



**JAPAN** Winter 2002  
**HARVEST**  
Japan Evangelical Missionary Association

**In This Issue:**

**Where Are You Going?** by Stephen Elliot

**Perseverance** by Laurie Elliot

**Nugget**—by David Hesselgrave

**Teen Challenges of Home**

**Assignment** by Jill Stewart



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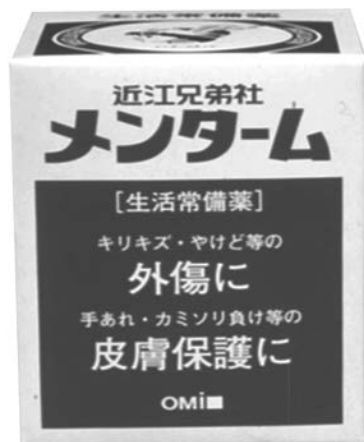




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# OPERATION Japan 2000

Expanded, Updated and Revised

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

**September 25~26**

**25** Pray for many pilgrims who come to Mt. Tsurugi and Mt. Ishizuchi to worship the god, Kompira. What they seek can be found in Christ. We Christians can gladly follow Him, making at least the level of sacrifice these pilgrims make. Pray a special blessing of encouragement on the 17,000 Christians in the Shikoku district!

**26** Pray that the 115 unchurched villages and towns will hear the Word and that believers will join in church fellowships. One of these is the town of Kagawa in Kagawa prefecture with a population of 24,000. There are three cities which have only one Protestant church: Iyomishima in Ehime, Tosa and Muroto in Kochi. Pray that through the Shikoku All-Christian Retreat many Christians will become Spirit-controlled and active witnesses.

*"I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty" (John 6:35). Pray for the people of Shikoku that they come to know Jesus, the bread of life, and that they never know spiritual hunger or thirst again as they consecrate their lives to know, love and serve Him.*

**The Bible**  
The following simple explanation attempts to inform those of you who are praying for Japan, but might not have much background information concerning the church language continues to change, new translations will be needed. The most recent translation was produced by evangelical scholars. A committee of "New Japanese Bible" which was produced by evangelical scholars. A committee has been formed to prepare a newer translation to replace the *Shin Kaiyaku* or "New Japanese Bible" which was produced by evangelical scholars. A committee are also a Living Bible translation and several translations made by individuals.

**2. The Bible is readily available throughout Japan. The Christian book stores carry several copies available. A hidden best of over 845,000 copies, most have potential to begin to read**

New Features

The Word

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

**September 25~26**

**Shikoku Region**

Total Students	21,500	Protestant Churches	321
Students in 4 schools	6,570	One-Year Increase	1 (0.3%)
Sr. High	4,470	Ten-Year Increase	27(9.2%)
Jr. High	1,750	Prot. Church/pop.	1/13,114
Kindergarten	150	Change since '98	-265
Church Day-Care	190	Denominational Groupings	97
Catholic Institutions	1,450	Ecumenical	8
Students in schools	11,200	Lutheran	23
University/Jr. Col.	8,620	Presbyterian-Reformed	19
Sr. High	1,140	Baptist-Mennonite	34
Kindergarten	2,780	Interdenominational	34
Church Kindergarten	640	Wesleyan-Holiness	23
Church Day-Care	4,060	Pentecostal-Charismatic	41
	2,480	Other	42
	100	Independent	23
		Members	17,030
		Member/church	53
		Worship attendance	4/1,000
		Attendance/church	7,953
		Attendance/pop.	1.9/1,000
		Missionaries	24
		Missionary/pop.	1/175,406

**The Story**

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

Be sure to order your updated and revised version of **Operation Japan 2000**

on the JEMA order form found on page 28 of this magazine!

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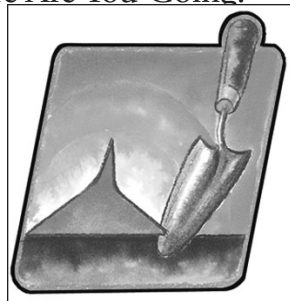
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### Japan Harvest Staff

*Editor-in-Chief:* Paul Pike (papike@attglobal.net)  
*Managing Editor:* Janice Kropp (djkkropp@msn.com)  
*Production Editor:* Jim Rew (Rewster4@aol.com)

**Printer:** New Life League  
(*Norwegian Shinsei Senkyodan*)

### JEMA Executive Committee, 2001-2002

*President:* Paul Pike  
*Vice President:* Traugott Oeckert  
*Secretary:* David Scott  
*Treasurer:* Kean Miller  
*Members-at-Large:* Elke Schmitz, Harry Landaw,  
Bill Paris.  
*JEMA Office Secretary:* Mizuko Matsushita

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JEMA  
2-1 Kanda Surugadai,  
Chiyoda Ku, Tokyo 101-0062  
Tel: 03-3295-1949 Fax: 03-3295-1354

E-mail: jema@jema.org  
Website: jema.org

# Happy New Year



## From the Publishing Commission

Left to right, Janice Kropp, John Somers-Harris, Jim Rew, Russ Epley, Mizuko Matsushita.  
Not pictured, Paul Pike, Dave Scott, Don Wright

What will YEAR 2002 bring to our worlds, both worldwide and personal? It is our prayer as a Commission that this year will be the BEST yet for you, our faithful readers! We want to thank you for subscribing year after year and we would trust that you continue to do so. We pray that the JAPAN HARVEST has been a blessing and help to you. We wish to thank those who have been our regular contributors for their excellent work. To those who have sent inspiring and helpful articles, we say THANK YOU! If it were not for our advertisers, we would have no magazine, so we wish to acknowledge each, as listed on this page. As editor, I have been blessed. It has been a pleasure to serve you.

May the following sacred writing from the Psalm 37 strengthen you:

Do not **fret** because of evil men,  
or be **envious** of those who  
do wrong;

For like the grass they will soon  
wither,  
like green plants they will  
soon die away.

**Trust** in the LORD and do good,  
dwell in the land and enjoy  
safe pasture.

**Delight** yourself in the LORD and

He will give you the desires  
of your heart.

**Commit** your way to the LORD;  
trust in Him and He will do this:

He will make your righteousness  
shine like the dawn,

The justice of your cause  
like the noonday sun.

**Be still** before the LORD  
and wait patiently for Him...

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# Where Are You Going?

Back when I was in high school, no study of English was complete without the study of contemporary poetry, much of it free verse—an English studies term which means that the writer didn't know how to make words rhyme. And, of course, that meant studying Carl Sandburg. In his poem, "Limited", we read about traveling on a brand new express train across America in the first decade of the 20th Century, and it reads like this:

*I am riding on a limited express, one of the crack trains of the nation.  
Hurling across the prairie, into the blue haze and dark air, go fifteen  
all-steel coaches, holding a thousand  
people.*

*All the coaches shall be scrap and  
rust and all the men and women  
laughing in the diners and sleepers  
shall pass to ashes. I ask a man in the  
smoking car where he is going and he  
answers: "OMAHA."*

In a world that we hurtle through, in a world where life is over before we know it, the answer to "where are you going?" needs to be something fuller and deeper than Omaha. In Sandburg's mind, it is not a question about geography, but about DESTINY. Where ARE you going?

The believing Christian answers HEAVEN, but truth be told, much of our understanding about heaven is pretty vague and foggy...kinda like free verse poetry. The church has not focused on heaven much for about half a century now.

Where are you going? We are first of all going to a person, JESUS

---

Every believing  
Christian  
is going to  
a person  
AND  
going to a place

---

CHRIST. But we are also going to a place. Heaven has a definite locale. Jesus calls it a place in John 14:2,3. In the language of the Bible, heaven is constantly referenced with this idea of vertical imagery of heaven being UP...implying not just that it is other worldly, but also implying a superior mode of existence.

Across the Scriptures we find pictures of the place we call heaven. The writer of Hebrews calls it a city whose builder and maker is God. If you don't like cities the same writer calls it a country in chapter 11, a heavenly country where our citizenship bonds us together.

Jesus calls it a house or dwelling place in John 14. It's not about mansions, an unfortunate KJV translation, but rather an enclosed courtyard where extended family build on to the original family house so that all the extended family can dwell within the reach of the Father's embrace.

It is not about being far and removed from the Father in heaven, but intimate and closely connected. When Christ spoke with the thief on the cross He called it paradise and used the same word that is used in Genesis to signify garden, a place of rest and restoration, of relationship where God had walked with the first Adam in the cool of the day.

In parables Jesus called it Abraham's bosom, a place of glad reunion with those who had gone on before. He frequently called it a place of feasting and rest, banqueting and joy. He compared it to the wonder of a wedding and a marriage and the wonder of being home. In so many respects it was all about relationships, all about a sense of community for Jesus.

If you read Revelation 20-22 you get other marvelous pictures of the place, the reality of heaven. Streets of gold, pearl gates, jewel-covered city walls, crystal streams of life, trees with healing leaves, and so on. But at this point, I want to make this particular distinction about heaven as a place: it is the place of "no longers". What do I mean? John says in

the Book of the Revelation that there is no longer any night there, for the Lamb of God, Jesus Christ Himself, will be the light of heaven. We are going to a place of no more night. In saying this, John clearly implies the glory of God's goodness in triumphing over the darkness of evil and sin. There is no longer any night! This means that the darkness, the night and the nightmare of broken homes and broken marriages and broken lives will be over. The darkness, the night and the nightmare of disease, famine and poverty will be over.

The darkness, the night and the nightmare of abuse of all kinds, evil of all kinds, wickedness of all kinds will be over. There will no longer be any hatred, no longer any crime. No longer any jealousy or fear or envy or slander or malice or greed. No longer any night.

The Bible says we are going to a place of everlasting joy and bliss because all of the dark ingredients of this fallen world that destroy it's present peace and hap-

piness will no longer exist. Revelation 7 says there will no longer be any hunger or thirst. No bloated bellies or parched throats and dying children. No longer any poverty, no longer anyone left out, no longer anyone left behind. No longer any injustice, no longer any neglect, no longer any cruelty.

Revelation 21 goes on. There we read that there will no longer be any tears or crying or sorrow or pain. Think of it! No longer any pain! No longer any arthritis, no longer any migraines, no longer any back aches, no longer any pain of any kind. No longer any blindness, no longer any deafness, no longer any withered limbs or withered hearts. And the Bible is just warming to the topic! Because our lives will be perfect in heaven, there will no longer be any broken hearts. Because there will be multitudes and multitudes of people all in right relationship, there will no longer be any loneliness. Because heaven is permanent, forever and ever and on into an undying eternity, there will no longer be any farewells or good-byes or "I'll

never see you agains". There will no longer be any insecurity. Revelation 21:25 says the city gates will never be shut, a symbolic way of saying that in a city where there is no longer any crime or anger or danger we can leave the front door open and not even begin to worry or fear. We will have complete freedom from all the effects of our present fallenness. No longer any crippling memories. No longer any wounded conscience. No longer any debilitating past to overcome or compensate for.

And in Revelation 22 it says there is no longer any curse. Imagine how plants would grow without struggle. Imagine how we would relate to each other without struggling with each other. Imagine the lion laying down with the lamb or political enemies going on picnics with each other.

But most importantly, no longer any curse means there is no longer any death. No longer any long walks away from a chilling graveside. No longer leaving a hospital ward with a plastic bag with some loved one's personal belongings that will never be used again. No longer having to say good night for the last time. Death is over! Long live life! Death is over and real life is just beginning to unfold. We did not run from life, we ran right into it--into the best of it. When we set our sails for heaven through faith in Jesus Christ, we are just beginning to get a hold of the life God longs for each of us to have. A life where every relationship unfolds in pure untarnished love and never has to end or face separation of any kind. We are headed for the land of no longers! A land of:

*Light after darkness, gain after loss;  
Strength after weakness, crown after cross;  
Sweet after bitter, hope after fears;  
Joy after sorrow, calm after tears;  
Harvest after sowing, sun after rain;  
Sight after mystery, peace after pain;  
Near after distant, gleam after gloom;  
Love after loneliness, life after tomb.*

Where are YOU going? Every believing Christian is going to a person AND going to a place—a place where the no longers rule! And we're going to a reunion. John Newton, who wrote "Amazing Grace," once said the three wonders of heaven will be, (1) Who is there, (2) Who is not there, and (3) the fact that I'm there!

But we do know this: Heaven will be a crowded place. All the images of

---

John Newton  
once said the  
three wonders  
of heaven will be,  
(1) Who is there,  
(2) Who is not there, and  
(3) the fact that  
I'm there!

---



heaven that John uses in the Book of the Revelation to describe the masses of people talk about voices of praise raised to God. And as they sing, John says their singing is so overpowering that they sound something like the waters rushing, as if over a fall, drowning out everything else. Those voices are like a thunder-clap. All of heaven shakes at the sound because so many voices, so many people are singing to the glory of God. And who are these many people? Every tribe and tongue and nation on earth, every people group on earth, we are told will be represented. And as wonderful as this is, it is more wonderful for us to know that loved ones we have known will be in that great choir. We will stand one day, shoulder to shoulder with them.

An unknown author once said, *As a boy, I thought of heaven as a city with domes, spires, and beautiful streets, inhabited by angels. By and by my little brother died, and I thought of heaven much as before, but with one inhabitant that I knew. Then another brother died, and then some of my acquaintances, so in time I began to think of heaven as containing several people that I knew. But it was not until one of my own little children died that I began to think I had treasure in heaven myself. Afterward another went, and yet another. By that time I had so many acquaintances in heaven that I no more thought of it as a city merely with streets of gold, but as a place full of inhabitants. Now there are so many loved ones there I sometimes think I know more people in heaven than I do on earth.*

Jesus said that in this world we would have tribulation. Our lives are littered with losses. Yet Romans 8:18 is bold enough to say that the suffering of this present life cannot be compared to the glory that is to be revealed. And that great reunion will be part of that glory to come. At every Christian funeral we invest more treasure in heaven and our reunion grows more glorious. Know this, beloved, you will know the loved ones lost when you get there. It will be one great big reunion. A reunion bound together in perfect love and unsoiled relationship. This will be a reunion without shame or fault, no fracture or brokenness, no avoiding or running away. For in a place of no tears or

sorrow or pain, God must certainly provide grace sufficient to cover all the sin and sorrows that separated us here on earth. So I offer this as comfort in light of the truth of no more tears in heaven. No one will go home a stranger. The Bible says that in this world we are like strangers and aliens. This

world was designed for us, but sin has so ravaged it that we are like people in a foreign land whose customs and lifestyles are completely alien to us. This is not our home. We are pilgrims, aliens, and strangers. And when we cling to this world's treasures, we betray how little we understand of who we are in Christ.

We are like our spiritual fore-fathers, the people of Israel—people who are on a journey through this life and are not meant to stay. A writer recorded this story about an American tourist's visit to the 19th Century Polish rabbi, Hofetz Chaim: "Astonished to see that the rabbi's home was only a simple room filled with books, plus a table and a bench, the tourist asked, 'Rabbi, where is your furniture.' 'Where is yours?' replied the rabbi. 'Mine?' asked the puzzled American. 'But I'm a visitor here. I'm only passing through.' 'So am I,' said Hofetz Chaim."

This is not our home. We don't buy into its values. We don't buy into its ethics. We don't buy into belief systems. Something in us has been so transformed that we no longer fit. And it won't feel like a fit until we are home at last in heaven, gathered at that wonderful reunion with likeminded hearts.

J.I. Packer once spoke of the sense of heaven as an experience this way. He said,

*As I get older, I find that I appreciate God and people and good and lovely and noble things more and more intensely; so it is pure delight to think that this enjoyment will continue and increase in some form (what form, God knows, and I am content to wait and see), literally forever. In fact,*

*Christians inherit the destiny which fairy tales envisaged in fancy: we (yes, you and I, the silly saved sinners) live and live happily, and by God's endless mercy will live happily*

*Continued on Page 15 bottom*

*Continued from Page 5*

*ever after.*

*Going to heaven is going deeper and deeper into the best joys of life that we have only known in a crippled way in our present life. Think of the wondrous joys you have known in life. A first kiss. A great accomplishment. That first big success in life. The first time you finished first. The first time it was your name that was called and your life being remembered. The birthday when you got that great gift and you thought, "It just doesn't get any better than this."*

Well, in heaven "it just doesn't get any better than this" gets surpassed beyond all expectation. All here gets left in the dust, outdone beyond our ability to understand. You are going to such an experience of joy that every prior experience of joy was only a trickle, only a fragment of joy, only a splinter of the tree of joy that will become our eternity—a forest of joy.

But it is not just going on into joy. It is going on to satisfaction. I think we all hunger for heaven because only heaven can ultimately satisfy all of our hungers. In heaven I expect that we will experience the answering of all the hungers of our hearts...even for those hearts that only express such hungers subconsciously.

The hunger for peace, the hunger for community, the hunger for love and acceptance—only

heaven finally and ultimately answers these. Those that hunger for them at any level are looking to have satisfied that which only heaven can. What did C.S. Lewis say in *Mere Christianity*? "If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world."

The first day I met Ruth she told me she had just been diagnosed with cancer. She had just turned 60. After much prayer

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Going to heaven  
is going deeper  
and deeper into  
the best joys of  
life...J.I. Packer

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If I find in myself  
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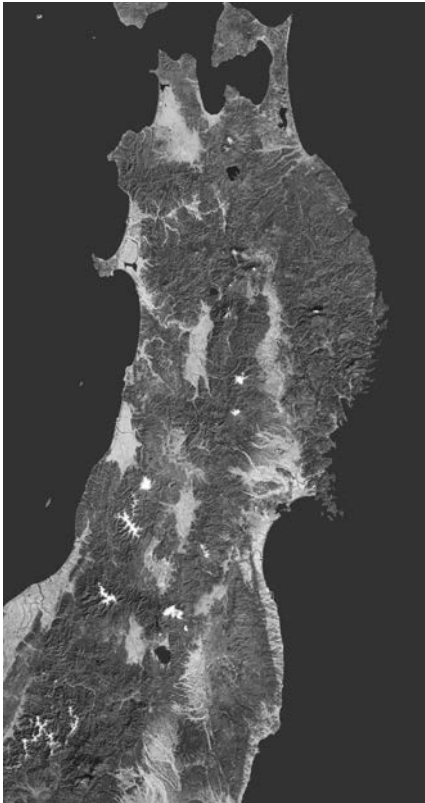
C.S. Lewis

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# Prayer Focus

*I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone.*

## Tohoku



I had to go to Sendai suddenly last week and while there I picked up several tourist brochures hoping to find out something about the area.

It seems that historically Sendai has been the center for the Tohoku area and that it was built up by Masamune Date in the early part of the Tokugawa era. The information I read says that Sendai, through Masamune, was the first place in Japan to send a diplomatic mission to Europe. This mission was of particular significance because he wanted to obtain information about Christianity. The mission was very suc-

cessful; however, by the time they returned, the government had closed the nation and banned Christianity.

Pray for God to raise up leaders today, not just in Tohoku but all over the nation, who will be seekers of truth.

Another historic foundation of the church in Tohoku is the fact that many Christians from southern Japan escaped persecution by fleeing to the north. The resulting strength is shown in one former resident's account of how his church has sent out nearly twice as many pastors or missionaries as their membership of 70.

Pray for all churches to continue to give their people to the building up of the kingdom throughout Japan.

Work opportunities are not so good in Tohoku. Young people leave to get better jobs elsewhere. *Operation Japan* reports 0.0% increase of churches from 1998 - 2000. "Severe winters, heavy snowfall, and depleting population are problems that are unique to this area." Over one hundred missionaries are working faithfully in these difficult circumstances. The harvest is great but the laborers are few.

Pray to the Lord of the harvest to send workers into the fields.

Call To Prayer! Afghanistan. "In the last days there will be wars and rumors of wars." Let us pray for all those affected by the war in Afghanistan, believing that the gospel of the kingdom will be preached to all nations.

The Muslim world has just finished the fasting month of Ramadan. Now, I don't know how long a Muslim prays or what he prays for, but every day upon hearing the call to prayer they will stop their work, bow down and pray.

This is repeated up to five times a day. Today I would like to give a call to prayer.

"My Little ones, you come to me with many requests. You cry to me and beat your breasts. You ask me for the world and now I ask you...."

"Speak Lord your servants are listening."

"You require me to move mountains to bring forth the glory of my Son, Jesus. I am pleased with the desires of your hearts, but, what price are you willing to pay that I may bring to pass all that you ask me? What are you willing to give to see My will fulfilled?"

"Anything Lord! Anything! As you say, we will do!"

"And do you know what I will ask you?"

"O Lord, we will go without food, without a place to lay our heads. We will travel to any corner of the world in your name. We will give all our goods to the poor. We will suffer persecution, cold, wind and rain..."

"But, my little ones, I ask you."

"Speak, Lord, your servants are listening."

"Will you PRAY?"

Taken from, *For whom the world was not worthy*, by Marie Chapion.

John Somers-Harris and his wife, Rhonda, serve with Youth with a Mission. They live in Adachi-ku Tokyo. John came to Japan in 1985.





花 Shichigahama  
 渕 Preaching  
 伝 Place  
 道 Finds  
 所 Its  
 “Place”  
 In  
 God’s  
 Plan

What would it be like for a church to not have their own building for 45 years? Shichigahama Preaching Place (known to some as Hanabuchi dendo sho) in Miyagi Ken was just such a place. They began under the guidance of American Baptist missionary, Ted Livingston, in the house of a sea captain and dressmaker. During the first ten years when there was consistent guidance, the group grew. But as this period ended and the numbers dwindled, the group became invisible because of their size and location. Becoming visible became more difficult because of the harsh conditions of living in the middle of a conservative Buddhist and Shinto fisher-folk society.

With the help of members of the mother church, Shiogama Baptist Church, they still had occasional special evangelism meetings and kept a church-school going on Saturday in the local community center until the Omu Shinrikyo incidents in Tokyo caused all parents to withdraw their children and object to the Preaching Place’s

use of the community center.

In 1997, just as they were thinking of closing the services, I arrived to find only a few members, but with unshakable faith. There still was a spark left there, and a passion to reach Shichigahama. As they began to ask why God allowed them to remain so long as the only church in town, they began to see that God still had a plan for them and they must not remain silent or hidden in the dress shop any longer. They began to pray earnestly that God’s will would be revealed.

One confirmation of God’s hand on them was the encouragement of the Takayama summer missionary community. Although very few knew of the Preaching Place’s decline in numbers, for years, the Takayama missionary community continued to divide their summer offerings with the Preaching Place for their building fund.

In four years the Preaching Place’s numbers doubled (to six!). While being still too small by most standards, their prayers to know God’s will was rewarded. In late July 2001, several members noticed a house for sale in Shiomidai tract where the price had been lowered three times due to the poor economy. Inside a scroll had been left by the owners which said in Japanese, “Rejoice in the Lord always; again I will say rejoice” (Phil. 4:4). The little group tried not to let their joy show prematurely.



There were many barriers of resistance still to overcome, including “friends” who lived by the calculator and not by faith. During talks with the town hall, the doubtful mayor received an important phone call. It came from prominent Christian activist for the disabled and a resident of Shichigahama, Tomiya Yamada, with a convincing argument that Shichigahama,

with all its missionary connections, needed a Christian church. The mayor decided to leave the final decision to a vote of the neighborhood association. This kind of vote has hung many an aspiring congregation. But, it voted unanimously to allow the Shichigahama Preaching Place to move into its neighborhood. Now this little congregation is bravely trusting that the



Lord will show them how to meet both the financial challenges and the evangelism challenges in Shichigahama. They’ve now found their “place” in God’s plan.

Roberta Stephens has been a missionary with International Ministries of American Baptist Churches for 25 years. After language school in Tokyo, she worked with a mission girls’ school in Sendai for 18 years, and then moved in 1997 to Shichigahama, to work as Tohoku Missionary for a partner organization, Japan Baptist Union.



# Perseverance

by Laurie Elliot

Consider it pure joy, my brothers whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance” (James 1:2,3).

Would you give these verses to your fiancé for a parting gift? How would you feel if he gave them to you? Well, I felt something less than enthusiastic!

I did consider it a trial to watch John head off to France on an exciting short term mission trip while I returned to my parents’ newest home in the smallest New England town they’d lived in yet. In fact, as the summer progressed I had many trials and spent all my days with siblings pulling up poison ivy from my mother’s garden in the seemingly uninhabited Berkshire Hills. I thought it was exceedingly unreasonable of John to suggest that I count it all joy.

I really don’t think that I ever once thought of these verses in James as God’s word to me, but only as a peculiar choice of John’s; perhaps his mind was a little blank the day he inscribed my brand new NIV Testament.

As for perseverance, I’m not sure that I knew what it was. It wasn’t a word we used often and it certainly wasn’t the sort of concept that appealed to me or many of my hippie peers. We assumed, “If you don’t like it, why do it?” And as often as not, we didn’t. I hadn’t yet encountered the claims of hungry babies, crying toddlers or church planting in Japan. Can you just walk away?

And so I certainly didn’t recognize what I’m now sure was God’s prophetic word to me.

“Count it pure joy because you know the testing of your faith develops perseverance.” The passage continues, “Perseverance must finish its work so that you may be mature and complete, not lacking anything.” One might as well count the process a joy!

In our letters we talk much of trials; after all, we’re asking people to pray for us and our persevering, which is a rather favorite theme

of ours, but there is also joy.

Ajigasawa is a hundred times larger than the sleepy New England town where I spent that summer pulling poison ivy from my mother’s garden. But it is still not the size of a Japanese town where OMF, or any other mission for that matter, usually works. In an era predominated by urban mission, the only groups working in rural Japan seem to be the Jehovah’s Witnesses and the Moonies. And it is only through our assignment to a church in the city of Goshogowara that we came to work in such a remote rural setting.

Remote only to urban eyes, in fact, we are the county seat. Our beach is the focal point of the Tsugaru Peninsula in summer, and the traffic passing by the church on every sunny Sunday from May through October often interferes with the sermon. In winter the traffic goes the other way, up to the Ajigasawa Ski Resort—a resort that our daughter tells us is known even to her friends in Tokyo.

We have culture, too. Last fall, during the week-long Aomori Music Festival in Ajigasawa, people came from as far away as Tokyo for music workshops with world-class Polish musicians in the large 5-story concert hall we can see from our dining room window. We attended midnight concerts in the multi-story Grand Mer Hotel. I sat with the proprietress, a former English student of mine, who once told me, “I told the Buddhist priest that he ought to teach us something worthwhile like you do!”

Sometimes it seems to us like Ajigasawa has it all. As we walk along the Nakamura River every morning we can gaze at Mt Iwaki across the fields and villages to the south. There’s so much beauty.

We have it all. We get to live here! And we have been given the challenging task, unparalleled by most of our peers, of planting a church where there is no other church.

When we entered Ajigasawa 15 years ago we wrote: “God has obviously gone before us. May we not be slack at the harvest. Reputedly, Japan’s Christian population is

1%. If God should grant us our 1% here in Ajigasawa, that means our 6 people should multiply to 175. That’s about 90 here in town and 85 in the villages. May God grant it so.”

Then we started looking for our 175 people. John did door to door tracting, noting all the people with previous Christian contacts or some sort of interest for follow-up tracting. Rieko Kudoh, our church organist, was the only immediate and obvious fruit from this tracting, but the task didn’t lack interest.

Perhaps the most memorable of many interesting conversations John had was with an elderly orchard owner, Mr. Kimura. Everyone is Mr. Kimura in the village of Tateishi. It seemed a neighbor of his had had some sort of Christian connection and Mr. Kimura exclaimed, “I don’t know whether he’s Christ’s friend or his enemy.” Mr. Kimura went on John’s follow-up list.

Meanwhile, I started teaching English. This was to keep John free for what we saw as the “real work” of teaching Bible studies. Actually, we hadn’t planned to teach English at all, but people weren’t exactly breaking the door down for Bible studies. Since the demand for English was overwhelming, we compromised—I taught the Bible in English. Occasionally my students drove

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me to tears, but most of the time it was actually kind of fun. Certainly interesting!

Today Yuko, one of the students from that first unforgettable class of 20 Junior High students, often e-mails me from England where she is working on her second Master’s Degree in Renaissance Art. She’s culture shocked. “After I came home yesterday, I noticed there’s a power failure at my apartment. I saw lots of candle shops in London. I think candles are necessary to survive in this country. Anyway, I was staying in the dark for more than 4 hours. I really want to go back to civilized world!”



# My Experience in Church-Planting:

## Transferring Leadership of the Church to a Japanese Pastor the “Right Way”

By Ken Reddington

I grew up here as a missionary kid in Yamanashi. I came back to Japan as an independent missionary myself in December, 1978. Since then, I have been involved in church-planting in Kochi, on the southern coast of the island of Shikoku.

The first two years, I worked in a local church. My parents were always in church planting, therefore, I did not really know what an established church in Japan was like. I wanted to find out how a church really worked in this country before I started my own. So I helped with their young people's groups, as well as doing some preaching and teaching English Bible.

Then, in May of 1981, with the prompting and assistance of TEAM missionary Ralph Cox from Takamatsu, I started a church in my home in the western part of Kochi City. We started with an attendance of one (besides me)!

We called the church Asakura Yorokobi Kirisuto Kyokai. In Kochi City there were 5 churches from various denominations called Kochi Kirisuto Kyokai (Christ Church). So you never knew what kind of church it was, or even where it was! I lived in Asakura, which has an area of about 1/6 that of Kochi City, having about 50,000 people (out of a total for Kochi City of 250,000 at the time), with Kochi University, 2 high schools, 3 junior highs and 5 elementary schools. It has a mix of old businesses with their elderly owners and customers, college kids living in apartments scattered throughout, and newer residential areas with many young families. Also, calling it Asakura Kirisuto Kyokai sounded too plain. So I called it Asakura Yorokobi (Joy) Kirisuto Kyokai. I wanted the church to be filled with the joy of the Lord, a joy that is

unaffected by circumstances.

The next year I started another church in the eastern part of Kochi City, also in cooperation with Ralph Cox. We called it Ikku (the residential area it was in) Nozomi (Hope) Kirisuto Kyokai. We found a home to rent that was easily visible from the central bus terminal and on the way to the elementary school. A woman in the neighborhood was the main person involved there.

Both churches now have Japanese pastors and are completely out of our hands. But the circumstances under which we 'passed the baton' were very different.

### The Mistake

Of course, I know that God can (and does) use even our mistakes for His glory. But I believe there are certain things that I did that could have been done differently. Let me explain.

From the very beginning, the Ikku and Asakura churches were considered one church, meeting in two locations. The Ikku church only had 1 member, with 3-5 people attending on a Sunday. Asakura had 5 members or so, with about 10 coming each week. We were running full programs at both churches—church service and Bible Study as well as English and cooking classes.

In 1986, we were approached by the pastor of a large church in Takamatsu. One of his assistant pastors wanted to have a church of his own to pastor. He was wondering if he could come to pastor the Ikku Church (though we had moved to a larger house, the Asakura Church was

still meeting in our home).

We talked with the church people and others, and decided to invite him to come as pastor of the church (not in one location, but the one church meeting in two locations). We didn't feel it was fair to have him come to

just Ikku, as it only had 1 member, and the income was not sufficient to support him. But the income from both churches could, since the church was paying for the rent and utilities at the Ikku Church.

So, he came in April of 1986, just after he had gotten married. The understanding was that he was to be the pastor of the 'church' (in both locations) and I was to continue as the missionary. Nothing was written down, though, and nothing was done about dividing the duties that I had up until that time. This turned out to be a major mistake. We decided to meet about once a week to discuss

church policy and evangelism, etc.

At first, I preached 3 Sundays a month and he once. He came with me to both the 9 a.m. service at Ikku and the 11 a.m. service at Asakura each week. Gradually, we took turns preaching, so every week we were each at a different church.

As time went along, though, a rift seemed to develop between us. The pastor's wife was always very supportive of us, but her husband seemed to always be strongly forcing his ideas on us. Our times together were less discussions and planning than his coming up with some idea that didn't sound like it would work, and my trying to talk him out of it! What a way to cooperate!

I think there are many reasons why things did not work out between us. One was the fact that although I had more experience in church-planting (he had none, having been an assistant pastor for a large church for two years), he was older than I. In Japan, you usually defer to your elders, but in this situation, I was the one who "knew" what to do, so it would be natural for him to be asking me about things. Instead, he tried to force his opinions on me, to "prove" that he was older.

The other major reason was one of my own making. Since I was "new" at inviting a pastor or even working with one, I was rather naïve in my thinking. I thought that we had invited him as a "pastor", but that I was still the "missionary" of the church. Of course, simply put, that was true. He was working with people of his own culture, thus he was pastor. I was working with people not of my

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own culture, thus I was a missionary. But we were working with the same people, and there was no real delineation of what either a pastor or missionary was to do.

In fact, it turned out that we each were trying to “do our own thing”. The problem was, what each of us was trying to do, the other was trying to do as well! It seemed like everything that I thought a missionary should do, he thought a pastor should do. For instance, I thought that I should be doing the “visitation”, checking individually on members and others who came,

since I knew everyone. But since he had nothing else to do, HE wanted to do that. Of course, when I think about it now, it was natural for him to want to visit each one and try to find out where they were spiritually, etc., so he could be of more help to them. But at the time, I took it as an “invasion” into my realm of activities.

Of course, the pastor came with a set of pre-conceived ideas about what a pastor should be and do. These were based on his past experience under pastors as a believer, his training in seminary and his experience under a pastor as his assistant. And, of course, I too had my own set of pre-conceived ideas about what a pastor should do AND about my role as a missionary.

I had thought that we should be equals. My home church in Oregon, though Baptist, had “elder rule”. The seven pastors were called “elders” and they ran the church. Decisions were made by consensus. If all were not in agreement on something, they would not make a decision, believing that either the timing was wrong or it wasn’t something God wanted them to do. Perhaps it was idealistic, but I thought the pastor and I could have that kind of relationship.

But, as it turned out, his ideas were vastly different from mine, especially in the all-important area of how to do evangelism. It seemed like we could never come to a consensus, even though that is valued so much in Japan. We gradually began to drift apart. We didn’t meet much anymore. By the fall, we had separated in all but name. We still went to speak at each other’s church, though only

once a month now. The church continued to support him, not by giving him a salary, but by paying his rent and utilities. He had said he had enough to live on.

We began to think about officially separating. The Ikku Church, though, could not really support a pastor with only one member. But the Asakura Church could. Then I realized that most of the members of the Asakura Church could go to Ikku as well (most had cars and/or lived on that side of town). So we asked all the members of the Asakura Church to go to Ikku. They agreed. There

were 8 members in all in the Ikku Church as of April, 1987. The church is still continuing, though its membership is drastically reduced. They are an independent church, but very loosely affiliated with a national group of churches.

We then basically had no one at the Asakura Church. But that was fine with me, because I was the missionary! It was part of my job description to start a church up “from scratch.” Which is what we did.

The separation left a bad taste in everyone’s mouth. And I still feel it was a mistake that could have been prevented. But how? What could we have done? What did we learn from this “mistake”? Let me share some things.

### **The Lessons Learned**

The first lesson, I guess, is to try and make sure who you are calling as a pastor. It is not always possible, but maybe things would have worked more smoothly if I had asked more questions about him in the first place.

Personalities are important as well. It’s not that one HAS to like who they are working with, but it sure helps. And having personalities that you enjoy (we didn’t enjoy each other’s) is a great place to start.

Next, we should have made sure what each

person involved was supposed to do. There should be a detailed job description for each person. Not only for the one coming in, but for the ones who have been there before. It may not be written down, but it should at least be talked about and agreed upon.

In particular, I think there should be a plan whereby the missionary is gradually phased out of the “picture”, if not the church altogether. I think I was too strong; I wouldn’t give the pastor enough power or responsibility, at least not soon enough. I felt that I was in charge, and of course, he felt that HE was in charge. Actually, I think that having the pastor in charge from the beginning is best. The missionary can then spend his time getting the pastor adjusted to things instead of the day-to-day routine. Especially in Japan, the missionary should “give in” to the pastor in most things. If he can’t, then they will have to separate, but the timing of that should be carefully planned.

### **The Success**

Not that success is what we are striving for; it is the building up of Christ’s Body, the Church, for which we strive. If that goes smoothly, that’s all the better!

Our “success story” involves the Asakura Church again. After starting from zero in 1987, we had about 5 members by 1991. Close to ten people were attending regularly and our living room was getting too small.

We had started another church in an apartment in the northern Kochi City in April, 1987, but after almost 5 years of working there, there was little fruit. Only one girl was coming who had become a Christian in South Carolina. Even the English classes didn’t have many people coming to them. We decided to close that church and use the rent/utilities

money for a place to move the Asakura Church into.

In January, 1992, we moved the church to a new location, very close to Kochi University and near the bus, streetcar and train. It had been a coffee shop and included a 4-room living area behind for the “owner” of the

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shop, with its own separate entry. It was just perfect for our needs and the Lord provided in a miraculous way so that we only had to pay as much as we had been paying for the small apartment in the north part of town.

As we all know from working here in Japan, you never know when suddenly there will be growth. After 10 years of ministry up till then and only 4 baptisms, 1992 saw 7 people baptized as members of the Asakura Church! We still haven't broken that record. Of course, the fact that 10 in our living room was "pushing the limits" and the fact that the new location allowed for many more was also a factor in this growth. We even had 69 pack into the church for a concert with Rutsuko Honda!

By 1993, I was thinking about what to do in regards to the future of the church. I wanted to hand over the church to a Japanese pastor. But the loose organization we had been a member of was combining with some other groups and changing based on some presuppositions that I was finding untenable. I began looking around at other organizations. I have always wanted to be involved with a group of churches, for fellowship and mutual growth, if for no other reason.

In my search, I began to check out the Domei, the church organization started by TEAM, along with the Swiss and Swedish Alliance Missions. A Domei church in Okayama was moving along the lines we were thinking of, so we began going to the Domei Kansai Block Pastors' Meetings and attending area events. As a result, the Asakura Church joined the Domei in March of 1994.

From the very beginning, we had asked the Domei to consider sending a pastor to us. To prepare for a pastor, I felt that we needed more organization in the church. Until that time, a young man and I took turns leading the worship service and we had 4 separate committees to run the church. But everyone was responsible to me alone. Then, I was reading in Exodus 18 where Jethro was urging his son-in-law Moses to divide the responsibilities. I felt God wanted us to do that. We had about 12 members by that time, but they were mainly new believers. Believing only men should be leaders in the church, we chose two men to be "Servants" (we felt we

couldn't call them deacons, because they were new Christians, having come to the Lord in 1992). They were each given responsibility for two of the committees.

But as fiscal 1995 drew closer, it looked like there was no possibility of a pastor coming. Suddenly, in February of that year, one of the pastors in our block told me that the Domei Board of Directors was still considering sending a pastor to us! That was a surprise. As it turned out, a man came from Tokyo in February to candidate and the church people liked him. The "Servants" sent him an official letter of invitation and he came in April, 1995.

That began a relationship that I think was sound and a model for future "handing-over" situations. The first thing we did (as a group of four—the pastor and I with our wives) was to sit down and discuss how things should operate.

From the very beginning, I made it clear that I would leave full responsibility with the pastor. The church had called him to be their pastor (they hadn't called me; I had called THEM—to salvation!), so I would follow his lead. I was willing to be helpful, but I didn't want to do anything he didn't want me to.

Surprisingly (at least from my previous experience), the pastor wanted me to relinquish my duties to him slowly. He wanted me to preach every other week, to continue to be on the "Servants" board and to continue the other activities I had. As he saw me in action, he would gradually take over, as was the case with my wife's Women's Bible Study and a meeting where a member invited her neighbors in for a Bible time.

My emphasis was on prayer, having 12-hour Prayer and Praise Days every quarter and special prayer times after

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the worship service, among other things. He wanted me to teach him what I knew, so he could "catch my vision". His "thing" was the "Little Shepherd" movement and he wanted me to catch his vision. As we learned from each other, we could present a united "front" to the church members.

I went with him to introduce him to most of the evangelical pastors in Kochi City. And we worked together on counseling people in the church, especially two women who were thinking of marrying non-Christian men. Also, we took turns preaching at special meetings.

We met together with he and his wife every week to discuss how to run the church and what we wanted to do in the future. There seemed to be a camaraderie among us that made it easy to work together. Part of that was the fact that we were similar ages, with the pastor being about half a year younger. He had also been a pastor for 16 years and I for 15. Our children were similar ages, as well. In fact, our church had more children than adults, with about 15 in church each week!

By the fall, he was gradually taking over many responsibilities. I only preached once a month. In July, my wife and I started a new work in our newly built house in Ino, just west of Kochi City. Though I had not expected it, the pastor applied to the Domei for "dendo-sho" status, making Tenno New Life Chapel a "daughter" church of Asakura Joy Christ Church.

As we had afternoon Sunday School and an evening meeting at Tenno, we could still attend Sunday School and church service at Asakura. In fact, we were asked to attend. And the pastor (often with his family) came to our meetings.

That situation lasted through March of the next year. From April of the second year,

we changed things a little bit. We decided to start Sunday School in the morning at Tenno, so we only went to Asakura for the morning worship service. I still spoke there once a month.

Also, I continued to be involved with the "Servants" meeting. My wife continued to

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The subject which I am to introduce and present for discussion is “Effective Personal Work.” This is not my task by virtue of expertness in this type of ministry or because of being successful above others, but rather, at least in part, the task is mine due to my conviction that this ministry is crucial and that to fail here is to fail in the whole.

## I. Primary Prerequisites

It seems to me that there are certain fundamental propositions which must be stated as a background to our discussion.

### A. A Knowledge of the Comprehensiveness of our Task

It seems to me that this personalized ministry must first of all be motivated by the firm conviction that our definition of the missionary task renders it indispensable.

“Go therefore and make disciples of all nations.” Matt. 29:19.

Here is to be found Christ’s directive to His own. It is not simply to make known the good news, nor is it merely to give instruction or direction. Rather, it is to make disciples—observant, obedient disciples of Jesus Christ.

I am reminded of the prayer of a Congo missionary. “God hasten the day when we will see Christ traversing these jungle trails in black skin.” No less will do. Even a cursory look at the Gospels will reveal that our Lord neither neglected the multitudes nor overlooked the individuals. Constantly we see Him withdrawing from the crowd to school the disciple.

It may be fairly questioned whether we are by example and teaching raising up personal workers in our churches. Do we have a balanced emphasis? Do we give the impression that statistics and numbers are all-important? Is personal evangelism itself relegated to times and seasons rather than meeting men where and as they are with a Christian witness? Are we in danger of loving man in the abstract and neglecting the one at our door?

### B. There must be a spiritual preparation.

This is so obviously necessary that it is useless to talk about effective personal work without it. It is here that we recognize that human resources are limited at best. Proficiency in language, insight into the Japanese psychology, knowledge of comparative religions, ability in argumentation can be spiritually



## NUGGET

### OCTOBER 1959 PERSONAL WORK

BY DAVID HESSELGRAVE

sterile. There must be a recognition of the primacy of prayer, the authority of the Word and our reliance upon the Spirit. If man by wisdom knows not God, it is anachronistic to put too much confidence in a reasoned approach.

Friends, when we try to disciple a man for Christ we are asking for a miracle spelled with capital letters. Here is a Japanese doctor, farmer, student, or merchant. God has put him or her within the sphere of my ministry and given me his ear. It will be a miracle if he is transformed into the likeness of Christ Jesus. That should bend my knees, open my Bible, and break my heart. And when it does, a miracle may happen.

### C. A patient waiting for fruit.

Five years ago a young man with a glowing personality and warm testimony suddenly left our Christian fellowship. He was adamant in his decision. Nothing could bring him back. Two months ago I received a letter from him stating that he was coming back to the Lord. Four weeks ago I sat with him in his home, several hundred miles from my own. He said, “As soon as I returned to the church, I wrote you. I knew you were concerned.” He was right. For four years as the Spirit brought him to mind, we had prayed. And God’s Holy Spirit answered, and reminded him that someone was concerned.

Patience is not to be equated with indifference or unconcern. Rather, it takes lessons

from the longsuffering of God. It has learned that the Spirit is sovereign, that “the wind bloweth where it listeth.” It prays; it pleads; and it patiently waits for fruit.

### D. An understanding of our Japanese friend and his problems.

Does it seem trite to say that among those things which a fisherman must know is fish! A fisher of men must know men. A fisher of Japanese men must know Japanese men.

We recognize that we are here on the King’s business or else we have no business being here. We are concerned. We long to lead men to Christ because we have learned to love Him and He has taught us to love them.

It is my belief that our Japanese friends recognize a depth of conviction, a heart of concern when they see it and that this will be the greatest factor, humanly speaking, in effectiveness. But it is this very concern which motivates my desire to know him better and to learn as much as possible of the complexities of his psychology, the intricacies of his thinking, the accretions of his culture.

## II. Perennial Problems

When we deal with an individual, various interwoven factors are involved at once.

### A. Communication

This further breaks down:

1. Language: Here we all recognize a most important and crucial factor to effective personal work. And most of us would readily admit inadequacies. The problem is even more acute in the farm areas. The missionary who can understand the farmer who works the field adjacent to his home deserves a medal of honor.

2. Meaning: We must face the fact that while our words ideally signify what we understand from them, they practically mean what the hearer infers from them. Ideally and theoretically I have said what I intended; actually I have said what he understood. Take common words like God, justice, holiness, sin, salvation, heaven. What do individuals A, B and C understand from these words? We may seem to agree and yet be poles apart.

In this regard we must: 1) Bring ourselves back to the fundamentals. We must sit where this particular Japanese sits and start from there. This may be tiresome, but it is essential. We cannot build on sand. 2)

We must be clear in our own thinking. For example, God not only comes before sin, but sin comes before sins. One is the root, the other is the fruit. Are we clear on the distinction? 3) We must be students of differences. What are the likely misunderstandings? 4) We must attempt to discover this individual's understanding of the various important concepts.

3. Getting to the problem: If one problem is to attain mutual understanding on what is said, another is to try to get at what is not said. Quite possibly this will be most important. Our Japanese friend particularly has a reluctance to speak to the heart of his problem.

### **B. Religion**

Let us here distinguish between the teaching or doctrinal content of religion and the cultural accompaniments. To put this into focus I will quote Dr. T. N. Callaway. "The average Japanese Buddhist has given little attention to the doctrinal content of the religion which he receives automatically as a family heritage. Aside from weddings, funerals, occasional visits to the temple to say masses for the dead or to celebrate some special festival, the common Buddhist has scanty contact with his religion." (cf. *The World-View of Japanese Buddhism* JCQ April, 1958.) Or, to quote Mr. J. Natori: "Take away the superstitious observations of most people not Christians in Japan and their remaining religious belief is all but non-existent" (*Historical Stories of Christianity in Japan*, p. 173).

On the other hand there are those adherents of other religions who are both well-informed and thoroughly convinced. And there are sects such as Soka Gakkai which place strong emphasis on a polemic approach and on certain scriptures held to be sacred.

These considerations give rise to a number of questions germane to our discussion. To what extent must the missionary be versed in other religions? How important is it to determine the position of the individual inquirer as concerns other religions?

Further, how shall we regard competitive religions? Shall we denounce? Argue? Explicate differences? Is it safe to build on seeming similarities?

### **C. Psychology**

When Mr. Kazutake Watanabe says "As an established religion, Buddhism is dead, but the spirit and philosophy is in every drop

of Japanese blood" (JCQ April, 1958); he has pointed out our concern at this point. Confucianism and Shinto exert strong influence here also. Nor should it be forgotten that secularism, materialism and hedonism are at high tide.

Think of the negation of the individual in Japanese culture in contrast with the Christian emphasis on the individual's responsibility toward God. How can this gap be bridged?

Think of the motivational patterns. A respected Japanese pastor said to me, "Remember this. The average Japanese today has no serious thoughts about the future. He is just concerned with the problems of today."

Jean Stoetzel in "Without the Chrysanthemum and the Sword" says: "... it appears that what we call religious needs, while not unknown to Japanese, are an exceptional element in their psychology" (p. 192). We have heard at least one veteran missionary take exception to this. But we are all aware that many new sects put strong emphasis on healings, prosperity, etc.

What is our primary appeal? Can we awaken (or assist in the awakening of) latent motivations? These are important questions. And there is another. What admirable qualities of character in our Japanese friends can be built upon in bringing them to faith and Christian fruitfulness?

### **D. Philosophy**

Here again we could ask many questions. I will take one which I feel to be basic. Again I quote from Professor Watanabe (op. cit.) "There is no 'truth.' Truths are always plural and momental. There is no eternal criterion of truth.... History of theology, philosophy, ethics shows constant strife and change. With all limitations, no human being can say, 'It is true.'" Such skepticism is by no means confined to Japan, but is particularly deep and wide spread here if Watanabe and others are correct. Yet the ultimate polemic for Christianity must forever be that it is true. How shall we proceed?

## **III. Practical Pointers**

1. Be convinced but not cantankerous and contentious. One can know the limitations of any system of apologetics and yet have a deep, personal conviction that is peculiarly communicative. "I know Whom I have believed."

2. Don't forget a personal testimony. We

are witnesses.

3. Be a good listener as well as a good speaker. Find out what your friend believes, what he understands from certain words, his personal problems, etc.

4. Remember the variety of individual differences. Discard the stereotypes.

5. Take people to the point to which we are equipped to take them. The best that most of us can do will still leave the avid inquirer with a mountain of questions and problems. Remember we have allies in that there are many wise, experienced, concerned Japanese Christian workers. Don't forget that a silent ally is a good Christian book! Perhaps there is one addressed to his particular problem. Is there a Christian broadcast on your station? Why not encourage your friend to listen in?

6. Don't falter for fear of failure.

David Hesselgrave, a former missionary to Japan, is professor of missions emeritus at Trinity Evangelical Divinity School in Deerfield, Illinois, and the author of more than 200 books.





# MANGA

Taken from booklet "Megumi  
No. Ame" November 1999



No other country has a manga (cartoon) culture similar to that of Japan! While in the West cartoons are normally read by children only, in Japan they are read by most every age group on any social level. About one-third of everything published is in the manga form, and a staggering 2,100,000,000 copies are sold every year. With an average thickness of 2 cm per book/magazine (in actuality it is probably more than that), these books if stacked on top of each other would make 11,122 mountains the height of Mt. Fuji. If stacked in a bookshelf they would stretch approximately 14 times the distance between Hokkaido and Okinawa. The awesome figure of 2,100,000,000 manga books/magazines means that 16.6 copies for every man and woman, boy and girl are being sold yearly. The three top-selling manga alone have a total turnover of 10,000,000 copies every single week.

These enormous amounts of books/magazines are without doubt having a deep impact on this nation, and we know that their influence is not for good. The majority of the manga magazines and books are filled with violence and sex, and some deal with the occult. Evil forces are almost entirely dominating a widespread medium, which in itself is not evil.

What have we as Christians done to change the tide?

The answer is: almost nothing!

What have we come up with as a countermeasure? The answer, unfortunately, is still the same. Only to a negligible extent

have we made use of the powerful manga media. We have been sitting on the fence. While bookshelves and racks in convenience stores, kiosks and bookstore are filled with cartoon materials, there simply is not a Christian copy to be found. We just have not been able to come up with an alternative to all the violence, nakedness, filth and dirt. Our absence from the scene of influence is screaming at us.

Why is this? I can only answer for myself. Considering doing something about the matter, I have backed off because of all the difficulties. Who would possibly be able to draw cartoons of high enough quality? What stories would we feature that would be exciting and interesting enough? Where would we be able to find editors for such a specialized task? How would we be able to come up with all the finances needed, and how would we be able to enter the market and sell large amounts of a Christian manga magazine? My questions were many, but the answers few. Actually, the more we investigated the possibilities, the more difficult it seemed to be to launch a project of a magnitude that would stem the tide and truly make a difference for the spread of the Gospel in this country.

This is where God enters the picture. I came to the conclusion that if He wants us to start publishing a monthly or bi-weekly manga magazine, then, of course, it can be done! Certainly, He can supply able partners, capable artists and editors, ideas, know-how, favor, finances and all that is needed. He can enable us to make exten-

sive use of the Internet, and by His grace and to His glory we will do it!

Let us face it. We are not getting the job of evangelism done by conventional methods only. The number of true believers in Japan is probably still no more than 0.3% of the population. The number of churches is not increasing, and we are not publishing what most of the population are reading.

A Christian cartoon magazine cannot have the cross or an evangelistic message on every page. Unlike most other Christian publications, the majority of copies sent out nationwide would have to be purchased by the non-Christians themselves. Consequently, it would need to be interesting and exciting, yet with the purpose of spreading the good news of Jesus Christ, the Gospel would also have to be clearly portrayed.

We still have more questions than answers. The people to do the job are not in place, and the finances have not been found. What we do have, however, is a vision to publish on a regular basis large amounts of magazines in the form that people will read. We simply desire to spread the good news of Jesus Christ in a new way to people whom we would otherwise not reach. In order to do this we first and foremost need the prayers of all of Japan's Christians. We need talented artists and editors, idea-men and net engineers to come forward, and we need finances. If we, as God's children, see the tremendous need and the wonderful possibilities and opportunities afforded to us and we pull the load

together, certainly God will enable us to do it! We are talking about a very large and difficult project, and we are on the same side as the ONE for whom nothing is impossible.

### Postscript

Since the above article was written much has happened. First of all, two manga contests have been held, and a good number of Christian artists have committed to work with us on this large-scale project. We did, however, feel there was too big a gap between the level of the Christian artists and the professional secular ones, so over a period of half a year, six manga seminars were held.

If we were to delay the start of the publication until all the problems were solved and all the pieces of the puzzle fell into place, we felt we would probably never get started, so we opted for a less ambitious start with a gradual escalation. We decided to start with a series of low-cost manga

books, and in July, 2001 the first one, FUKEMON, was launched. During 2002 five similar books will be published, and in 2003 this will increase to twelve editions. From there the project will develop into a monthly magazine.

A COMIC CLUB has been formed, and Christians are invited to commit to purchase at least 10 copies of each issue for their own evangelism. During the first half-year, 20,000 copies of FUKEMON were sold, and momentum is building. The goal remains the same – to saturate this nation with the good news through a medium that people will read. Yes, we even plan to export the Japanese Christian manga to a number of nations where this form of literature has already become popular. The potential is therefore tremendous, and we ask for prayer for this truly important project.

*Roald Lidal,  
Director of New Life League*

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by our little church, God in His mercy gave her a healing touch and she was cancer free for years. But not forever. I buried her just before her 67th birthday. Shortly before she died, I asked Ruth what had surprised her about life. She said how soon it was over...how fast she had come to death's door. As a young pastor, I was taken back and didn't quite know what to say. So I then asked her what she was looking forward to that day, thinking that I might distract her from what seemed to me to be such a negative thought. And Ruth answered with great Christian courage, "I am looking forward to going home. I know where I am going!"

This message was given at the C&MA Home Assignment Seminar, Colorado Springs, Colorado (USA), and is being used by permission. Dr. Stephen Elliot is Senior Pastor of First Alliance Church, Lexington, Kentucky (USA). Dr. Elliot hails from Canada.

We want to thank our faithful proofreaders for their help over the past year!

attend the weekly women's fellowship.

The next year (the third), we separated the churches even more. We started a morning worship service at Tenno as well. That meant that we didn't go to Asakura very often. It was decided that we at Tenno were to go to the morning worship service at Asakura once a month. I only spoke at Asakura every once in a while, though I was still on the "servant" board. My wife, Toshiko, did not go to the women's fellowship at Asakura anymore, either.

Thus, we began to "extricate" ourselves from the Asakura church. I'd like to be able to say that we still have a good relationship with that church, but I really can't. Some things came up (unrelated to the church itself) that caused estrangement between us and the pastor and his wife. And as of April, 1999, the Tenno church has been totally independent from the Asakura church.

We still are on fairly good terms with many of the members at Asakura, and are hoping that God brings us closer together again, in His will. I would really like to write an article in the future on how to have a good ongoing relationship with a church you started, but I can't yet.

In spite of the difficulties we have now, though, I think that the transfer of leadership from us as missionaries to a Japanese pastor went really well. In fact, in April, 2001, the original pastor was transferred to Saitama and another pastor and his wife took his place. The church successfully made the "transfer" between Japanese pastors. I find satisfaction in knowing that the church we started has now "made the grade" and is a fully independent church lead by Japanese.

### The Lessons Learned

Go slowly. From the outside, it might have looked like we were just letting things happen. But we were purposefully taking it slow and changing things gradually. In fact, for the first month, we kept the order of service and the bulletin exactly the same as it had been with me. Actually, that was one area I had taken pains with. Even from the start of the church, the order of service and most other things we did were purposely done in the way a Japanese pastor probably would do them. Ralph Cox had told me that if the way you do things doesn't change much, it is easier for the people to handle the change in leadership.

We gradually made changes, but I was

always involved in those, as was the pastor. In this way, the existing members felt at ease with the changes. And by being in the morning service at Asakura every Sunday for the first two years, we were "there" to be a part of the changes.

### Be Willing to Completely Let Go

This was the major difference from our earlier "mistake." And it is precisely this that led to the "success", I think. Because I was willing to give the pastor all the responsibility, he felt comfortable enough to ask me to continue with many of my responsibilities. What a privilege!

### Other Lessons Learned

As mentioned before, this time we DID make sure who we were calling. Of course,

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in leadership.

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being a member of a "group" and having the board of directors sending a man made things easier. We as a church were glad that the new pastor seemed able to work with children and had a burden for helping people with their private devotions. Those were areas we needed work on.

Personality-wise, we were a "good fit". In fact, we were both surprised when we drove to our first block pastors' meeting in Okayama (a two-hour drive each way) together. We each told our wives, "He talked the whole time in the car, up there and

back!" Of course, having many of the same strong points, we tended to have similar weak points. But our wives helped "pick up the slack". Thank God for wives!

Though there was nothing written in the way of a job description, we did spend time each week praying and discussing the church and our roles in regard to it. Naturally, my handing over all the responsibility to the pastor helped a great deal.

As I "phased out" of the church, the pastor slowly filled my position until he was ready to completely take over. Since this was gradual, it created a smooth transition. Of course, there are many times when there is no overlap. But from my experience, being able to hand things over gradually seems the best for all involved.

### In Conclusion

I realize that the circumstances under which we "passed the baton" to a Japanese pastor are specific, so it is hard to generalize. And in fact, it is different in every situation. I also am not an analytical person, so perhaps there are more things that could be said. But I have tried to portray things as I see them, so that you can come to your own conclusions. May HE continue His work of building His church in our needy country! To Him be all the glory and praise.

Ken and Toshiko Reddington are in the process of starting a new church in Ino, the town just west of Kochi City, with 26,000 population and no church (60,000 in the "gun" (county) with no witness).



# Thoughts for the New Year

Each moment is the meeting place of two eternities.

His Unfailing Presence

Another year I enter, its history unknown;  
Oh, how my feet would tremble, to tread its paths alone!  
But I have heard a whisper, I know I shall be blest;  
'My presence shall go with thee, And I will give thee rest.'  
What will the New Year bring me? I may not, must not know;  
Will it be love and rapture, or loneliness and woe?  
Hush! Hush! I hear His whisper; I surely shall be blest;  
'My presence shall go with thee, And I will give thee rest.'

—Selected

"No matter what a man's past may have been, his future is spotless."

—John R. Rice

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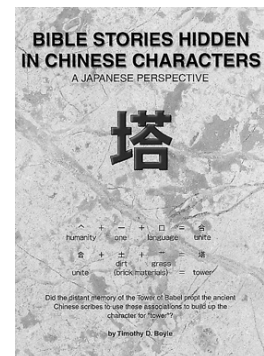
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## JEMA & JEA

### *From the President's Pencil*

As you continue with your winter's work and look forward to spring, I hope you are feeling as I am that a spiritual spring is just around the corner. I was talking recently with a leading Japanese Christian who felt that many Japanese are being forced by their circumstances to think seriously about life in general and spiritual issues in particular. The vastness of the social problems, the economic difficulties many are facing, and even Mr. Koizumi's call for "revolution" have heightened the realization that something is wrong in this country. Whether or not the general populace will seek after Christ depends to some extent on our prayers and imaginative use of evangelism. I trust we will increasingly see churches which are not defensive, but are clearly trusting in the power of the gospel to save, reaching out to those around them with the life-changing message which is found in and through Christ and Him crucified.

Plans for the Soccer World Cup evangelism are well underway and we trust that these efforts will have a world-wide impact.

There will be no JEMA Summer Conference in Karuizawa in 2002. The Deeper Life Conference will be held as usual.

In 2003 it is hoped to have a completely new effort to meet the needs of the changing situation, and the changing way missionaries spend their summers. This is still in the planning stages and we would value prayer and suggestions for making the combined effort involving JEMA, Deeper Life and the Karuizawa Union Church something which would really meet the needs of the missionary community. Please send all ideas, however ridiculous they may seem, to the JEMA office. This is a marvellous opportunity to do something fresh and different. More details when things become clearer.

The Bible is clear that if we press on with the job of sowing the good seed then we shall reap. Let us push on in that confidence.

Your fellow struggler,  
Paul.



### NEXT ISSUE

Spring 2002 will feature **Honshu/Kanto Region** with a sub-feature on **CPI** (Church Planting Institute)

### Deadline for articles

**February 28,**

mailing set for mid-April. We are looking for

articles on such subjects as: superstitions, rising nationalism, aging society, returnees, hymnal & the Bible, Christian education & home schooling. Also, please keep writing about your ministries and how God is equipping you!

*the editor*

## JEMA Datebook 2002

Event	Date	Place
JEMA Mission Leader's Consultation	February 24-26, 2002	Fukuin no Ie
JEMA Plenary	February 26, 2002	OCC
Women's Retreat	March 6-8, 2002	Megumi Chalet
Prayer Summit East	May 14 - 17, 2002	Okutama Bible Chalet
Prayer Summit West	May 20 - 23, 2002	Hiruzen Bible Camp

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## Commissions

# Prayer Summit A Spiritual “Second Honeymoon”

By: Daniel Reddington

Men, if you had to make a choice between attending a seminar on husband-wife relationships and going on a “second honeymoon” with your wife, which do you think you would choose? I know I would choose going on that second honeymoon. How about you?

Think back to that first one! Donna’s and mine wasn’t spent at any exotic resort, but it was still a wonderful time as we enjoyed getting to know each other more deeply than we could have before our wedding day. Since then, we have occasionally been able to get away to enjoy time together and, although not exactly like the first honeymoon, it was a real joy to spend time focused on our relationship.

To me, the West Japan Prayer Summit is like a spiritual “second honeymoon;” that is, it’s a time I can enjoy intimate fellowship with the Lord.

In order for my relationship with my wife to continue to deepen, we need to spend time alone together. But what would be even more beneficial would be if we could get away from the kids and all our regular responsibilities for a few days just to enjoy each other and to look at our relationship more objectively. In the same way, I am convinced that even though I spend time with the Lord each day, and occasionally spend a full day in prayer, without an extended time with the Lord at least once a year, it is difficult for my relationship with God to continue to deepen to develop as it should.

As I spend time with my wife, I get to know her better, but I also get to know myself better, too. As Donna, asks me to explain my thoughts or actions, I come to see myself more from her perspective. In a similar way, as I spend time with the Lord, I not only get to know Him better, but also come to see myself more accurately.

Each of the seven prayer summits that I have attended has served as a spiritual “check-up” as the Lord shows me areas

that I need to submit to His correction and healing. These times have also served as a “tune-up,” as the Lord has gently led me to deal with habits and attitudes that hinder my relationship with Him. Though I may not learn any new evangelism techniques or strategies at a Prayer Summit, I return to my family and ministry a changed man. I have experienced the truth of the saying, “Man is looking for better methods, God is looking for better men.” I know of no better way to make sure that I continue to become a “better man” than by attending a Prayer Summit. Spending four days face to face with God has a way of changing a person!

Sometimes the Lord points out sins that I need to confess or areas that I need to strengthen in order to have a better relationship with Him. At other times, the Lord simply allows me to bask in His unconditional love and grace as He reminds me that He loves me. Though I could spend this kind of time with God on my own, I have found that it is much easier to keep my attention focused on the Lord at a Prayer Summit, where there are other men who share my desire to go “further up and further in” in my relationship with the Lord.

A Prayer Summit also allows us to give our spiritual and emotional burdens to the Lord in an atmosphere of mutual acceptance and understanding. This helps us to “lay aside the weights which entangle us” so that we can then “run with endurance the race that is set before us.” That is what is so precious about it. And that is why I find these times necessary for my spiritual well-being.

Not only do we encourage each other to stay focused on God during our annual **4-day Prayer Summit**, but we also get together several times a year for a morning of prayer, called a men’s prayer fellowship (MPF). In contrast to the Prayer Summit, it is a little more difficult to get as deep into our relationship with the Lord when we spend only three hours seeking His face. These times of prayer, however, help me maintain the level of intimacy I developed at the Prayer Summit. I also keep in touch with several of the other men by e-mail, sharing prayer requests and answers.

During the past year, there have been

MPF’s in three locations throughout West Japan. The largest group is the Kansai MPF that meets at the Light of Christ Church (Kirisuto no Hikari Kyokai) in Juso, Osaka. About ten missionaries and pastors have been attending each time. The second location is Okayama, where about five missionaries have been attending the MPF held at the Covenant Chapel in the Ark Hotel. The third location is at Ken Reddington’s home outside Kochi City, Shikoku.

We are prayerfully considering the possibility of opening up the prayer fellowship in the Kansai area to both men and women. If any of you ladies would be interested in attending the quarterly prayer fellowships, please contact Ken Reddington in Kochi ([doulos@d1.dion.ne.jp](mailto:doulos@d1.dion.ne.jp)), Michael Lessard-Clouston in Nishinomiya ([mlc@kwansei.ac.jp](mailto:mlc@kwansei.ac.jp)) or me in Himeji ([VEN11210@nifty.ne.jp](mailto:VEN11210@nifty.ne.jp)). We would love to see any and all of you at either an MPF or the Prayer Summit or both! God bless you as you seek His face.

Daniel and his wife, Donna, have been in Japan since 1984. The Reddington’s are independant missionaries working in a church planting ministry in Himeji-shi, Hyogo-ken.





# クリスチャン新聞

Gleanings from  
The Christian Shinbun

## Networking Church Youth

How are we going to reach the youth of today?

How about renting a disco-club room? How about sponsoring an event there, not necessarily evangelistic, for the purpose of forming relationships with un-churched youth? The youth section of the Japan Cell Church Mission Network (JCMN), founded September, 2000, is seeking new ways to reach Japan's young people. At the JCMN seminars and events organized in the Chubu, Kansai and Okinawa areas last fall, the special speaker pointed out that in the process of forming the church in the 21st Century several things are important to remember. These are (1) *nakama ni hairu*, or become a friend; (2) *kesshin* or decision; (3) *okonai* or work. It is necessary to become a friend of the non-churched in actions not words. Action is what catches the soul of the youth!

One pastor gave testimony to having consistently visited a department store, the venue for making friends with youth who regularly gathered there. With youth who became his friends, the pastor started a new church. Interestingly, the church was not a building, but the church was the youth who gather right there at the department store where the friendships had started. Q: Where does Jesus live? A: He is right in the middle of those who gather in His name, be it two or three.

## 2nd National Prayer Breakfast Meeting

In response to the request of the National Christian Prayer Breakfast, a special prayer gathering took place after the terrorist attack in New York and other places. Christians, members of Parliament, businessmen and pastors inside and outside Japan, gathered in Tokyo to unite in prayer on the morning of November 17th. Special prayer was offered for: (1) prosperity of nation and reconstruction of conscience, (2) national leaders, (3) peace in Japan and for the world. About 100 Christians attended the prayer breakfast.

## Theological Schools & Seminaries in Crisis

The birthrate is in decline! Schools are not able to reach their quotas; 30% of universities and 50% of junior college are facing difficulties. Theological schools and seminaries have been hit very hard as well. Since Christian schools do not contribute a great deal to the economy, the possibility of their having to merge or be discontinued is real.

With the decline of Christians in society, Christian school leaders/management has become more difficult to come by. Then, too, since most students wish to attend seminaries and theological schools in big cities, enrollment in local provinces is on the decline.

According to the 2002 Christian Information Book published

by the Christian Shinbun, there are 7,772 churches in Japan. The responsibility for every single church is 16,221 people. The great need for an increase in the Christian population is urgent, as is the need to pray for schools where new workers will be trained.

## JEA 4th Conference—Promotes Evangelism

**Youth and Evangelism** is the most urgent need of the 21st Century. November 5-7, JEA held its second three-day conference. This gathering's venue was in Sendai on the topic of reaching the nation's youth—the need to understand their culture and how to approach them. The first conference was held last year under the topic of communicating the love of Jesus to Japan's youth.

Pastors acknowledge that today's youth cannot be understood from one's fixed ideas or be reached through one's own personal style.

A helpful suggestion to remember when approaching this Generation X (children born after 1964) is they have no absolute truth because of the absence of the ONE who is absolute. Since they have no absolutes, self has become the central focus. This is the generation of "cool down." Japanese can learn from missionaries since they study the culture and history of those they are sent in to love and serve.

There are three important things to understand regarding today's youth: (1) they have no confidence in self and no fear of the Holy, the only One in whom dignity can be recovered; (2) teachable youth can be motivated through evangelism and will connect with the Bible; (3) they can do evangelism if trained.

Other conference topics were: how to keep the faith of Christian homes, how to evangelize in the Sunday School and problems/methods of evangelism.

## 4th Conference on Evangelism in Tokai Area

With the theme, "21st Century Challenge—Forming a Church & Evangelism, Trials and Prospects," the conference took place from November 5-7. There were 330 pastors and lay-persons in attendance. Of the fourteen workshops offered, the most popular was *dono yo ni auymeru ka* (how to walk together as evangelicals). Other issues dealt with problems related to the elderly, Christian women and the Church and the Christian education of believers' children.

## J-Passion/Tohoku

"I felt a new breeze come in. I am excited to imagine what will happen in the Tohoku Area," expressed a young woman with eyes sparkling.

J-Passion, part of the National Youth Conference on Evangelism, took place in Sendai on November 10. Other meetings have been

held in Osaka, Tokyo, Nagoya and Sapporo with the same purpose—challenging youth with evangelism. In Sendai, 150 youth gathered to give praise, to laugh and have fun, listen and write their decision on a card which they then placed on a cross. In the Tohoku Area it is difficult to contact other Christians, but J-Passion Conferences hope to expand net-working among youth and young pastors. It is hoped that many more such meetings will be held.

Translated by Mizuko Matsushita, JEMA Executive Office Secretary. She has served faithfully since 1984.



## God Gave Me a Life, Even Though I am Handicapped

Taken from *Gospel for the Millions* (August)

Driving her electric wheel chair by using her chin, Ms Kaoru Yamaguchi, 50 years old, travels the streets of Tokyo every Sunday morning. Located just five minutes from her apartment, Ms Yamaguchi attends the Kokubunji Baptist Church, Japanese Baptist Rengo.

“The church service is my joy and peace and my happy place where I find healing for my weariness. I also learn the meaning of life from the Bible and from worship.”

She continues, “Every time I think about that, I look back at the footsteps of my life and I thank God for His protection and safety, for His salvation and life-giving strength.”

Ms Yamaguchi has cerebral paralysis with legs and hands handicapped, but she lives alone.

Ms Yamaguchi paints pictures and wants to express her testimony—God is always with me and He is living and working vitally through my life. She even had a private exhibition and by holding her pen in her mouth wrote her own biography. Her attitude is positive and cheerful, but it has not always been easy.

Three days after her birth, little Kaoru had a serious case of jaundice and a high fever. These were the cause of her cerebral paralysis. The seriousness of her condition set in when she realized that she could not attend school as other children. She so longed to attend school with a knapsack on her back, carrying a yellow umbrella when needed and wearing a raincoat and boots. She was heartbroken. Then, when she was nine years old, her precious mother passed

away and her father was hospitalized with tuberculosis. Kaoru went to live with her brother and his wife and little baby. The crying baby caused Kaoru to feel lonely and sad. But now, looking back, Ms Yamaguchi confesses, “I think it was my precious start of my new wonderful life which was given by God.” At age fourteen she entered a special care unit and looked after herself, which took hours just getting dressed, washing her face and eating. She struggled with her condition. Her thoughts of, “Why do handicapped children have so much trouble in daily life? If God exists in this world, I wouldn’t need to struggle and suffer,” plagued her.

At sixteen she thought surgery for the removal of her female organs would be best for her. One of her teachers, however, who was a believer, encouraged Kaoru with, “Katt Chan, grow up as a lady, however you are handicapped. We people are all created by God, so please have the courage to live as a lady, AND please read the Bible.” Kaoru rejected all the teacher’s words with, “Teacher, God doesn’t exist in this world. If there were a God, I wouldn’t have to suffer and struggle like this.”

The teacher took her words to a gathering of hospital workers. It was Kaoru’s doctor who asked if a Christian nurse could be found for Kaoru. The doctor wanted her to learn from the Bible. In God’s provision a Christian nurse was found and once a week the two studied, beginning with Psalm 23. The words caught Kaoru’s heart. Soon reading the Scriptures became her joy. Sometimes she spent lonely nights crying, and in tears she trusted God’s words, “God is leading and protecting me all the time.”

Some time later four Christian friends gathered, inviting the pastor from the church nearby, and together they had a Bible study every month. It was then she began to feel God intimately. “We are created by God so I want Him to cleanse and wash my sins and I want to be born again,” she confessed. She was baptized at age eighteen on Christmas Day. “My heart was filled with so much joy that I became a child of God, and I thought God gave me endless courage,” she stated.

At age thirty her condition worsened and the doctor felt she could not live much longer. Her back gave her severe pain but she said, “I was baptized and I trust God that my life is given by Him. Sometimes I wonder whether my handicap was given by God, so when the doctor talked about death to me, I could accept my handicap. I trusted in God’s existence. God is always with us!”

Looking back over her life she sums up all that has taken place with, “It is God’s unconditional love and mercy that I could read the Bible and be helped by my class teacher, my doctor and nurse. When I look back at the suffering, it was good training for me. It has built my patience. It was good that I was born with a handicap, for if I hadn’t I might not have known God’s existence. I might not have met so many warm-hearted, loving people and volunteers.” She said all this simply and with a smile—just as a little girl might have expressed it!

*Translated by Junko Nakagawa*

## Christmas with the neighborhood children

'Hyooten 2001' was the title of a new 10 week TV serial broadcast this past summer. I hope many readers were able to watch it. 'Hyooten (氷点) or 'Freezing Point' was the novel that won Christian novelist, Miura Ayako, a large cash prize in 1963 and which first brought her to fame. Less well known is the Miuras' love for children. Read the article below (from the Asahi newspaper for 27<sup>th</sup> December 1993) and see how Mrs Miura was tempted during the writing of 'Hyooten' and how that temptation was overcome.

### 近所の子供たちとクリスマスを楽しむ

作家の三浦綾子さん(71)

と夫の光世さん(69)が26日、旭川豊岡2条4丁目の自宅に近所の子供たち約100人を集め「子供クリスマス会」を開いた。みんなでクリスマスソングを歌い、夫妻の聖書にまつわる話を聞き、ゲームや腹話術などを楽しんだ。クリスマスチャンの三浦さん夫妻は、九条一間に住んでいた結婚翌年から、この催しを始め、今年で34回目になる。

1963年には、綾子さんが応募した朝日新聞社の一千万円懸賞小説の締め切り間際で、中止しようと考え

たが、光世さんが「子供たちの喜ぶ顔が見られなくなるぐらいなら、小説など書かなくてもいい」と説得、毎年休みなく続けられてきた。

今日は綾子さんがパーキンソン病で体調がすぐれず、いすから立ち上がるのもつらそうな様子だったが、ゲームの時は笑顔を見せながら子供たちと遊んだ。



Miriam Davis came to Japan in 1975 from the UK and taught English in schools and universities in Nara Prefecture, Nagoya and Osaka for eight 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.

作家	さっか	A novelist
自宅	じたく	Home
約	やく	About
夫妻	ふさい	Couple
~にまつわる		About (similar to ~について, ~に関わる)
腹話術	ふくわじゅつ	Ventriloquy
九条一間	くじょうひとま	A nine mat space
翌年	よくとし	The year after
催し	もよおし	An event
応募する	おうぼする	To apply (send in a manuscript)
朝日新聞社	あさひしんぶんしゃ	
懸賞	けんしょう	A prize
小説	しょうせつ	A novel
締め切り	しめきり	The closing date/day
間際で	まぎわで	Just before
中止する	ちゅうしする	To cancel
説得する	せつとくする	To persuade
体調	たいちょう	State of health
体調がすぐれず	たいちょうがすぐれず	(to be ) unwell, feel unwell
様子	ようす	Appearance
笑顔	えがお	A smiling face



## Church Music



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Then there's no place to look but up, Father. One hundred sixty pages: that may be the longest time he's thought about worship, ever.

Uh-oh, he heard the word worship and he's wiggling. Pin him good, Lord. Pin him until he feels desperately impotent. You know how we are about worship, God—quick to clothe ourselves, quick to make motions, quick to say words. . . . Stuff your almighty fist in his mouth, O Most High. Hold your omnipotent knee on his chest.

He's wonderfully quiet. Oh, God, he's turning blue. You've seen it: you're breathing your holy breath into him. . . .

Now he's ready to read.

Alleluia.\*

Anne Ortlund's book, *Up With Worship*, is one of my all-time favorites in the worship genre. Originally released over 20 years ago, the above introduction from the flyleaf of the new 2001 edition gives you a pungent taste of her style in this inspirational classic. Its 75 short chapters of two or three pages each motivate us toward worship throughout the broad spectrum of church life. You don't have to agree with everything she says (and because she covers

so much ground, you probably won't!), but as you read, you'll laugh, you'll cry—and most importantly, you'll be renewed in your determination to help people meet with God during the course of your public worship services. When you're wondering if it's really worth the effort, Anne will remind you that it certainly is.

A totally different work that will help you think through some of the controversies that have arisen during the course of today's worship revolution is *The New Worship* by Barry Liesch. A thoughtfully-designed text combining the philosophical, theological and practical, it was first published in 1996 by Baker Books of Grand Rapids, Michigan. Although only five years have passed since then, it was revised and released with even more content and a new cover in 2001. Barry is sensitive to the concerns of both traditionalists and those who like to live on the cutting edge as he advocates combining the best of the old with the best of the new. You are even invited to visit his website and download free of charge the PowerPoint files he uses in presenting the content of his book. ([www.worshipinfo.com](http://www.worshipinfo.com))

To stimulate your thinking regarding challenges the church is facing as it enters the 21st century, consider picking up *Future Worship* (Renew Books, a division of Gospel Light, Venture, CA: 1999). Well-known worship leader and dean of the International Worship Institute, LaMar Boschman's discussion of trends in today's society and how they may affect public worship in the coming years and decades will challenge you to prepare for a new generation of worshipers.

*The Worship Team Handbook* (edited by Alison Siewert and published in 1998 by InterVarsity Press, Downers Grove, Illinois) is a compendium of essays, worship planning ideas and sample worship resources by leaders within InterVarsity Christian Fellowship. If you're looking for new worship ideas, this book may help to get the creative juices flowing.

Although originally published in 1982 and lacking any commentary on the "praise and worship" phenomenon of the last two decades, you will find sections of, *Worship: Rediscovering the Missing Jewel*, by Ronald Allen and Gordon Borrer (Multnomah

Press, Portland, Oregon, USA) helpful in studying worship foundations with Japanese co-workers because it has been translated and published in Japanese as *Yori yoi reihai o sasageru ni wa*.

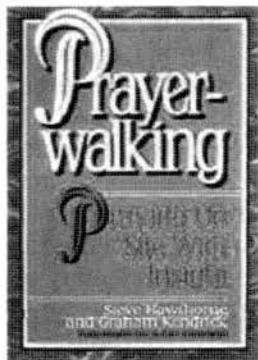
The materials in chapters 14, 15, and 16 of *The Purpose-Driven Church* by Rick Warren (Zondervan, 1995) are another possible study resource that relate to music and preaching in the worship service. These chapters were omitted from the original Japanese translation of Warren's book (*Kenko na kyokai e no kagi*), but have since been translated and released in June, 2001 as the paperback *Miryoku teki na reihai e no kagi* (Keys to Attractive Worship).

This is only a taste of the banquet table of resources available on worship. If you have any specific topics you'd like to read about in more depth, drop me an email for ideas on books to consider. And if you'd like to suggest books in Japanese on the subject that have been helpful in your church, let me know!

\* From *Up With Worship* by Anne Ortlund. Revised and Updated. Broadman & Holman Publishers. Nashville, Tennessee: 2001

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](mailto:gbauman@lifejapan.org)





**Prayerwalking  
Praying On-Site With Insight**

By Steve Hawthorne  
and Graham Kendrick  
Creation House, 1993, 200pp

Most missionaries in Japan would agree that our most important ministry here is prayer. We are often reminded of our own inadequacy and limited power to change hearts. We must depend on the Holy Spirit's power to open the eyes and hearts of the people in our communities. Prayerwalking takes us out of the prayer closet and into the streets of the towns and cities where we minister. We see up closely the schools, institutions, homes and people. Our prayers take on more meaning as we walk around our areas of ministry and become more conscious of the real needs.

The prayerwalking movement has been around for years in various forms. Hawthorne and Kendrick bring together, from their own experiences and the experiences of others, materials that define prayerwalking, show its broad use, and challenges us to make it a part of our own lives. They are cautious to warn against thinking that certain formulas will attain certain results. They don't claim that prayerwalking is the only way to pray, and they don't look for demonic encounters. Instead, they see prayerwalking as a means to renewing our vision, uniting in prayer, and bringing blessing to our neighborhoods.

In the first section of the book the authors define prayerwalking and give the basics for preparing and

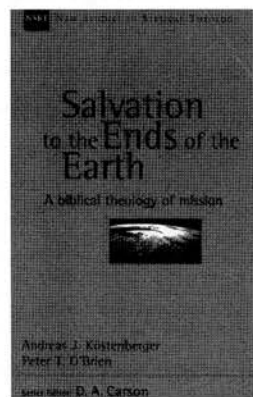
starting out on your first prayerwalk. Section two takes us to examples from Scripture of Abraham, Joshua and Jesus, whose lives followed the visions they caught from communion with God. The next section is full of practical advice on applying the Word of God and the Spirit of God to our prayers, forming prayer teams, deciding where to walk, and what to pray for. Finally, the authors expand the vision of the prayerwalk beyond our own city to other cities and to other parts of the world.

Not many of us will participate in large prayerwalks, but maybe this book is the challenge our churches need to get out of our small buildings and see the whole city as our parish and claim it for the Lord. Besides putting feet to our prayers, we can put prayers on our feet.

This book is available in English and Japanese from the Baptist Media Center, tel: 03-5467-0980.



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.



**Salvation to the Ends of the Earth: A Biblical Theology of Mission.**

By Andreas J. Kostenberger and Peter T. O'Brien  
InterVarsity Press, 2001, 351pp  
New Studies in Biblical Theology 11

Why do missionaries leave their family and friends and go to the ends of the earth? Andreas Kostenberger and Peter O'Brien have written a biblical theology of mission that gives a clear answer to that question. "We long for Christ to be exalted among the nations, and that his salvation might reach the ends of the earth. It is our earnest desire that the prophetic vision might be fulfilled so that 'the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea'" (Habakkuk 2:14; Isaiah 11:9)."

These two New Testament scholars (Kostenberger teaches at Southeastern Baptist Seminary in North Carolina and O'Brien teaches at Moore Theological College in Sydney, Australia) explore the theme of mission in the Old Testament, the second temple period and the New Testament. "Between Eden and the eternal state, between Abraham and Armageddon, between Babel and the beast's confinement to the lake of fire, few biblical topics are as important as mission." They write with a passion to see God's mission carried out and show how God has acted to bring salvation to the lost.

The opening chapter looks at mission in the Old Testament, focusing especially on the fall of humankind and the spread of sin, and the promises to Abraham that lay a foundation for mission. The chapter on the second temple period (the intertestamental period) looks at whether Judaism can be characterized as a missionary religion or not. They persuasively argue that intertestamental Judaism was not a missionary religion. The mission of the early Christians was unique. It was rooted in Jesus' teaching and was carried out in fulfillment of His commission to disciple the nations.

They then look at the various writings of the New Testament, beginning with Mark, followed by chapters on Matthew, Luke-Acts, Paul, John, the General Epistles and Revelation. The

book ends with a synthesis drawing together the teaching about mission in the Bible. Mission can be “traced back to the heart of a loving God and His redemptive initiative in His Son.” They show how God’s saving plan is the overarching message of the Bible (from creation to new creation), and how Jesus sends His witnesses to continue His mission.

The 35-page bibliography and many notes show how Kostenberger and O’Brien have interacted with other significant literature.

Reading this book will give a greater appreciation of God’s wonderful plan of redemption and a deeper grasp of how Christ wants to accomplish His mission through us. This is a book for all Christians who want to grow in their commitment to the Savior and help “bring salvation to the ends of the earth” (Acts 13:47).

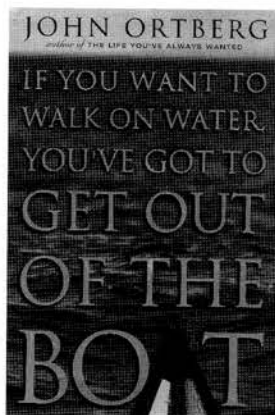
Listed below are several of the other volumes in the New Studies in Biblical Theology series that I have found especially helpful. They are creative attempts to help Christians understand their Bibles better. This series, which addresses key issues of biblical theology, is edited by D. A. Carson. Now published by InterVarsity Press, they were first released in North America by Eerdmans until 2000.

#### Further Reading:

- Raymond C. Ortlund, Jr., *Whoredom: God’s Unfaithful Wife in Biblical Theology*, 1996. NSBT 2  
 J. Gary Millar, *Now Choose Life: Theology and Ethics in Deuteronomy*, 1998. NSBT 6  
 Craig L. Blomberg, *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*, 1999. NSBT 7  
 Murray J. Harris, *Slave of Christ: A New Testament Metaphor for Total Devotion to Christ*, 1999. NSBT 8  
 Barry G. Webb, *Five Festal Garments: Christian Reflections on The Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther*, 2000. NSBT 10



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



#### If You Want to Walk on Water You’ve Got to Get Out of the Boat

By John Ortberg

Zondervan Publishing House, 2002, 224pp

*If you want to walk on water you’ve got to get out of the boat.* Missionaries most likely feel that is exactly what they did when they followed God’s call. I know when I first picked up this book I wondered how it could challenge those who had already “gotten out of the boat.” One of the interesting points Ortberg makes is that Jesus did not call Peter to walk on water, but Peter saw someone on the water and asked to be called if it was in fact Jesus. Ortberg tells us that we need spirits that are in tune with the Holy Spirit, thus allowing us to see Jesus even though our first inclination might be one of fear and doubt. The author reminds us of the need to keep our relationship with Christ fresh and vital.

Seeing or hearing God call is only the beginning, however. Ortberg writes, “Then it happened—reality set in. As his initial enthusiasm subsided, he realized just how bad the storm was. ‘He saw the wind.’” We all proba-

bly have felt our “boat” rocked in support discovery and we probably have felt like we were getting water-logged in language study. But when the first-hand harsh reality of a culture that appears very polite yet is quite unforgiving hits, that sinking feeling sets in. So, what do we do when we’re in “over our heads” and God seems hidden by circumstances? John Ortberg encourages his readers in chapter 6-10 through Bible characters and people of today who have learned in some pretty overwhelming situations. These people’s experiences encourage us keep our focus on our faithful Heavenly Father.

Ortberg’s final chapter is, “How Big Is Your God?” He asks the question, “When we wake up in the morning, what happens if we live with a small God?” He then answers with, “We live in a constant state of fear and anxiety because everything depends on us.” In this chapter the author tells of trying to break up a bar room brawl that spilled out onto the sidewalk. It became a visual lesson in remembering just who God is and how we can claim victory as we desire to live “out of the boat!” What happens then? You’ll just have to read the book!

“When human beings get out of the boat, they are never quite the same. Their worship is never quite the same. Whatever the results, sink or swim, something will have changed.”



Reviewer: Jim, with his wife, Alice, and their daughter, Josie, came to Japan as second career missionaries with SEND International in 1998. They manage the SEND guesthouse and work with a church-planting team in Higashi Tokorozawa.



And I am able to put her in touch with Christians. “I received an e-mail from ‘Gordon.’ At first, his name was different from the name you told me (Tom?), I thought the mail might be delivered to wrong address or my data was stolen through the Internet. Actually, stealing e-mail is easy theoretically. Then, I wanted to make sure who ‘Gordon,’ is so I called him. In contrast to my preoccupation, he was your friend and very nice person.”

Both Gordon and Tom stayed with us as short-term missionaries. Putting them in touch with Yuko is an interesting way for us to follow them up, too!

Yuko’s class folded in the 3rd year as they all became preoccupied with preparing for their high school entrance exams. It was followed by other classes and many deep conversations. But still I thought I’d try a new idea in evangelism.

Most OMF missionaries seem to teach language classes and cooking classes. My husband teaches woodworking. My brother-in-law teaches stained glass, and my sister teaches wreath making. But why, queried one of my missionary colleagues, teach at all? Why not go to somebody else’s class?

So 8 years ago I embarked on my career as a Russian student. Today, with more and more Russians in Aomori Prefecture, it seems perhaps a God-inspired move. But that’s not why I did it. This was fun! No heavy responsibility for me and lots of opportunity for evangelism and follow up. I walked home with backslider, Mrs. Hanada. I visited classmates. They visited me. As he stood smiling sheepishly in our entryway, thrusting out his gift of food, we discovered to our amazement that John’s Mr. Kimura was also my Mr. Kimura.

And then I remembered my English class parties. More fun. I like cooking. I like Russian food. I invited everyone to the church one evening for borscht and rye bread. Our kids’ now retired elementary school principal walked in and demanded, “What shall I worship?” While I picked up my jaw and collected my thoughts, he walked to the front of the sanctuary and stood meditatively in front of the beautifully written poster proclaiming, “The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength.” An apt reply I thought.

A few months later I invited everyone for Cabbage Soup and Easter Bread. I

read the Resurrection story and explained it. Afterward Mr. Ikeda told me, “Thank you. They keep talking about releasing the Japanese hostages in Peru on Resurrection Day. I wondered what Resurrection Day was. I feel so warm inside when they say it, but I never understood what they meant. Now you have finally explained it to me. Thank you.” Eighty-five years old—and at last he’d heard about Jesus’ death and resurrection!

With more men guests than women in a town where men traditionally leave religion to the women, this method of evangelism—through the stomach—was clearly the way to go. And it was definitely fun. I boiled up potatoes, wieners and sauerkraut for Reformation Day. I invited my Wycliffe friends to make a Turkish meal and talk about trials—doubly effective when Hiroko took the podium because her husband was down with a relapse of his MS. We wanted to reach our Filipino neighbor so we invited a group of Filipinos from the American naval base for a Philippine Day. And Martin Luther King Day inspired a Gospel concert with more visitors from the base—a chance for them to minister to the people of Aomori. But usually we just tapped the ethnic backgrounds of our many short-term workers: New Zealand Night, Australian Dessert Night, Oxford Night, and Texas Night.

This is fun for everybody, Christian and non-Christian, and meaningful, as it creates a natural stage for serious conversation.

Sometimes very serious indeed. When our old friend Mr. Kimura told me, after interrogating me on my husband’s drinking habits, that he couldn’t become a Christian because he couldn’t give up his carousing, I turned away in embarrassment. But when a few moments later I steeled myself to tell him that the Gospel is about the power of God to free us from the sins we can’t escape, I found I had an eager audience in the owner of the hardware store John frequents. I followed up with a New Testament, which Mr. Kimura read.

Unfortunately, when questioned by a church member a few parties later, he replied that he was “just too old.” He didn’t mention that, even though in his late 70’s, he still lived with his mother and his home, in the Buddhist scheme of things, was his clan’s ancestral home.

How many more tracts? How many more parties? After 15 years of witnessing to Mr. Kimura, I wonder how much per-

severance it will take to bring him into the kingdom of heaven!

As I watch 10-year-old Ayako’s face shining as she prepares for baptism, I wonder if perhaps our missionary to the Japanese in Brazil was right when he told us that we must faithfully, monthly visit people where they are for 15 years—20 in a hard place—and then there would certainly be fruit in the NEXT generation.

But still I hope against hope to see Mr. Kimura in heaven.

You see the verse actually says, “Perseverance must finish its work so that you may be mature and complete.” That’s me, my husband, and you as you persevere in partnership with us to bring the Gospel to northern Japan.

**God is working in us. Let’s consider it pure joy.**

Laurie Elliot and her husband, John, have been in Japan since 1979. They are in church planting and serve with OMF.

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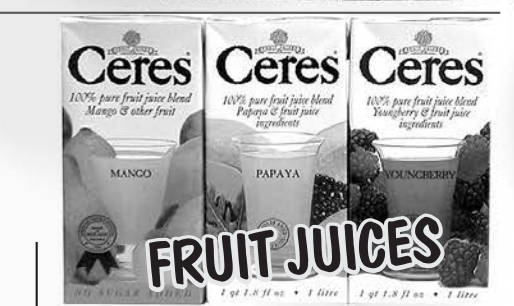


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## Family

*David Pollock, professor at Houghton College in Houghton, NY, knows problems our children face. One area unsettling to them is that of transition. Pollock emphasizes how important it is to “leave right,” and he uses the acronym RAFT to explain.*

*Reconciliation—make sure things are right with others before moving on*

*Affirmation—say thanks to people before you leave*

*Farewells—are important as they give closure with people, places, pets and possessions that will be left behind*

*Think destination-expectations—look forward to new location but keep realistic about expectations*

*The article to follow, written by Jill Wright Stewart, speaks to important issues. I invite you to enjoy her thoughts....*

# Teen Challenges of Home Assignment

By Jill Wright Stewart

Which do you like better—Japan or America?” my friend, Esther, asked me one sunny summer’s day. Friend? Well, she had been when I was last in the States four years earlier. Now that we’d grown up to age 13, I wasn’t so sure.

“Japan!” I replied without hesitation. “Oh.”

And then she stopped talking. When the confusing silence lengthened, I finally realized Esther highly disapproved of my honest answer.

The next time someone asked me the inevitable question: Which do you like better? I answered a bit more circum-spectly. Neither alternative I could think of at the time appealed-- tell the truth and be shunned by the small pool of well-meaning friends and acquaintances, or stuff the feelings and pretend I actually wanted to be “home” in the United States.

And so began the year of my parents’ home assignment.

That eighth grade year in Minnesota

was one of my worst. The excitement of being in a new country, and the numerous benefits of cross-cultural exposure hid behind the difficulties of a thirteen-year-old trying to fit into an unfamiliar culture.

Besides the usual challenges and trials of the early teen years, extra ones piled on:

- Attempting to figure out the frequently-used Midwest colloquialisms (without losing confidence that I did indeed speak English)

- Feeling lost amongst the mass of 500 students in my grade, not to mention actually being lost in the maze of corridors en route to the band room

- Suddenly not knowing the norms of styles, jargon, and other key information that seemed all-important to my peers in order to make friendships.

- Visiting church after church, meeting hordes of people, and missing the small church in Japan where everyone already knew me and I didn’t have to answer the same questions week after week about what it was like to grow up in Japan

And the list of upheaval continued. Had these changes come one at a time, they would have been manageable. But all at once, the effect was overwhelming.

While some MK teens will thrive on the stimulation of the changes, others will find it more daunting of a challenge than they can cope with on their own. Ordinarily independent, confident teens may need particular direction for this time.

From conversations with numerous MK’s as well as personal experience, home assignment years can result in periods of sickness, heavily damaged self-concept, withdrawal, resentment towards parents and even God for calling their parents to a job involving such upheaval for them.

In his book, *The Art of Coming Home*, Craig Storti explores the concept of home. Ultimately, one of the goals of helping with adjustment is for the child to feel at home. Storti defines home as “familiar places, familiar people and routines and predictable actions.”

What are ways to ease some of the strain of the transition and help your teen feel as much at home as possible?

### Before Leaving Japan

*Sometime before leaving the field, try to reminisce about life in the US based on previous*

*home assignments. Remember the places, people and the daily life routines. Then gently discuss some of the changes that are likely to have happened while away.*

According to Storti, much of the shock of reentry stems from expecting things to be the same as before. So, if the teen was in the US four years previously, she may expect everything to be the same—friends, church, school—and thus may expect to be able to continue as before in each area.

*Although baggage space will likely be limited, it could be well worth the space to take a favorite poster, bass guitar, or another item from home.*

**1**  
Tip

David C. Pollock and Ruth E. Van Reken, who specialize in Third Culture Kid (TCK) issues, suggest selecting carefully which possessions to transport overseas. Taking “sacred objects, or mementos... that specifically reflect a certain place or moment of our lives” can offer some stability in the midst of change (*The Third Culture Kid Experience*, p.205).

Along with sacred objects, photo albums can be valuable in transition. A selection of pictures from past highlights can “give us a lovely place to visit when we need a few reflective moments in the middle of this sometimes turbulent stage,” writes Pollock (p.205).

**2**  
Tip

*Consider which upcoming factors can be controlled.* While there will be a myriad of uncontrollable changes ahead, some can be altered with foresight. For example, if your child attends a small, private, Christian school, there may be a comparable school at the new location. Or if a public school experience seems important at this point for your teen, then perhaps other areas such as a home church could be kept somewhat familiar.

### While on Home Assignment

*Encourage relationships with other MKs and missionaries on home assignment who will best understand some of the transition process.* These friendships could provide a place where the MK can “celebrate rather than suppress their cross-cultural identity” (Storti).

Also, these people, as well as relatives and other friends, can form part of a support network in upcoming years, in case



### 3 Tip

your child returns to the United States for college (Storti).

Even if these “ties” seem rather tenuous, at least they offer a starting point of a familiar face and name for your teen’s future.

*Encourage continuing contact with friends back home through e-mail, letters, and occasional phone calls.\*\** Because your teen will soon have to readjust to the home country, it can ease some of that transition by keeping abreast of happenings at home.

*Offer to buy new clothes and school gear.* This one may be obvious. From my experience of teaching middle school and high school students, a key characteristic

### 4 Tip

of especially middle school students is the desire to fit in. Standing out is positive for most only when they choose to do so in their own way. Chances are,

your child will feel different enough from his peers because of his inside thoughts and attitudes; looking like others on the outside could be one less thing to worry about.

*Help your teen identify some special goals for the year.*

Positive focal points offer a happy place to direct attention, both during home assignment and afterwards, in remembering the year. When thinking back on the year, besides the struggles, the MK can recall, “Oh yeah, that’s when I got my driver’s license,” or, “That’s when I saw N’Sync live in concert,” or, “That missions trip to Mexico was incredible!”

### 5 Tip

#### When Home Assignment

#### Finishes

*When the time comes to say goodbye again, it is worthwhile to start talking about life back in Japan.* And, while doing this, to try to anticipate some of the changes

### 6 Tip

that may have happened while away. As suggested before leaving Japan, encourage your teen to take sacred objects from the

time in the US.

With some preparation and careful assistance along the way, many of the struggles of adjustment can be lightened, more brightly exposing some of the positive aspects of life in one’s “home” country.

Jill Wright Stewart is married to Paul and lives in New Zealand. She was raised in Japan, and attended Christian Academy. After graduating from Bethel College in St. Paul, MN, she taught at both Christian Academy in Japan and Okinawa Christian School.

### 7 Tip

\*\*If you haven’t already, it’s well worth checking into online chatting, as it’s possible to talk with people anywhere in the world over the internet at the low internet prices! You can easily arrange to only interact with select friends, if there is concern about meeting strange people online.

Although the United States has been Jill’s reference point, most tips apply in any home country!—the editor

### 8 Tip



## Welcome HOME Sam!



Rev. Sam Archer passed away suddenly on Saturday, November 10, while attending the Park Street Church Missions Conference in Boston, Massachusetts. He was 76 years of age. Sam is predeceased by his wife, Manda. Sam and Manda joined TEAM in December, 1951 and came to Japan in 1952. After language study, Sam’s first focus was the publication and distribution of Christian literature at the Word of Life Press in Tokyo. They also served in a church planting ministry in Matsudo, Chiba ken. Sam was also President of JEMA from 1964 to 1970.

## A Mother's Prayer

*I do not ask for riches for my children,  
Nor even recognition for their skill;  
I only ask that thou wilt give them  
A heart completely yielded to Thy will.  
I do not ask for wisdom for my children  
Beyond discernment of thy grace;  
I only ask that Thou wilt use them  
In Thine own appointed place.*

*I do not ask for favors for my children  
To seat them on Thy left hand or Thy right;  
But may they join the throng in heaven  
That sings before Thy throne so bright.  
I do not seek perfection in my children,  
For then my own faults I would hide;  
I only ask that we might walk together  
And serve our Savior side by side.*

—Phyllis Didrikson

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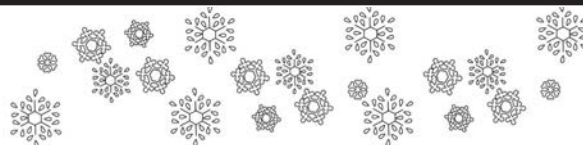
**Good character, like good soup, is usually homemade.**

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# See-Hear! (An A. V. Update)

By *Kenny Joseph*

A Japanese proverb says, “On an island of blind monkeys, the one-eyed monkey is king.” On the Japanese island of OHP, there are over 500 songs and choruses in circulation but zero messages.

The author has compiled 50 Japanese-English bi-lingual OHP presentations (each consisting of 11 slides or a total of 550 slides) onto one CD-ROM. It works on computers running either MacOS or Windows. This CD gives Japan’s 10,000 pastors and missionaries new software ideas and messages in reaching Japanese in Bible or English classes and in preaching. Each of these presentations is accompanied with a PowerPoint presentation which can be viewed on any computer with Microsoft PowerPoint or later. The format of the CDC also allows you to view and print out each individual overhead on to your own transparency (tp) film via your printer ...just put the transparency, not paper, in.

This bi-lingual compilation comes after 10,000 sermons preached in Japan and 11 other Asian countries for over 50 years. It is a summary of 100,000 hours of work including ¥550,000 worth of original artwork by nationally famous artist “Madoka.”

targeted at the saved and 24 presentations targeted at “seekers,” yet unsaved. Each “Best 10” presentation contains 11 slides. An index of the 50 presentations is available online at [www.kennyjoseph.com](http://www.kennyjoseph.com)

Let’s join the audio-visual era. The saddest sound in 2,500 of Japan’s churches is when they click off the OHP after using it for the choruses during worship. Now you can turn it back on for your message! Up until now there was no bi-lingual software for teachers or preachers, but now there is! It’s a historical first. We can mail the CD directly to you collect for ¥3,700 plus ¥300 postage/handling. If your address is correct in the JEMA directory, we’ll use that. If it’s different, please specify. Order by e-mail: [REAPJapan1@aol.com](mailto:REAPJapan1@aol.com) or Fax: 03-3922-7635.

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you buy an earlier model: from ¥250,000 to ¥1,200,000! Ouch! Call or fax S.A.V.E. at: Tel: 06-6923-2212; Fax: 06-6923-2284; E-mail: [Yukio.T@GALAXY.OCN.NE.JP](mailto:Yukio.T@GALAXY.OCN.NE.JP)

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NORTHSTAR OUTDOOR ADVENTURE is all about trying to reach youth through activities such as snowboarding, rock climbing, initiatives, mountaineering and more. We are able to touch youth in a way that speaks to the heart, mind and body by loving, accepting, and introducing them to who Jesus really is. We design our programs to build bridges so that the Gospel will be presented in a natural, applicable way.

**What do we have to offer that would be of assistance to you?** At Northstar we pride ourselves in offering high quality outdoor adventure programs which require a high level of technical experience and training in safety. Not only do we diligently practice our area of skills, but we also practice rescue skills and wilderness first aid. I have taken a course presented by WILDERNESS MEDICAL ASSOCIATES called WILDERNESS FIRST RESPONDER and will continue to take rescue and medical training

here in Japan through Nagano Prefecture's Mountaineering Association's rescue and medical training program. This winter I will be getting an instructor's license in avalanche training through JAPAN AVALANCHE NETWORK (Level One). Having said that, going into any wilderness-type setting implicitly means that danger levels increase. Risk is always evident, even in the "safest" environment.

**What type of youth/young people attend our programs?** We were blessed to have students come from Kobe, Osaka, Aichi, Gunma, Ibaraki and Nagano Ken, from ages 7-38. We have had participants from all walks of life.

**Where did I get my training?** I have been skiing and mountaineering for many years, but my "official" training took place at Wheaton College's WILDERNESS LEADERSHIP PRACTICUM. This graduate level program not only taught rescue skills, wilderness first aid and technical wilderness skills, but also taught the "whys" and "hows" in adventure-based outdoor education. Many programs teach skills, but don't explain why the form of teaching is so effective in cultivating a life-changing experience. I continue to take training, but also have begun training Japanese young adults in the basics of adventure outdoor education.

We are excited how God has been moving to get Northstar off the ground. We are now in our second year of outdoor adventure sports ministry and are looking forward to seeing God open hearts through challenging and pertinent experiences. We believe that we

can "come along side" of your ministry and be of an assistance, so please allow us this opportunity! We know you won't be disappointed!

**What is my background?** I am a second generation missionary tent-maker under TEAM Canada and received my education from Trinity Western College (B.C. Canada), Grace College (BA in Religious Studies: Warsaw, Indiana, USA) and University of Hawaii (Professional Diploma in Secondary Education). I am married and have two children who are being home-schooled by my wife, Tina.

I hope this simple letter of introduction will create an interest in a one-of-a-kind ministry designed to "come along side" of your ministries and assist you in a way that would be profitable to you.

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