues	¥2,000 Single	¥3,000 Couple	_____	_____
Individual Package Plan *	¥5,500 Single	¥6,500 Couple	_____	_____
* Package includes Membership, Japan Harvest & Directory				
Mission Package Plan	¥3,500 in Japan (JEMA Mission Members only)		_____	_____
Japan Harvest 1 yr Sub.	¥2,500 member	¥2,800 non-member	\$25.00 overseas + \$5.00 SAL	_____
JEMA Directory	¥1,500 member	¥2,000 non-member	\$20.00 overseas + \$5.00 SAL	_____
Harvestor's Handbook	¥800 member	¥1,000 non-member		_____
Operation Japan	1-4 ¥600@; 5-9 ¥550@; 10-99 ¥500@; 100+ ¥450@		_____	_____

If paying by check add ¥450 for Japanese non-Tokyo bank

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If you itemize your order on the Furikae in the "This payment is for:" column, it is not necessary to mail the order form separately.

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HONORING

IN LOVING MEMORY



Horst & Annemarie Weippert

On July 3rd, Horst and Annemarie left the mission field for the last time. They served in Japan for 38 years as missionaries with the

Liebnzeller Mission. The Weipperts had ministry in Nakaminato/Ibaraki, Mito/Ibaraki, Abiko/Chiba and Husda/Saitama. For 8 years they were responsible for the Liebnzeller work in Kashima/Ibaraki. A fellow missionary writes, "They left us with many memories and a great example as dedicated pioneer missionaries!" Members of the Kashima Christ Church published a small booklet in honor of their ministry. In it the motto of Horst and Annemarie is written, "With prayer and patience the Gospel of Jesus Christ as Savior to every Japanese." We honor you today for your labor of love and steadfast hope in the power of the Gospel.



At 2:05 A.M. August 21, **Emmi Schnydrig** entered into the presence of our Lord. Emmi was back from Switzerland for a special visit to encourage God's people here. On her way to the Maranatha Church on August 20, Emmi was in a traffic accident from which she never regained consciousness. Her funeral was held in Minakami on August 22

and burial was the following day in the Audara Christian Cemetary in Fukushima ken. We shall miss Emmi who first came to Japan in 1952. She was 79 years old.

On September 9, while living in California, **Joe Gooden** entered into the presence of our Lord. Joe came to Japan in 1950 under Conservative Baptist International and served in Japan until 1985. He founded Japan Evangelistic Association, Inc. In 1962, working with World Vision he helped establish the 1st Keswick Convention. Later he also served as JEMA president.

ANNOUNCEMENT

WOMEN'S DAY OF PRAYER October 30, 2000. *"The effective prayer of a righteous person is powerful and effective" James 5:16.* You are cordially invited to come together for prayer and praise with other women.

Place: SEND International Center at Higashi Tokorozawa (Musashino Line) 5 minutes walk from the station.

Time: 3:00—8:00 P.M. What to bring: please bring a salad to share. Supper will be from 5:15-6:00. If you can join us for all or part of the afternoon/evening, please feel welcome.

Contact persons: Sylvia Ramquist @ 042-476-0776 or Alma Oline @ 045-776-1669.

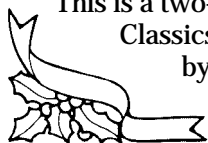
Child Care will be provided. Please call to let us know how many children you will be bringing.

Christmas Ideas that Work

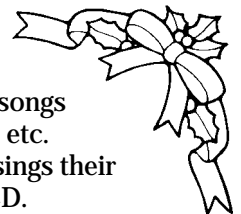
A note of explanation: Some events are directly evangelistic; some are first step. First step events are often sponsored by our English program and might not even include praying at the event. Other events are directly evangelistic. We like to look at all the people in our network as a funnel, with those who don't know the Lord at the top. Believing that the normal experience is for a nonChristian to have lots of opportunities to be around God's Word and God's people, we want to give them many chances to do so. KEY to good attendance is to have year-round events!

CHRISTMAS CLASSIC SING-ALONG

This is a two-hour program based on "Carols and Classics for Choir and Congregation," arranged by Tom Fettke, produced by Lillenas. The CD is instrumental with words on the score in English. (Even first-time



attendees, whether they know English or not, enjoy this.) The first 1+ hours are spent in practice, having the songs explained in Japanese, singing in parts, etc. Following a short break, the audience sings their concert to the accompaniment of the CD. Attendance for past 2 years: 70-90.



CAROLING at children's hospital and/or nursing homes. Children & MK's enjoy participating.

ADVENT WREATH Bible lessons in English class Bible time for the four weeks preceding Christmas. Christmas cookie baking class/party.

Lesson on the HOW TO of tree decorating.

Christmas dinner cooking class. This was a BIG hit!

“KIDS’ Christmas!” Over 150 children and parents have come for the past two years.

Judith Newland first came to Japan in 1989 and has assisted the Mission to the World/JPM Church Planting Team in Chiba for four years. This list is a compilation from some of her fellow team members.



Christmas Eve Singles’ Party

For most of us, Christmas Eve conjures up images of candle-light services and family traditions, and feelings of having reached the finish line on this year’s evangelistic race. However, for Japanese young people, Christmas Eve is the most romantic night of the year. Christmas Eve eclipses even Valentine’s Day as the year’s top date night: dinner at a fancy restaurant, expensive jewelry gifts, reservations for the night at a hotel. I have also found that it can be the perfect time for an evangelistic meeting for young people.

Last year, we had a Christmas Eve party at the newly-started Akeno Bible Church. The program was very simple. We sang Christmas carols and then praise songs accompanied by the guitar for about 45 minutes. I gave a 15-minute testimony about what Christmas was like for me as a child and ended up with a gospel presentation. My co-worker, Mike Gray, then gave a 15-minute message

on the meaning of Christmas.

Afterwards, we hung out, ate, talked, played

guitar, and sang songs.

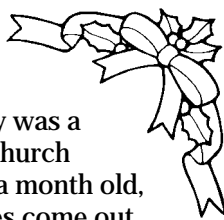
For us, the Christmas Eve party was a huge success. Our church itself was less than a month old, yet we had 12 singles come out, all non-Christians. For most, it was their first time to attend any kind of church service. Of those 12 singles who came to the party, 6 are still coming to church on a regular basis. The party was a way to get to know us, and I believe it helped them to feel comfortable with just hanging out at church.

One thing to remember when you’re working with young people, scheduling takes a different twist. Previously, I had a Christmas Eve Open House for my English students from 7 PM—9 PM. However, when I suggested that time frame for last year’s Christmas Eve party, I found out that most young people are still working until 8 or 9 PM. Our party “started” at 9 and the program not until 9:30. Around 11 PM we began our “tea time” and the party lasted until 2:30 the next morning. This time frame can be somewhat difficult for us “older” folks, but sometimes we need to be flexible in order to reach the younger generation.

Another note of caution, have lots of food on hand! I was used to the “enryo suru” housewives who only have one cookie and one slice of cake. Twenty-year olds can eat! We had some “stick to the ribs” kind of food like pizza and oden, as well as the usual Christmas cookies, cakes, and breads.

I think it’s important to have a Christian “alternative” to the date night frenzy of Christmas Eve. Some churches may already have a Christmas Eve service, but I encourage you to think of having a party for singles later in the night.

Karyn Zaayenga came to Japan in 1988 to teach English and is now serving as a career missionary with TEAM.



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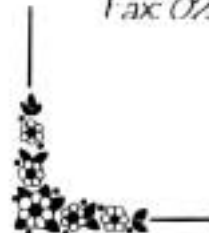
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Christian Planting International



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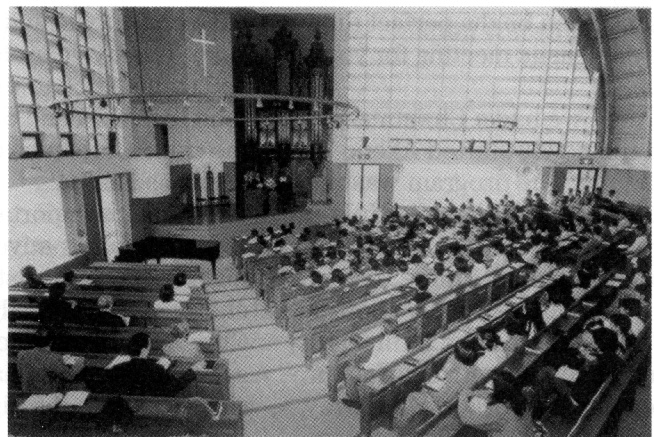
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Expanded information: showing the work that has been done and the work for which we need to be praying!

Nagasaki

8 Pray for a strong sense of partnership among the pastors and churches. Perhaps there are pastor and church fellowships already taking place. Ask God to raise up more opportunities for churches to unite in Christ.

9 Pray for the Nagasaki Zain Christian Bible Store. Pray that Christian camp and retreat facilities be established, and that a television ministry will start. Pray for *True Solution* (Sat. 6-20a.m.) and *The Light of The World* (Sat. 6-6a.m.) aired on NBC Nagasaki Radio.

10 Pray for the Christian schools: Kasumi Gakuin with 3,400 students (girls high school, women's jr. college and college at Nagasaki) with a long Christian history; Chionji Gakuin with 1,400 students (high school and Nagasaki Wesleyan Jr. College at Isahaya); Nagasaki Gakuin with 810 students (Foreign Language College); and others. Pray that these schools will be strongly based on the Bible. Most of those attending the 6 Christian kindergartens and 7 day-care centers come from homes where the pastors and other gods are worshipped. Ask that these children will lead their families to the Lord.

11 Ask God to bless the Iwano Gyoseiogyo Clinic, now open in New Arie town on the south part of Shimabara Peninsula. Pray for the training of the Christian doctors and nurses working in medical facilities.

12 There are no known Christian social workers.

November 8-13

The Word
"The harvest is plentiful, but the workers are few. Ask the Lord of the harvest..." (Luke 10:2).

The Information
Matsuo is one of nine islands in Japan which have no churches. Here is an example of one church reaching out to an uncharted area. The, a missionary, pastors church 20 kilometers away in Imari, Saga Prefecture. The church began in 1992 and has 11 members. As an outreach ministry the church has distributed tracts to the three islands that are Tokushima with 21 Apostles, Aomori with 50. They have received one response from their work, an 80-year-old widow who apparently was raised in a Christian home. Now that they have distributed the pamphlets on the islands, they will contact the Aomori Baptist Church to find out what other work has been doing in distribution pamphlets at Matsuo. Then they want to begin in Matsuo. Now that God will raise up 1 that will have a heart to these areas.

New Features

The Word
Each area has God's Word and promises applied to encourage prayer

The Story
Each area has a testimony of God's faithfulness and work in the hearts and lives of Japanese

Kyushu, Okinawa

October 25-26

Total Students	139,640	Population	34,778,230
Evangelical Institutions	41,980	Size	43,678 km ²
Systems in 13 subpref.		Density 138 people/km ²	
University/ Jr. C.	30,590	Clubs	With no churches 94
Jr. High	17,120	With only 1 church 21	
High	8,710	With no churches 476	
Primary School	3,080	With 20,000 pop. & no churches 10	
Kindergarten	1,400	Churches	P 853, C 315, O 6
Church Day-Care	8,010	Major Groups	United Church 1,183
Catholic Institutions	3,380	Baptist	1,112,492
Students in schools	97,860	Evangelical	154
University/ Jr. C.	75,480	Independent	68
Jr. High	5,000	Evng. Lutheran	41
High	24,210	Anglican	38
Primary School	9,180	Assemb. of God	35
Kindergarten	3,230	Church of Christ	30
Church Day-Care	37,090	Church of Christ	28
	13,750	Evng. Assem.	21
	3,400	Nazarene	19
		Holiness Church	17
		TEAM	16
		in Japan	
		Evng. Gen.	15
		Lord's Cross	13
		Mennonite Chr.	12
		Jesus Christ Ch.	14
		Evangelical	13
		Methodist	12
		Presbyterian	11
		United Methodist	10
		Other	70
		Independent	108
		Mennonite	33
		Member Church	37,536
		Member Pop.	66
		Baptist	3,913,000
		Evangelical	25,748
		Evangelical	30
		Evangelical	1,771,000
		Evangelical	230
		Evangelical	164,253
		Evangelical	22
		Evangelical	17
		Evangelical	13
		Evangelical	12
		Evangelical	11
		Evangelical	10
		Evangelical	9
		Evangelical	8
		Evangelical	7
		Evangelical	6
		Evangelical	5
		Evangelical	4
		Evangelical	3
		Evangelical	2
		Evangelical	1

It was on February 5, 1597 that a total of 260 years of ruthless suppression and their followers were killed. When a Christian...

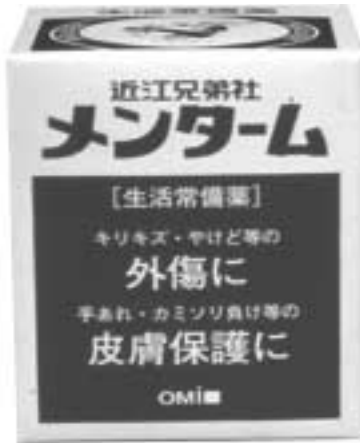
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(Kimi no Kawari wa Doko ni mo Inai)

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(Taisetsu na Kimi: Shin Sou Kogataban)



Written by Max Lucado and illustrated by Sergio Martinez. A new edition of the classic book appealing to adult readers. The size B6 is smaller than the original and the cover design is new with a few more pages. But the healing message of the woodcarver that Punicello and we are made special is the same. ¥1300



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Wreath of Love (Chiusa na Riisu)

Written and illustrated by Fumi Sakamoto. A girl gives wreaths to a soldier who killed her parents in ethnic cleansing. Based on a true story illustrating the power of Jesus' teaching: "love your enemies" and "overcome evil with good." ¥1500



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Warm heart communication by Aunt Stella

In the later part of the 18th century, when the German settlers came to Pennsylvania, they brought with them not only their culture but also their old family recipes. One of the German families by the name of Dunkel, whose daughter Stella liked to bake, developed many cookie recipes which we are happy to introduce to you.

