

# JAPAN HARVEST

## Turning From Idols



*“Old wives’ tales? Superstitions? Animism? Occult? Whatever... there is another world in action with which we are not dealing adequately and about which we do not have enough knowledge”*

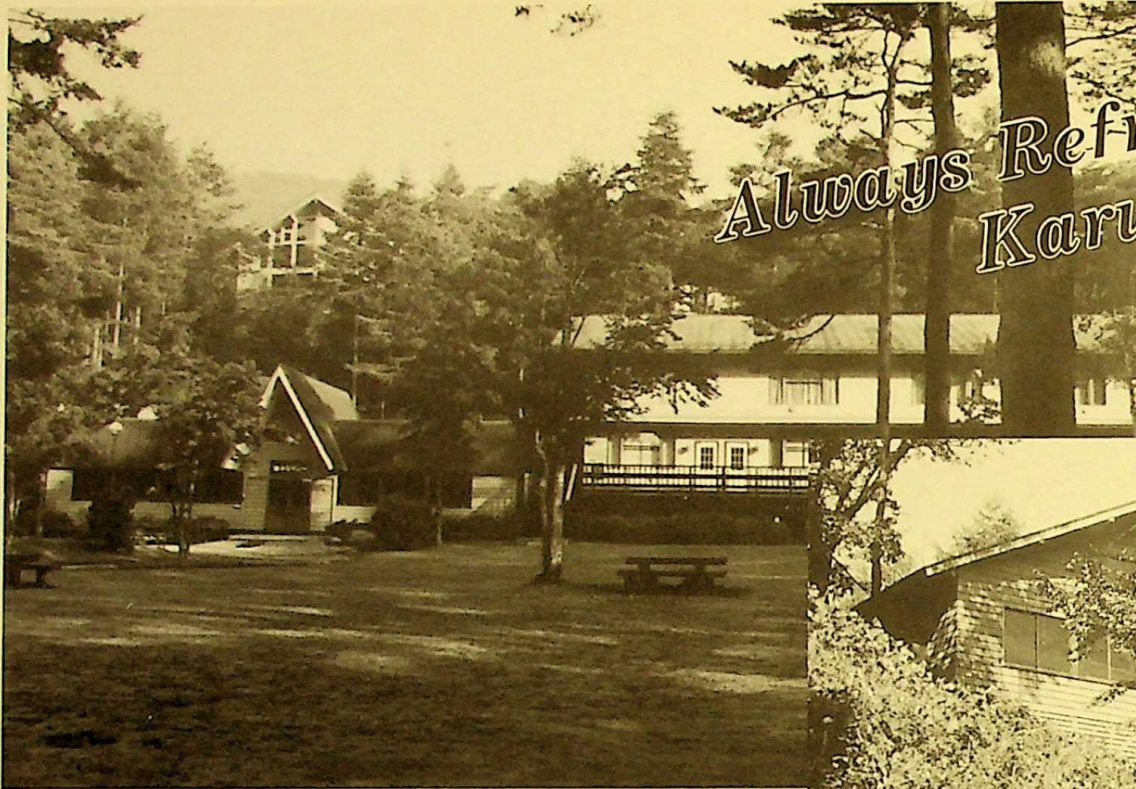
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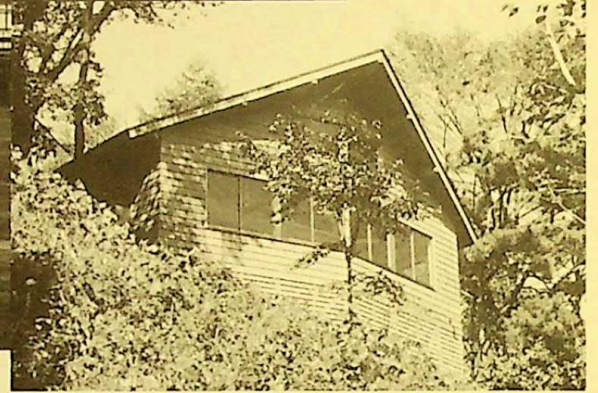
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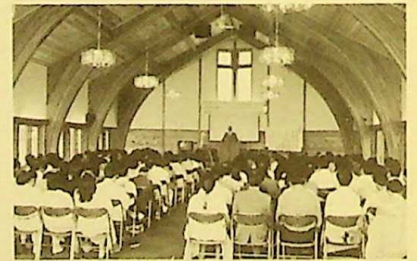
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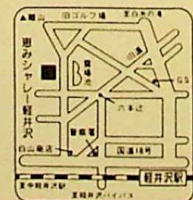
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# JAPAN HARVEST

The Magazine for Today's Missionary  
Volume 42, No. 2

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## JEMA Future Events

### Pioneer Evangelism Workshops

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Oct. 5, 9:30-4:00  
Ochanomizu Christian Center

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Oct. 17  
Christian Academy in Japan

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Nov. 7 1:00-3:00  
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Veteran missionary Henry Ayabe (SEND, Int'l) shares his valuable insights into the language, culture and work of missions in Japan. Call JEMA to order this helpful book today! ¥1,200 (or just ¥1,000 if you're a JEMA member!) plus postage.

*Step Inside* offers a wide variety of information of special interest to the missionary working in Japan. For example, the following excerpt speaks to the same issue we're dealing with in this quarter's Japan Harvest!

The first commandment, "You shall have no other gods before me," is the foundation for biblical sanctification. Idolatry was the "cancer" that corrupted the foundation of the sanctification of Israel, and idolatry sent them into the Babylonian captivity.

The missionary, by his life and teaching, disciplines believers to cleanse themselves from all idolatrous worship in order to build a sanctified church. Since the Japanese are extremely sensitive to the idolatrous forms of worship, the Christian forms of worship and practice of faith must not be compromised in any way with their religious practices.

Beyond these discernible idolatrous practices, there remains the whole realm of the idolatry of the heart. Sanctification from idolatrous practices and reinforcement of Christian practices of worship and life are no insurance against the inner heart impurity of the believer. This is an unceasing battle, "for our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world" (Eph. 6:12).





# JEMA Windows

Barry Potter  
JEMA President

It's an immutable fact of life: we get to know people best when we see them in unplanned or especially stressful situations. For example, what would happen if a fire suddenly broke out in the middle of the church service just as your pastor was coming to the conclusion of his Sunday morning talk? Would your normally controlled, quiet pastor suddenly panic and scream? However he reacted to the situation, you would find out more about him in those few minutes than you had ever known about him before (I hope you don't ever have this "opportunity," however).

This thought crossed my mind as I recalled our return to Japan from the General Assembly of the World Evangelical Fellowship in June together with a delegation of Japanese pastors. Not that there was any real emergency, but when the pastors discovered that our Saturday flight had been delayed, making it impossible to get back to their churches for Sunday services, something approaching panic developed, as alternative arrangements were pursued. Desperate phone calls were made to airlines while hurried conferences convened among small knots of Japanese pastors in the hotel lobby.

The result of all this hubbub was new reservations for all of us, and a midnight trip to the airport for a plane that didn't leave until six in the morning, all of which resulted in a night of sleep in the departure lounge that saw normally dignified pastors sprawled out on seats, on floors, on whatever horizontal space was available. I certainly received a new impression of men who had previously only been familiar to me behind the pulpit.

I found out, for example, that some pastors tell jokes and become humorous when it's late and they're tired. Others take advantage of the extra time reading and meditating.

Then there were those who made no pretense of studiousness or frivolity at that late hour. As soon as they found an

*When the pastors discovered that our Saturday flight had been delayed... something approaching panic developed*

open space, they collapsed and were asleep, ties still knotted around their necks, and their well-pressed slacks were obviously going to come out the worse for wear – it didn't matter.

One thing did impress me about all this, however. When the men discovered that the delay in their original flight would not bring them back to their churches in time for Sunday worship, their

response was quick and decisive.

They made whatever adjustments were necessary in order to get back on time. In this case, the "adjustments" included a lost night of sleep at the Manila airport.

I reflected that some of us missionaries in the same situation, might have phoned home to

Japan to make quick alternative arrangements for Sunday (they can listen to a tape this week). Then we would have enjoyed the unplanned extra day poolside at the hotel, a special treat following the busy conference just completed.

Our Japanese pastors, however, responded differently. Could their churches have gotten along without them for just one Sunday? Of course, but these men were so committed to the task to which they have been called – building and establishing the church of Jesus Christ in Japan that they were willing to make any reasonable sacrifice to get back to their posts and be found in faithful service on Sunday morning, even if with bleary eyes and rumpled slacks!

It's a special privilege getting to know these men better – one special privilege of working with JEMA. □

# CANCELLED!

# Flight Delayed!



# Turning From Idols

Doreen Payne,  
Guest Editor

*Doreen Payne and her husband, Warren, came to Japan from New Zealand in 1974 with O.M.F. They spent 13 years church planting in Aomori after which they came to Tokyo. Doreen serves as a member of the JEMA Publications Commission.*

Old wives' tales? Superstitions? Animism? Occult? Whatever... there is another world in action. We do not usually need to teach Japanese about that as they know, through experience, that there is a world of the spirits.

Don't we all come to Japan with excitement and expectancy as to what the Lord will do through us? We have visions of many people believing in Christ through our presence and work in Japan. We hear about the difficulties and somehow think it can't be that bad! But after months and years of ministering we realize that we too are finding it hard going! Yes, people are hearing the Word and some believe, but..... Through many different experiences we realize that there is another world in action with which we are not dealing adequately and about which we do not have enough knowledge.

Some people ignore the area of evil spirits and idolatry altogether, while others make it a priority. But we should neither ignore it completely nor make it the "be all and end all" of our work and ministry. It is an important part of our total ministry because in Scripture it is placed alongside other sins from which

we are to turn.

In this issue of the Japan Harvest we have tried to pull from a variety of experiences to remind us of the spiritual world that exists in Japan, and especially to think about the scriptural statement of the need to "turn from idols to serve the living God."

Paul in relating his conversion experience in Acts 26 stated that the Lord said to him, "You are to open their eyes and turn them from darkness to light and from the power of Satan to God." This is our responsibility, too. We hope this Harvest will give you practical help. □

The Paynes



**"...They know, through experience, that there is a world of the spirits." These snippets of conversation compiled by Doreen Payne give good anecdotal testimony to just how real that experience is in the lives of those to whom we are proclaiming the gospel.**

— Editor

*Conversation with an eight-year-old girl from the house on the corner of our street.*

"Did you know that the old lady across the road died?"

"Yes, I had heard that."

"We knew the exact minute she died!"

"How did you know that?"

"All the things on our family altar (butsudan) fell over at that same time!"



*Conversation with a seven-year-old girl.*

"Why are your girls playing with their dolls?"

"They like to pretend their dolls are real babies and play with them like that."

"My grandma says dolls are not to be played with but should be left on a shelf to be kept clean."

"Why does she say that?"

"She says that every doll has a spirit so we must look after it. That's what my grandmother says... Isn't that true?"



*Conversation between an exchange high school teacher and one of her pupils.*

"Are you coming to the 'needle ceremony'?"

"What's a 'needle ceremony'?"

"We all gather in the school assembly hall and take the sewing needles we have used this year. Then at the proper time we take them forward and place them in blocks of tofu at the front of the room and thank the needle's spirit for having helped us during the past year."



*Conversation between a pastor and a bank manager.*

"We've come to visit you today to talk about your daughter's desire to be baptized. A while back she became a Christian and since then has been studying the Bible and has asked to be baptized. We felt we would like to explain to you about it as she is still only a high schooler."

"No daughter of mine can be a Christian!"

"Is there some specific thing that concerns you?"

"Yes, I know that Christians do not look after their family members after their death. So who will look after me when I die?"



# A Visit to Fearful Mountain – Osorezan

by Warren Payne

Warren Payne and his wife, Doreen, have been missionaries with OMF since 1974.

One thousand yen was enough. It was enough for the spirit medium to start her work. She, like the other seven blind mediums lined up along the outside wall of the temple, began to count beads and call up the spirit of the dead. By this time tears were flowing down the cheeks of the one who paid the money as she recognized the voice of the dead family member from whom she had requested to hear.

After the praying was over, the next person in a very long line took her place, paid her money, and the process was repeated with the same result.

It was a hot July day. Buses had come bringing hundreds of people to the special festival in this extinct volcano called "Osorezan" on the Mutsu Peninsula in Aomori Prefecture. This "Fearful Mountain" had an old crater and it was here that people had gathered. In the middle of the crater was a red colored pond called "Hell Lake." All over the area were stone idols with offerings of food, flowers and money placed in front of them. All around were piles of stones that parents had built on behalf of their children who had died, to ensure a smooth crossing into heaven and not being deceived by the evil angel. They believed that an angel disguised as an angel of light stood at the river guarding the entrance to heaven.

We were coming towards the end of our first term in Japan and one of the local Japanese pastors had felt it was important that I should see this area. It was about a two-hour drive from Aomori City, located on a peninsula with a population of 100,000 and only two very small churches in Mutsu city itself. Pastor Tamura had wanted us to know what the world of Aomori really was like.

After this experience I became more aware of the situation we were working in, but not too concerned as we lived in the heart of a modern city meters away from Hotel Aomori. But I should have known better!! As we discussed this outing with some of our English class members we discovered a medium was actually living on our street! When she died, the things on the neighbor's family altar (butsudan) fell over. Also we became aware of another group of mediums who met regularly in a small room attached to a temple near our local shopping center.

Pastor Tamura had wanted me to know the enemy. He wanted me to realize part of the

reason why every time we had special evangelism a certain pattern of events occurred.

1. Usually there would be sickness or something of concern with our immediate family, especially the children.

2. There would be a feeling of oppression over us and in the night a feeling of choking or pressure resulting in restless sleep.

3. Some "petty" problem would develop in the church.

4. Usually someone would come back to the church about that time or visit us who would demand lots of our time. It would be a temptation to spend time with that person instead of in thorough preparation and in prayer. At first we thought the person would attend the special meetings and so we were glad to spend that extra time, but invariably he would not.

Knowing this pattern helped us more than anything else to know our enemy, to pray as Scripture admonishes us to "resist the devil and he shall flee" even in the middle of the night, and to place a priority on prayer as a part of preparation. Also to be strict with the "time-demanders" and arrange a certain day to spend with them after the special event was over.

Now, some years later, it may cost more than one thousand yen but the spirit mediums are still working. And even more so since it has become a boom. In fact, there is even a five-story building in Tokyo being used completely for this type of activity. Going to a mountain in a country area of northern Japan may only be the desire of a few thousand people every year, but a quick train ride and a short walk to the center of Tokyo or any suburban department store and millions can hear the voices of evil spirits in many forms.

Tears of a woman listening to the voice of a deceased relative are tears of one kind, but the tears shed by a pastor visiting Japan from overseas were another kind as he watched people worshipping the dead in our local graveyard. As I walk the streets of modern Tokyo and see occult practices being openly performed on the footpaths, in front of the windows of department stores and even inside them, how do I feel? How do I pray? The enemy has brought his forces out of the volcano's mouth into the streets of the cities – what am I doing? What should we be doing? □



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That we struggle with principalities and powers is something we all understand. But something we often don't expect are

# Personal Encounters

## The Roaring Dragon *a letter of explanation*

by Sharon Lueck

October 31, 1989

Dear Tanaka family,

Thank you for showing us Nikko last weekend. The autumn colors were delightful and we enjoyed seeing the beauty of God's creation in the color of the leaves and the magnificent waterfalls.

We enjoyed seeing the shrines as well. They were very impressive. We would like to let you know what we were feeling, though, in the last place we visited. We know you were surprised by our reaction as you wanted us to experience the architectural design that makes the dragon roar. We were looking forward to it, too, until we had a very different kind of experience that is difficult to explain. As we took off our shoes and got in line, Curt felt a definite voice from the Lord telling him not to go in. When we became Christians, we asked the Holy Spirit to live in us. He frequently speaks to us:

convicting us when we do wrong, encouraging and comforting us when we need it.

To continue, Curt asked me what was inside and I told him it was probably like the architectural exhibit in the temple in Kyoto where the floors make the sounds like nightingales (birds). As we walked farther in, Curt received a stronger message saying something was not right about this. It came three and four times and he knew he could not ignore it any longer.

Then Curt found it was difficult to breathe. His knees started to shake. He felt a very real spirit present in the other room where the dragon was. It was hostile to God's Spirit within him and he felt strongly that we should not do anything that would open us up to its influence. He did not explain all that to me at the time but said, "I'll tell you later." I began to shake as well. We quietly told the kids not to clap but to walk through. Curt and I both prayed for the protection of God's Spirit as we passed. We felt His presence was guarding us. I had the distinct feeling

that the spirit was not on the ceiling but above the statues in the direction the people were facing. Whether they believed it or not, their very act of standing there and clapping or worshipping and offering money was giving the spirit a feeling of great power and they were opening themselves up to its influence.

Jirosan, you are a scientist. We both felt that even if we tried to explain this to you, you would have a difficult time believing it. Also, we wanted time before we told you what we were feeling. Please do not feel bad for having taken us there. It has been a good learning experience for us.

We have encountered spirits before in our ministry in San Francisco where Satanism is very strong. We have also had numerous occasions to witness such things in Pasadena. This is not a unique thing for us. We have also heard of several other missionaries who have had similar experiences, one of them at

October 31, 1989

Dear Tanaka Family,

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Kamakura in the cave where you wash money.

We hope we are not scaring you with this. Please know that the world is not just what we can see. There is a very real realm of supernatural beings that interact with us. Jesus has authority over evil spirits. That authority is shown again and again in the Bible. We are His presence in this world and thus a threat to them.

In the Bible in Ephesians 6:10-18, we are told to prepare for these times: "Be strong in the Lord and in His mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground."

We are praying for you and your family that God will protect you and keep you in His care.

Thank you for being our special friends. We look forward to more times together.

Yours sincerely,  
Sharon

*(Editor's note – all Japanese names have been changed.)*

*Curt and Sharon Lueck were with Life Ministries in Japan till 1990.*

## Warfare at Nikko

by Ron Sisco

From our early days in Japan we have made it a practice not to visit shrines and temples. If Japanese friends wanted to take us touring, we explained that we preferred not to enter the temples or even the temple grounds if possible, enjoying visits to castles instead.

But in 1979 a friend visiting from the States asked me to take him to see the famous temple in Nikko. I explained that we chose not to enter temples but that in this case I would take him to the grounds and show him around outside. He was a believer and understood how I felt, though perhaps would not have made the same decision himself.

We enjoyed Nikko, the ancient trees and flowering bushes, the clear mountain

air and quiet lakeside. My friend was excited to view Japanese "history" as we walked through the huge gardens surrounding Nikko's Toshogun Shrine.

We did not stay long. Our next stop was the castle at Matsumoto and I wanted to get on the road. We could not have been in the car more than a few minutes when I became aware of such a darkness with us that I didn't know if I could continue driving. At the same moment my friend asked if I felt what he was feeling. It was a heavy, oppressive, fearful thing and we both recognized it as a spiritual entity. I pulled the car over to the side of the road.

We prayed. We sang. We exalted the name of the Lord Jesus and took refuge in Him. We declared His victory over every spirit of darkness, and the oppression left. The rest of our trip was without further incident.

Later I shared the experience with a veteran missionary friend. He asked me if I knew why the shrine had been built. I didn't. His answer opened up a greater understanding of spiritual warfare.

Iyasu Tokugawa built the famed shrine in commemoration of what he believed to be the end of the Christian era in Japan. As far as he knew the last believer in Jesus Christ had been put to death.

Deceiving spirits attempted to make us think we had no business here – in the spiritual realm they still want to keep Christianity out of Japan. But we know "the rest of the story."

*Ron and Katie Sisco have spent 18 years in Japan. They are Canadians working with Overseas Crusades International.*

## A Change of Country – A Change of View

An Interview with Pastor Nojiri

**Question One:** *Rev. Nojiri, from your experiences in Thailand did your thinking about spiritual activity change?*

In Thailand, the presence of evil spirits and the belief in evil spirits are just

normal for everyone in every strata of society. Most people are more interested in salvation from evil spirits initially than they are in salvation from sin and death. In fact when new Christians give their testimonies they are full of stories of how Christ has given them victory over oppression and evil spirits.

Backsliding is a big problem.

We were always coming across

people in the churches who had backslidden,

and who were having major problems. Invariably we discovered that

even though they were leading members in the church and had

received good Bible teaching they were having big problems with evil spirits causing them to do all kinds of things.

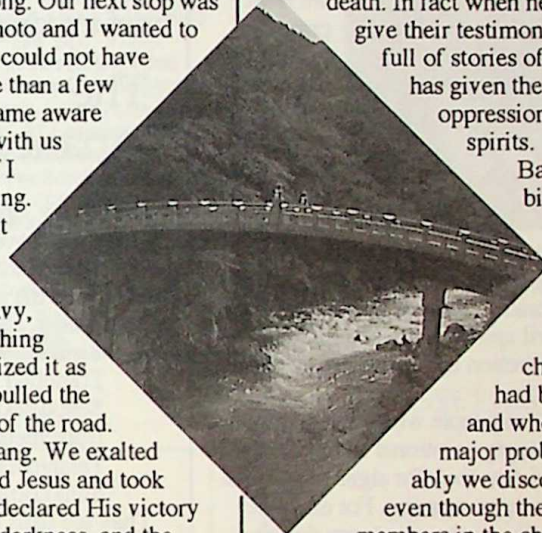
One leading lady in a church even tried to kill her husband with a pistol. Eventually we would discover that a member of the family was involved with the occult or that they still had close connections with the temple. The breaking of the power of evil spirits by prayer and the cutting of any connections with the temple was always the first step in restoration.

It was not just the Thai that suffered from spiritual problems, even the missionaries would suffer from extreme tiredness and emotional depression when they would go near certain villages. For me this indicated the territorial spirits that were fighting against the work of Christ.

Through all this my views had to change. Before I went to Thailand I had not been taught about evil spirits; I had not even thought about them and felt that all that was needed was good systematic Bible teaching for evangelism. Of course that is essential, but consideration has to be given to Satan's activity also.

**Question Two:** *Now that you are back in Japan and involved in church planting, how have these experiences changed your work here?*

Since coming back from the mission field I strongly believe we need to allow the Holy Spirit to work in greater ways and focus more on power evangelism. At







the same time as preaching the Word we must pray against the temples and shrines in our areas. We must pray for the

protection of our meeting places, especially rented ones, and every Sunday before worship services we need to pray against evil spirits in the place and claim God's protection and presence over our services.

Now when people who come to me with seemingly emotional or mental problems I also look for signs of spiritual oppression or possession. For example, some people always get sleepy during a service or at a Bible study, or show extreme anger especially when the cross is being preached. We need to be very careful, but we must know whether these are spiritual or medical problems. Of course they can be both and so to find out we need a checklist to go through the person's background. If this list is gone through carefully with each problem identified and handled with prayer and repentance by the person, it will bring release and a new openness to the things of God. (See Check List, p. 13)

Here in Japan, as in Thailand, we need not only to pray and preach against sin, but also to pray against and teach about the victory we have over evil spirits. There is a real stubbornness about evil spirits in Japan. In Thailand evil spirits show themselves, but here in Japan there is no need for the spirits to show themselves. When people are so full of material blessing with a high level of satisfaction with life, evil spirits can operate undetected. Maybe this is one of the reasons why church growth in Japan has been so slow. □

*Rev. Takaatsu Nojiri and his wife Akiko were missionaries in Thailand with OMF, from 1980 to 1989. Rev Nojiri is now the pastor of the Kawagoe Free Methodist Kokusai Kirisuto Kyokai in Saitama Prefecture.*

One area we all can't help but deal with in Japan is that of "lucky" and "unlucky" days. Here Rev. Paul Pike gives us a brief introduction to

## The Japanese Calendar

Like many Japanese things, the calendar or koyomi (曆), came to Japan from China. Each day is given a name from one of the six expressions which appear below.

- Senshoo 先勝
- Tomobiki 友引
- Senpu/sakimake 先負
- Butsumetsu 仏滅
- Taian/daian 大安
- Shakkoo 赤口

They are used to signify good or bad luck. They were brought to Japan towards the end of the Ashikaga Era (1392 - 1573) and have become more commonly used since the Meiji Era.

A Japanese calendar shows that these are repeated in the same order throughout the month. Each one has a meaning which forms the basis of many of the fortune-telling schools here.

Senshoo, 先勝 - Everything that happens from morning to noon will be good; it is a good time to begin things, and to do things in the public sphere, e.g. go to court. After midday it is unlucky.

Tomobiki, 友引 - Morning and evening are lucky, but noon is unlucky. It is said that if you hold a funeral on tomobiki, someone together with the dead

person will be pulled to the world of the dead. Even now crematoriums are closed on tomobiki.

Senpu, 先負 - The opposite of senshoo, so one ought not to initiate anything. Unlucky from morning to noon, but lucky from afternoon till sunset.

Butsumetsu, 仏滅 - A bad day. Avoid moving house, opening a business; in fact putting one's hand to any new venture. This is the nearest to Friday the 13th in Western superstition.

In Tokyo, one marriage hall offered free weddings on a butsumetsu day. From all over the country 862 couples responded but many of them, even when fortunate enough to be chosen, found that relatives and friends believed this was a bad day and so they could not take advantage of the offer.

Taian, 大安 - A good day for almost everything: travel, moving house, starting a business, and marriage. It is a good day for promising victory, so the attack on Pearl Harbor took place on taian.

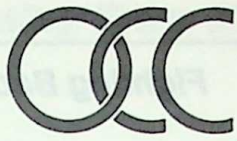
Shakkoo, 赤口 - A bad day. The association of "red" and "mouth" (in the Japanese character) has come to mean injuries from knives and other sharp instruments. It is a day carpenters in particular do not like.

So we see that many people's lives are governed by the calendar, and choices are made in reference to it. □

*Paul & Janet Pike first came to Japan in 1968 from England with OMF. They have had church planting experience in Hokkaido, Urawa and are now at Nishi Kasai.*

OCTOBER 10月 1992						
S日	M月	T火	W水	T木	F金	S土
				友引 1	先負 2	仏滅 3
大安 4	赤口 5	先勝 6	大安 7	先負 8	仏滅 9	大安 10
赤口 11	先勝 12	友引 13	赤口 14	仏滅 15	大安 16	赤口 17
先勝 18	友引 19	先負 20	先勝 21	大安 22	赤口 23	先勝 24
友引 25	仏滅 26	友引 27	大安 28	先勝 29	友引 30	先負 31





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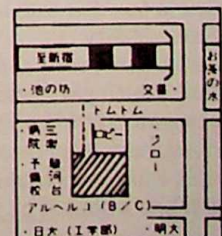
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We are far from powerless in the battle "against the spiritual forces of evil." God has given us the armor and weapons needed to advance into the enemy's territory. Here two missionaries share their experiences in

## Fighting Back

### The War Experience of a New Recruit

by George Yip

Takikawa is a small city in Hokkaido (population 50,000) with a declining economy and a declining population. It has a strong rural influence, and many people are suspicious of things foreign, including Christianity. People are bound by ancestor worship, traditional religion and occultism. Cults are also very active here.

Our church started 13 years ago, and the attendance is about 13. The slow growth can be explained by ordinary sociological factors, except for the following points. We have a number of seekers who can not get over the problem of idolatry and ancestor worship. Many church members experience spiritual slump, backsliding, depression, and sickness. Also the Jehovah Witnesses here number about 100. These things led us to believe that there was an underlying spiritual resistance and deception that needed to be dealt with in a spiritual warfare ministry.

I came across several books on spiritual warfare, which gave practical suggestions, and when I brought this up in the missionary team meeting, they all felt that this was God's leading. We found

Tom White's book The Believer's Guide

to Spiritual Warfare, Servant Publications, 1990) most helpful, and began to follow his strategy guidelines.

1. Once a month we had a day of prayer and fasting. We learned to pray warfare prayer for protection and to intercede for others based on James 4:7. At first I felt like I was uttering words to empty air and felt silly about it, but I began to discover the reality of this prayer of resistance.

2. We asked our prayer partners to join us in spiritual warfare. Besides regular prayer letters we send out special material on spiritual warfare in Takikawa.

3. We did research on the spiritual condition of the area including studying the worldview, the folk religion, and the spiritual history of the area. This gave us light on the binding activities of unseen enemies. Based on the research and the model of collective captivity of Pennoyer, Wrestling with Dark Angels, Regal Books, 1990) we set up a strategy to counter these demonic activities.

4. To help the church to be involved we studied Colossians and Joshua. Also, we covered the main points of spiritual warfare ministry with the core members.

5. All along we continued with the usual effort of outreach and discipling.

After five months nothing special had happened and I began to wonder. Then Mrs. A appeared. She had experienced kanashibari (spirit's physical oppression) and apparitions since age 16. She had studied with a Jehovah Witness but now had stopped. Her daughter had asthma and she had tried to consult a well-known medium for healing. Her son had some weird experience, running around the house in the middle of night, screaming, without being conscious of it. This happened for two weeks and led her to come with her three children to our

special children's meeting. She began to attend faithfully, and two months later asked for deliverance. We used N. Anderson's model of counselling and deliverance (The Bondage Breaker, Regal Books, 1990). She received Christ and broke with the past. We burned her omamori (amulets), prayed for deliverance of the children and for the cleansing of the home. After this, demonic attacks continued for a while, but with decreasing intensity. Now her two children are attending Sunday school and also believe in Jesus.

Our experience with Mrs. A encouraged us to step up the spiritual warfare ministry. We increased our prayer effort, learning to practice the prevailing prayer that Wesley Duewel writes about (Mighty Prevailing Prayer, Zondervan, 1990). Seekers who stopped coming because of ancestor worship are coming back. Church members also have begun to experience the victory in Christ.

If one is working in an unresponsive area and discerns that the hindrances are due to some particular spiritual bondage, then one may consider taking up this ministry. Even so, you should feel God's guidance and be prepared for the cost of it. The husband of one of our Christians, bound by his family's religion, is building a Christian tomb and plans to move his mother's ashes there from the temple. He has joined an evangelistic Bible study and is close to making a commitment. If this happens, it will be our first clear victory over ancestor worship.

*George and Yuen Ling Yip first came to Japan with OMF in 1980 and after a few years in Canada are now in Takikawa, Hokkaido.*

In addition to the books mentioned in these two articles, the following books may prove helpful to you:

Battling the Prince of Darkness, by Evelyn Christenson, Victor Books

The Adversary, by Mark I. Bubeck, Scripture Press

Taking Our Cities For God, by John Dawson, Creation House

Also, see Vol. 41, Issue 2, page 24 of the *Japan Harvest* for more information on these books.



## Pacing out the Parish

### The Discipline of Prayer Walking.

by Ronald W. Sawka

One method for spiritual warfare is "Prayer Walking." It is what the term implies, praying while you walk, praying for your neighborhood, the area where your church is, or the city in which you live while walking through it. This was a new concept for me until about a year ago.

The Lord drew my attention to Genesis 13:17 where He told Abraham to "arise, walk in the land through its length and width, for I give it to you." I had heard of ministers who had been led to walk through their city claiming it for the Lord. At that time a friend gave me a booklet entitled "Prayerwalking" by Graham Kendrick and John Houghton (Kingsway Publications).

I concluded that we should start this ministry. So we began. Now, one Sunday a month, after church, the majority of our church believers join in.

What is the value in prayer-walking? First, it takes prayer out of the church and into the "world." Second, it increases our awareness of just what is out there. For example, I was surprised to find that each neighborhood in our city has a little shrine, built there to protect that neighborhood. So we pray against that, so the veil of spiritual blindness over the people's eyes will be lifted for the gospel to penetrate.

Third, our vision is enlarged. We have more chance of receiving a burden as well as faith for the people out there than when we just remain in the church. It also results in evangelism. One of our members doesn't get that much walking done. He ends up talking to people about the Lord.

Fourth, we are invading the area Satan controls. As we go we are wreaking havoc and destruction to his control, rule and purposes.

Finally, we are claiming the area for the Lord (Deut. 11:24). As we walk through the area we are physically making a spiritual statement, that this area is the Lord's.

Recently we were preparing for an annual evangelistic banquet at the biggest hotel in our city. The first two had gone well, but had ended with little impact. This year we walked around the hotel and prayed. Next door was a large shrine, so we prayed intensively, binding the spirits there. We prayed until we felt a release. At the banquet there was a strong presence of the Lord and a sense of freedom. Many signed decision cards or wanted some form of follow up. I know that was because Satan's hindering forces had been bound.

What are some practical considerations in implementing prayer-walking in the church? First, the route should be prayerfully considered and mapped out by the leadership. All follow more or less the same route but in different groups at perhaps 100-meter intervals.

Second, groups should be small in number. I prefer 2-3 per group for ease in praying. Other people like 5-6 in a group. But the larger the group, the louder you have to pray to be heard, something that might hinder spontaneity.

Third, the people should begin praying right away. Guard against the temptation to begin to share and just "talk" and never get to praying.

A fourth consideration is what to pray for. You can take the "free flight" approach. Begin praying for people that live along the route. As we do this, the Holy Spirit may prompt us to focus on people in a certain home or on some institutional building. However, not all people can readily do this, so it may be helpful to give ideas or items to pray for.

Finally, we must remember that this is spiritual warfare and the enemy will do whatever he can to hinder us (It's strange how often our prayer-walking Sundays turn out to be rainy days). At the end share what happened and how the Lord led.

As God's people enter in faith and power, demonic forces tremble because of the power of the Lord. "The Lord your God will put the dread of you and the fear of you upon all the land where you tread" (Deut. 11:25). □

*Ron and Teddy Sawka first came to Japan in 1975. They are working in Sano City, Tochigi Prefecture and serve with the Japan Evangelical Church of Christ.*

**The Word of God** must be our strong base for leading people to a victorious faith.

We asked Rev. Furuyama to share an outline that he would use to lead people from idols and evil spirits to the Living God. – Editor

### Preaching on "Turning From Idols to the Living God"

1 Thessalonians 1:1-10  
by Andrew Furuyama.

#### I. Introduction

A. The church at Thessalonica – the historical, geographical, social and cultural backgrounds.

B. Why the church at Thessalonica was such a thriving and rapidly growing church.

C. Why are so many Japanese churches not growing rapidly.

#### II. Three Secrets of Church Growth v.9,10

A. Thessalonian Christians turned from idols to God – work of faith. v.3.

B. Thessalonian Christians served the living and true God – labor of love. v.3.

C. Thessalonian Christians waited for His Son from heaven – patient hope. v.3.

#### III. "Idols" in The Biblical Perspective

A. Idols in the Old Testament.

B. Idols in the New Testament.

C. Idols in the modern world – Ten Commandments and today's world.

#### IV. How We Should Live, Christian Life and Spiritual Warfare

A. At the Garden of Eden.

B. In the wilderness of temptations.

C. In our daily life. How should we cope with "idolatrous worship" in the Japanese context?

#### V. Conclusion

Work of faith, labor of love and patient hope should characterize Christian living.

*Andrew Furuyama is the Senior Pastor at the Tokyo Musashino Evangelical Free Church. He has pastored churches in Urawa, Kyoto and Yao. He has had advanced studies at Trinity Seminary in the U.S. and also served as full-time director of the Indonesia Missionary Fellowship and Japan Overseas Missions Association.*



# Believe It or Not!

by Doreen Payne

"Keeping a Dead Missionary's Tooth!" As I read the article I became more and more interested in what was written and then I reached that - a Christian woman in a Thai church keeping the tooth of a missionary who had been shot while leading a meeting in her home. Why had she kept it? She said, "When Koos (the missionary) was shot, a tooth was knocked loose from his head. I picked it up and kept it. It seemed propitious." The reason I was extremely interested in that article was that a missionary in Thailand was reporting what had happened in his church when he had used a checklist with each of his church members.

At that time I wished we had a similar checklist in Japanese that would take into account the particular needs in Japan. We had been challenged concerning the world of the spirits and how they affected the Christians, the seekers and non-Christians. In our ministry we had also become aware of some of the ways Satan was blinding the minds of people from hearing and understanding God's Word.

In that Thai article the pastor suggested, "Sit down with each believer in your church and read through the checklist of practices. Ask them to identify each item with which they are still involved, confess

and renounce the practice, destroy any paraphernalia associated with it and then pray for deliverance."

The majority of obvious animistic practices had long been abandoned by the Thai Christians. No one was worshipping idols, wearing amulets, attending seances, or praying to the dead, but every child had been dedicated to the spirits before the parents had become Christians. When the parents later became Christians they did not know how to set themselves or their children free from this vow to the demons. Both men and women had been ceremonially tattooed, and some had sacred objects inserted under their skin. None had thought to renounce these practices. An older lady kept the mummied remains of a miscarried foetus which had occult significance. And then the dead missionary's tooth....

What was the overall result? To quote from the article, "A new freedom came to the church. The past was more fully dealt with, and past alliances were finally broken. Repeatedly Christians testified, often with tears, of the joy of deliverance from evils to which they thought they were permanently bound."

"Below the surface of every Thai Buddhist life is the sinister shadow of the

occult. But the power of the gospel is greater than Buddhism, ancestor worship and animism put together. It is able to burrow deep into the innermost recesses of the soul, spirit and psyche of every person in whatever culture - to bring light and freedom."

But what about Japan? Are we adequately dealing with these issues here? Included in this Japan Harvest is an English summary of a checklist based on the one that the Thai pastor uses. If we, like those missionaries in Thailand, take up the pastor's advice and sit down with each individual believer in our churches I wonder what we may turn up. Maybe not a "dead missionary's tooth," but no doubt there would be something to be dealt with, resulting in a repentant, rejoicing church. □

(Because of lack of space we are not able to include the full checklist. If you are interested in the complete checklist in Japanese with an annotated translation in English, please send a self-addressed stamped (72yen) envelope, large enough to hold 6 pages, plus a ¥100 stamp to help defray costs, to the JEMA office. It will also be available on JemaNET by computer modem.)

There is always a fine line between faith and fear/despair, as we all know in our own Christian experience. So for our Japanese Christian friends we need to use this checklist prayerfully and with great sensitivity.

The following are some guidelines for using this checklist:

1. It should only be used by pastors,

**Handle With Care**  
experienced lay people, or missionaries who can speak

Japanese well.

2. It would be wise for missionaries to have a Japanese person with them when it is used.

3. There needs to be adequate preparation before using it - maybe a series of messages or studies on idolatry.

4. We should consider carefully the most appropriate time that will match the person's spiritual experience. It would be best to use it during baptismal preparation and after.

5. After using it people need to be given Scripture promises to help in times of fear and doubt. Recently two Christian ladies destroyed charms and other articles that had been blessed by the temple. The next day they came in white-faced and literally shaking. The fear of what family might say was overwhelming them. After reading the Scriptures together, remembering God's promises to protect us, and singing praise and worship songs together the fear lifted and we sensed God's victory.

So this checklist needs to have over it "HANDLE WITH CARE"! Guard against becoming "negative," and emphasize the reasons why it is so important to "turn from idols".





# Checklist For Turning From Idols

This is a summary of a check list which will help lead people away from idols to the Living God. The full check list in Japanese with an annotated English translation is available at the JEMA office for a self-addressed stamped (72 yen) envelope, large enough to hold 6 pages, plus a ¥100 stamp to help defray costs, to the JEMA office. It will also be available on JemaNET by computer modem. The major points are:

- A. Salvation affirmation
- B. A extensive list of Buddhist, Shinto, folk religion and materialistic activities and attitudes
- C. Prayer of confession

## A. Salvation Check Points:

1. Do you believe that God is the one true Creator God?
2. Do you know that you are separated from God and that you cannot save yourself?
3. Do you believe that Jesus Christ died in your place for your sin and that He has provided a way for you to be saved?
4. Have you received Jesus Christ as your Saviour and been saved?  
Why do you believe in Jesus Christ ?

## B. Activities and Attitudes Needing Repentance:

The following is a check list that can be used to help people confess their sins to God. As each item is read, they can list the specific sins that may have been committed so that at the end of the list, they can pray and confess each specific sin to God.

### General Points:

1. Sins of the flesh: results of following the fleshly desires and world's system, i.e. adultery, stealing, jealousy, anger, lust, etc. See Gal. 5:19-21, Col. 3:5-8, etc.
2. Sins of involvement: various dealings and associations with evil spirits, idols, magic and occult forms.
  - paying homage - keeping in personal possession - entering into ceremonies.
  - believing and worshipping.

### Specific List:

I. Objects used in idol worship, animism and spirit worship.  
A. *Mayoke, fuku o yobumono toshite* - Things to protect us from evil or bring us blessing.

(For the following only the Japanese word is given, but in the full checklist an explanation is also included.)

*Mayoke no kazari, Omamori fuda, Shugoshin no fuda, Shimenawa, Gohei, Engimono no e, okimono, Iwashi no atama, Atariya (hamaya), Kumade, Anzan no obi, Kootsu anzen no fuda, Tokushu inkan, Gaikoku miyage no guuzoo - e, akusesari - nado.*

All the above objects should be destroyed.

B. *Reihai no taishyoobutsu* - Objects of worship.

*Taiyoo (goraikoo); Koboku, yama, iwa; Shitai, (hotoke toshite); Butsuzoo; Bukkootekina guuzoo no e; Jizoo; Shuukyookatachi no hone, ibutsu, hito (kyooso).*

II. Religious Ceremonies Connected with Idolatry.

A. Buddhist - Ancestor worship, family connections.

*Bukkyoo sooshiki, Hakamairi, Ihai, Butsudan, Hooji, Obon, Mizukokuyoo, Hana matsuri, Joya no kane, Busshiki kekkon shiki.*

B. Shinto - Ancestor worship, the god of the local area who lives in the particular temple in that area and is the god of that area governing every family in that local area and community. That local god is called - "ujigami" and the families under that god are called "ujiko".

*Kamidana, Jichinsai, Jootooshiki, Hatsumoo de, Ennichi no miyamairi, Oharai, Omikoshikatsugi, Dashi hiki, Shoogatsushimekazari, Shussan no miyamairi, Shichigosan gyooji(jinja de), Shinshiki kekkonshiki, Tenmanguu, Ohyakudo mairi.*

C. Customs in the local area - Folk religion.

*Uranai, Tesoomi, Hoogaku, Kasoomi, Koyomi, Kokkurisan, Seimeihandan, Kaimei, Kuchiyose, Ogamiya, Shuju no majinai, Tekazashi, Noroi no wara*

*ningyoo, Okaruto, Shinreiutsu, Saiminjutsu ni yoru jikokaizen, iryoo.*

D. Heresies and Sects. - Ikyoo - Itan - By attending these meetings it is possible to come under the influence of evil spirits.

III. Because of the Culture, Worshipping Without an Awareness.

*Tennoo suuhai, Ningen suuhai, Mono suuhai, Seiyoku chuushin, Akurei chuushin no monogatari, Yoga, Kikoo, Katorikkuteki juujika no iesusamazoo, mariyazoo, seitozoo, Hebii-meta no rokku, Kaminashi no kanooshikoo, Bokushi no agamesugi.*

(The next questions are included because by the answers it may help you gauge whether there is any evil spirit activity or not.)

Have you ever felt suicidal? Have you ever felt undue anger? Are you prone to certain diseases? Do you have recurring headaches? Are there some things that you find hard to believe about Jesus Christ? (This last question will help you discover whether there is any disbelief that could be caused by Satan blinding the person's mind.)

## C. Prayer of Confession.

1. List your sins one by one. (These should be written down beforehand so as to be able to pray without distraction or forgetting some points.)

2. Besides asking for cleansing by the blood of Christ, you must cast out, reject, cut off, and have nothing to do with them anymore in the name of Jesus Christ. The Bible teaches that you are 1) to submit to God, and 2) to resist the devil.

3. You pray. (A sample prayer is included in the checklist.)

4. Leader prays.

5. Read selected promises to help overcome any lingering doubts. □



# Thinking It Through

by Yasuo Azuma

There are two major areas in which Satan and his cohorts work best in Japan: (1) Culture – traditional way of thinking and reasoning and (2) Lack of knowledge about Satan and the demons.

The culture of a country dictates the way of understanding and reasoning of the people. Therefore, a method of communication (such as evangelism) which works well in one culture does not guarantee a similar success in a different culture. Japanese culture is founded on Buddhism and Confucianism, and this greatly influences the way Japanese interact with Christianity.

Concerning the second point, after graduating from university in Japan and then spending 24 years in the U.S.A. and Canada, I have come to the realization that the activities of Satan and the demons in Japan are often quite different than in Christian countries.

In this article I wish to cover several areas related to both of these issues.

## Weddings – Funerals

Many Christian churches are willing to open their doors to non-Christians for wedding ceremonies. Many pastors conduct the ceremony in a Christian way for those who have never attended a church service. Yet, churches close their doors to non-Christians as far as funeral ceremonies are concerned.

More than 90% of funerals in Japan are conducted by traditional Buddhistic practices. If a Christian attends such funerals he is advised by the church not to bow to the deceased or burn incense, thus saying "I am a Christian, therefore, I do not bow to idols."

In the Japanese culture this attitude is considered to be extremely disrespectful and may be interpreted as antagonistic toward the deceased as well as toward the family.

Until the time when Christian funerals become common practice among the Japanese (as weddings are now in the churches), the only alternative way to demonstrate love towards non-Christians at the time of sorrow is to go to the funeral and help (physical work, such as serving tea to the guests) to ease the pain of the surviving family.

If a Christian feels that he does not want to bow to anything at the Buddhistic funeral, the second best choice would be to write a letter of condolence with sincere apologies for not participating in the funeral, and mail it to the surviving family.

## Family Altar – "Butsudan"

Instead of condemning the family altar, we need to concentrate on showing that there is a better way to worship. By letting non-Christians know that God is love through our actions, and letting them understand the true meaning of Christianity, they will be more eager to get rid of the altar.

## The Word "Evil Spirit"

A word, such as "evil spirit" (akurei, 悪霊) should be used with caution because in Japan the word akurei connotes a condition in which the afflicted person is either abusing his body in an extreme way (lust, drugs etc.) or is under a curse placed upon the family. It is considered to be an extreme shame to have such a person in the family. It is better for Christians to use the expression warui rei (悪い霊).

## The Word "Sin" – Tsumi (罪)

In Japan, the word sin (sinner) gives the impression of breaking constitutional, civil or criminal law. A statement such as "You are a sinner" would bring a response like, "I have not violated any law."

Instead of calling him a sinner, it is better to say that "You have not known any better but you have been following Satan's way, which is against God's. So turn to God."

## The Enemy's Tactics

To discern the enemy's tactics is an important step towards winning the battle. Japanese people are bound by a "culture" which is deceived by the devil, so much so that they do not easily admit that they have problems. Many will say, "I have a friend who has such and such a problem. How would you advise him?" The "friend" that he is referring to may well be himself. It is hard for a Japanese to say, "I am in a mess. Would you help me?"

On several occasions I have conducted seminars for pastors on how to cast out demons. As soon as the seminar was over, quite a number of pastors who did not attend the seminar would contact me and ask me to teach them privately what I had taught. They do not want their congregations or fellow pastors to know that they need this information. People are more concerned about losing face than about finding solutions for their problems.

Let us be wise as we work in the Japanese culture and fight against Satan's deceptions. □

*Pastor Yasuo Azuma studied at Tamagawa, Illinois, and Alberta Universities. From the latter he gained his doctorate, and then taught at Illinois and Saskatchewan (Canada) Universities. From 1965 he was a technical advisor to the government of Iraq. After theological training and pastoral experience in the States he returned to Japan in 1979. He founded the Azuma Christian Evangelical Fellowship and is now pastor at the International Christian Center in Ikebukuro, Tokyo.*



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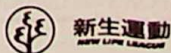
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# Potpourri & Promises

by Janice A. Kropp

~ Keep smelling the flowers throughout each DAY ~

A special page in the "Japan Harvest" for women — the idea was so exciting and challenging for me, that I've taken the privilege!

Well, you might be asking, "Who are YOU, taking up this challenge?" Please let me introduce myself. I am the blessed mother of four wonderful sons, the oldest of whom is one year married, already. My second son is a senior at Nyack College and the two remaining teens are attending CAJ. I have served in ministry with my husband, Dick, over these twenty-nine years of marriage. I was raised on the mission field living in Cambodia and Viet Nam until the age of fifteen. My parents and grandparents served as Christian & Missionary Alliance missionaries for a total of 186 years combined service. I am both humbled and blessed by all the privileges God has brought our way. Serving in Japan since 1969, I have been stretched, molded and blessed by the missionary challenge Dick and I, along with our sons, have faced. My heart thought is, "Thank you, thank you Lord, for the privilege of being your servant HERE!"

Enough of me. Let me present the purpose and plan for this special page. For women like yourself, living and serving on the 'battle front,' the living here is relatively easy, but the living and serving in the spiritual front is quite another story! Which brings me to the WHY for our Woman's Page, "POTPOURRI & PROMISES."

FIRST, our page title, "Potpourri & Promises" — my deepest desire is to be of help and encouragement to you, my readers! Thus, the "potpourri," since I wish to deal with a variety of topics in each issue. But, life adds up to little without the promises of God for life and ministry. Thus, the "promises,"

which, had I not possessed, I would have failed and fizzled long, long ago.

SECOND, I'd like interaction! You, as readers, will respond to what I write. Interact with me. As women on the battle front you have found solutions, clues and anchors. At the same time, you have questions, conflicts, needs and worries. Who of us doesn't! Not one of us 'has it all together,' thus we can always be growing, expanding and learning. So please write to me on any subject, then, please give me the liberty to choose to use what I feel most helpful.

## Five Sibling Missionaries To Japan

QUESTION: "How is it that EIGHT children out of thirteen went to Bible School and FIVE of those became missionaries?" Aside from the glorious

plan of God Himself, WHAT got these dear ones where they were going? My interview with a very special missionary, Mary Tazumi, both encouraged and excited me.

Soyo and Takeshi Uchida were Mary's dear parents who didn't come to Christ until later in life, and to His praise they are now with Him in glory. In their early years, they, along with many Japanese, lived in the coastal cities of Canada gathering in pocket areas, "Little Tokyos." World War II, however, brought the Japanese throughout Canada into centralized areas, and to our shame, put them into evacuation camps, which in reality were sites for animals turned into living quarters. These camps, located in British Columbia, were mostly made up of women and children, as the fathers and husbands were sent off to the equivalent of "hard labor," building roads, which required the felling of huge trees. On the job, Takeshi was injured by a falling tree and as a result lost his leg. Since the amputation was

Question: How is it that eight out of thirteen went to Bible school and five of the eight became missionaries?



Hisako and Akira Uchida



Behind: Anne and Ikuye Uchida  
Front: Mary Tazumi, Sachiye Ikenouye



“ A special page in the *Japan Harvest* for women – the idea was so exciting and challenging for me that I've taken the privilege! ”

poorly done, he suffered the remainder of his life, but, Mary was quick to add, it was one of the many events which brought him to Christ. Following the war the Japanese were scattered throughout Canada and it was then that the miracle began to unfold.

How is it then that God got a hold on the lives of the children of Soyo and Takeshi?

There were two women, dedicated to catching' children for the Kingdom, who made the difference! Margaret Ridgeway, now in her 80s, went around her community looking for Japanese children to take to Sunday School and she found the Uchida children! Olive Woodworth, a former missionary with JEB, carried a burden to serve the Japanese people in her homeland. She had a tremendous teaching ministry with the Uchida children. It was she, in fact, who encouraged them to go to Bible School.

Two single ladies with a burden, caught and taught Mary, Sachiye, Akira, Ikuye and Ann! Now retired, Sachiye and her husband, Iwao Ikenoue, served in Japan for 42 years with TEAM. Akira and his wife, Hisako, have served here with TEAM since 1955. Sisters Ikuye and Ann, also with TEAM, have served as missionary church planters and teachers for 40 and 20 years respectively. Ann, after having served her people in Brazil for twenty years, has recently come to Japan to continue her ministry! Mary and her husband, Tom Tazumi, have ministered in this great land for 31 years with SEND. Although they don't have too many years to go before retirement, Mary and Tom are in a new church planting ministry in Tsurugashima City, and are excited! Mary said that after accepting Christ in the land where everyone was under the sound of the gospel, it was like paying back a DEBT to bring the message of Jesus here to her own 'kinsman,' her own people. What a marvelous testimony to God's wonderful grace.

### A Word from the Wise

“My parents instilled in us a sense of responsibility concerning our family name. We were taught that our behavior could affect our reputation, so it was important to live honorably even when out of our parents' sight. What we did and how we did it reflected on them, and my love for them curbed my wild ways during my teen age years. Since I became a disciple of Jesus, living a life that honors His name has been easy for me. I think I know why.”

— Jill Briscoe

(Family Happiness is HOME-MADE)

In the next issue of the HARVEST I wish to share more of my interview with Mary. I asked her what she found to be the most valuable lesson learned while serving here. Her response will come under “A Word From the Wise.”

Back to our QUESTION: “How Is it that EIGHT children out of thirteen went to Bible School and FIVE of the eight became missionaries?”

Someone outside the family cared! I have always been challenged by the influence one can have on persons outside the family circle. What if Margaret and Olive had not cared? Let's bring the whole matter to the present. What if we don't care? Let's care about youth outside our own families. As a single, you may have an impact for eternity on someone else's child. That gets me so excited! As a mother, you may make an indelible mark on someone else's child for the glory of God. I guess the bottom line is this – Let's catch the moments to love, encourage, teach and affirm youth

### This Issue's Promise:

“You Will Pray To Him,  
And He Will Hear You”

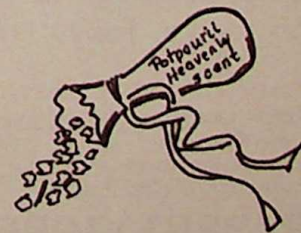
Job 22:27

I was praying for a deep heartfelt need this morning. In fact, I will be fasting and praying at least through this day. At the close of my prayer I simply said to the Lord, “Please show me somehow that You will work this thing out.” Within the hour, while in the kitchen I turned to the promise cards for today's date, July 21, and to my greatest joy and encouragement the promise from Job, written above, calmed my struggling heart. Yes, when I pray He does h-e-a-r! I shall continue in my fast for the rest of the day, with such sweet assurance! jk

beside our own. I need your help and I pray you need mine.

### My Prayer

Lord Jesus, make me an instrument of love and encouragement and challenge to other people's children. Help me to sometimes forget 'me and mine' to be aware that others need my influence, too.” AMEN





# Your Attitude — A Step or a Hindrance to Learning Japanese?



This series of articles is built around the theme of “learner training.” The first article sensitized us to the issue of our inner beliefs about language learning. By identifying our unique learning processes we can then take an active role in formal and informal learning situations.

### The Role of Personal Factors in Language Learning

A variety of factors influence our ability to learn a foreign language. B. Spolsky<sup>1</sup> gives a model to show the various factors and how they relate. (See Figure 1.) This will provide the basis for the next several articles.

### Social Context, Attitudes, and Motivation

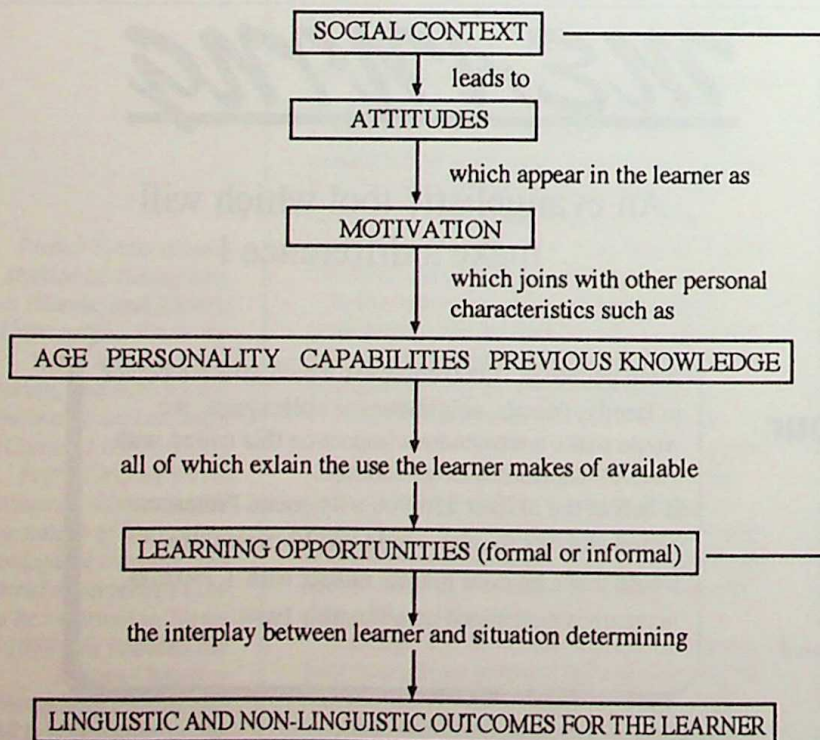
In the model Spolsky sees the social context (living in Japanese society) as the factor creating attitudes which appear in the learner as motivation. Social context is also linked to ‘learning opportunities’ lower down the model. Language learning attitudes will obviously be affected by our rate of progress or lack of it, and are also changeable. We may throw ourselves enthusiastically into Japanese study at the outset and be thoroughly discouraged a year later. Our opinions about our Japanese may vary from day to day as our ability to communicate fluctuates along with physical and mental well-being or its converse, fatigue. However, the attitude we are concerned with here is more of a basic underlying kind, less accessible to

change. We need to consider our attitudes 1) to Japanese culture and 2) to Japanese language. Both culture shock and the less familiar phenomenon of language shock are factors in hindering learning. “Language shock refers to the fear of appearing comic, infantile or ridiculous, and the loss of accuracy of expression and ‘narcissistic gratification’ available with the new language. Culture shock is the anxiety resulting from the disorientation encountered upon entering a new culture and discourages the effort necessary to become bilingual.”<sup>2</sup>

### Culture Shock

Acceptance of the culture is essential in language study, possibly more so at advanced levels. “It is no use simply regarding the language as some kind of algebra; it is a human mode of living and experiencing reality. Learning the language means that one is being invited to experience reality in a particular way.<sup>3</sup> The fact that Japanese perceptions of reality differ at times from our own will cause us to feel bewildered (Why should traffic lights and apples be ‘aoi’ (blue) when they are so obviously green!), baffled and frustrated, (You’ve learned the counters for cars, books and pencils, but what on earth is the counter for 2 pairs of scissors?). We may even feel irritated (perhaps with Japanese perceptions of social status as expressed in the use of keigo, honorific language, or in idiosyncratic readings of simple kanji such as ‘nakoodo’ for 仲人). “Why can’t the Japanese have one reading for Chinese characters and be done with it like we do in English” (or whatever your other tongue is), we cry. The unconscious implication is that your mother tongue is more logical, or even superior to Japanese. I remember in my first days and months in Japan wondering why on earth Japanese still used Kanji when they could perfectly well write entirely in the much simpler system of

Figure 1





“It is no use simply regarding the language as some kind of algebra; it is a human mode of living and experiencing reality”

hiragana. This is just one example of how difficulties encountered in our language learning can engender critical or even arrogant attitudes towards the language and culture.

#### Personal Application

1. To what extent do you agree or disagree with the following statements?

You can't learn Japanese very well if you

- feel frustrated
- feel bored
- don't have an ability for language learning
- don't understand the culture
- have a teacher who doesn't understand your way of learning
- don't have the right personality
- are not ambitious
- are not interested in the culture
- have no confidence in yourself
- are not a full time student
- have other responsibilities (e.g., church, family etc.)

2. Are you aware of any negative factors in your attitude to Japanese society which could hinder your acquisition of the language?

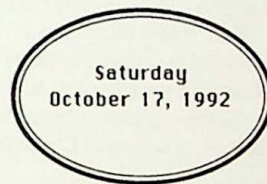
#### End Notes

1. Spolsky, B. Conditions for Second Language Learning 1989 OUP p.28.
2. Spolsky, op cit. p.144
3. Gardner, quoted in Spolsky p.148

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10:00 - 12:00 English and the Bible
Dee Wirz

12:00 - 12:55 Lunch
---------------------

1:00 - 2:30 Seminar II	
Classroom Management Dan Gilchrist	Games and Activities Linda Karner

2:30 - 2:55 Book Break
------------------------

3:00 - 4:30 Seminar III	
Teaching Children Bonnie Jinmon	Goodies from Oxford Press Anthony Brophy

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## God Is At Work In Japan!

by Mr. Harry Landaw

# A Miracle in Fuchu

**P**ersecution of the Jews..., Vietnam War Movies..., The Last Temptation of Christ... church-related tracts... What do all these things have in common? Not only that. What do all these things have to do with church planting in Japan? The answer is 26-year-old Chiaki Takashimizu, a young lady who found Jesus Christ through our ministry in Fuchu City.

Chiaki first came to our church on a Wednesday in December, 1991. She stood out in the parking lot for 15 minutes, afraid to go in. She was just about ready to go home when my wife, Jane, arrived for our morning Bible study. Jane invited Chiaki to come in, and with tears running down her cheeks, Chiaki came into the church.

She listened carefully and even participated in the discussion as we had our Bible study. She was even able to find and read the appropriate Bible passages when it was her turn. However, the tears never stopped. After the Bible study, I commented to her that I was impressed that she could find the passages so easily. She responded by saying, "Well, I've been reading the Bible for about a month!"

Since Chiaki had cried through the whole study I did not feel free to ask her too many personal questions in front of everyone else. But I did encourage her to come back to a Christmas Tea two days later. She filled out a "Visitor's Card" and left. On the card she indicated that she wanted to accept Christ as Savior and be baptized. This was so unusual that I almost could not really believe it to be true. I prayed that I would have an opportunity to talk with her about that on Friday at the Christmas Tea.

Chiaki came to the Tea and afterwards asked me if I could help her with some questions from our Bible study textbook. We sat down and what a shock! Chiaki had completed the entire textbook! She had only a few places where she was

uncertain. After going over these questions, I asked her whether or not she had a desire to receive Christ as Savior. She said, "Oh, yes! I did that yesterday when I finished the Bible study text!" I talked with her a little to confirm her faith and then prayed with her. Chiaki immediately began attending services, and as we got to know her, we learned an amazing story of God's leading.

From her teen years until her conversion, Chiaki had an intense hatred for her parents. Health problems prevented her from working, so she spent her days watching rental videos. She became intrigued with Vietnam War-related videos and rented all that she could find. She developed a fascination with a certain actor, and began to rent all his videos. One of the videos was "The Last Temptation of Christ". She didn't understand it and quit part way through.

By now Chiaki had run out of Vietnam War videos, so she began to read novels about the different wars. In many of the novels, there were references to the persecution of the Jews. She wondered why, throughout history, the Jews had been persecuted. Then, one day, she remembered the scene of someone named "Jesus" dying on a cross in "The Last Temptation of Christ." Above His head was a sign, "King of the Jews." If Jesus was the "King of the Jews," maybe reading about Him in the Bible would give her the answer to her question.

Chiaki went out to a bookstore, found a Bible and began to read it. She began reading in the Old Testament! She read completely through the Old Testament without finding any mention of this "Jesus." So, she began to read in the New Testament, and there gradually began to learn about Jesus. As she continued to read, she began to lose interest in her original question concerning the persecution of the Jews. This concern was being replaced with a desire to know this "King of the Jews."

While reading the Bible, Chiaki became aware of her sin and her need to repent, but she did not know exactly how to do it. She felt the need to go to a

church and find help. A month earlier I had left a "New Life" tract in her post box. She remembered that she'd kept that attractive tract, found it and discovered a map to our church on the back.

Chiaki told us that as soon as she prayed to receive Christ, God took away her intense hatred for her parents. She became concerned about their salvation, and began to pray for and witness to them. Chiaki began to study the Bible with her father, using the textbook that we used on Wednesdays. Everything that she was hearing at church, she was sharing with her mother and father at home. Towards the end of January, Chiaki's father also prayed and received Jesus as his Saviour. Two days later, Chiaki led her mother to the Lord.

What a miracle! In a little over one month, a 26 year old girl, her father, and mother, all had accepted Christ. Chiaki was baptized in March, (see photo - Ed.) and her parents were baptized in May. Everyday, the three of them begin and end their day with prayer together. Not everything for the Takashimizus has been smooth, but God is in their home. Chiaki told us recently that she and her mother had been having an argument. Her father heard the argument and said, "Let's just pray together." That was the end of the argument! Between December of 1991 and June of this year, we have seen seven people accept Christ and follow Him in baptism. All but one were direct results of tract distributions in mailboxes. This has been a great challenge to our small church. I hope that this will encourage you where you are. Maybe you are not seeing any fruit from your tract ministry. Hang in there. Maybe this next distribution will discover another "Chiaki." □

*Harry and Jane Landaw from the USA have served in Japan since 1987 with C&MA. They are at present in church planting in Fuchu City, Tokyo.*



# SHORT SHORT SHORT SHORT TAKES TAKES TAKES TAKES

## LOOKING BACK AT JEMA CONFERENCE

"A holy life is the greatest power for evangelism," rings in our hearts as we settle into our fall schedules. As we listened to **Stuart Briscoe** so powerfully expound the theme, "Be holy, for I am holy," we saw again that being holy is not a choice. It is God's command to us!

What a privilege to drink deeply from Stuart and Jill's knowledge and experience in God's Word! The combination of husband and wife ministering on the same platform reminded us that in ministry marriages 1+1 equals much more than 2! "One will chase a thousand, but two will put ten thousand to flight." Their example caused us to examine ourselves. Are we complementing our ministry partners?

Attendance was great! Yes, meeting old friends, usually only once a year at JEMA, is a rare privilege too! Swapping stories at Baskin Robbins or Kentucky Fried, we were able to keep up a bit with what God has been doing in each other's lives. I even spied some who belong to the SOGCAP Club show off their latest. (Oh, that's the "Silly Old Grandmas Carrying Around Pictures Club.")

I look forward to next summer's JEMA Conference.

*Lorraine Reece, TEAM missionary  
(See page 24 for more on the  
Summer Conference - Ed.)*

## TEAMWORK IN PIONEER EVANGELISM

Here are helpful gleanings from the May 18 JEMA Pioneer Evangelism Seminar held at Ochanomizu Christian Center.

First Presentation by **Ken Young**, C&MA Missionary

There are a number of benefits for a missionary and Japanese pastor to work together to start new churches. The new church, the missionary and the national worker gain much.

The missionary in a cross-cultural team should feel called of God to a team ministry. Second, he should have the attitude of a humble servant, able to intentionally decrease his own authority and influence while allowing the national worker to increase. He must forgive without accusations or belittling; be flexible, patient, able to

forgo credit not given; and show genuine confidence in his partner.

Both members must voluntarily consent to form the team. Clear and distinct roles for the Japanese worker, missionary and missionary wife must be determined.

Second Presentation by **Ray Leaf**, SEND Missionary

Churches need national leaders, and the move toward this should be expedient but unhurried. The essential dynamic in team work is unity. Trust is the key word. People who feel accepted can do their jobs. Good groups have unity and cohesiveness with members helping one another, working together even when not in total agreement.

Third Presentation by **Atsuyoshi Saito**, Pastor and vice chairman of Nihon Domei Kirisuto Kyodan

The fundamental force of our evangelical churches must rest on the evangelistic vision and prayer to that end. It is important for the church-planting missionary to set up a church structure and denominational affiliation. Japanese pastors feel that missionaries should follow the Japanese church pattern.

## JemaNET CONNECTIONS... How it can help you!

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  - Bibliography for New Missionaries
- NEW SERVICE: Prayer Letter Preparation (Independent Ministry)
- Please send us your resource concerning orientation, church

planting, language, for sale/buy, etc. on any disk, any format, for any computer or wordpro.

## JAPAN HARVEST EVALUATED

Thanks to those who filled out our questionnaire at the Karuizawa Conference. About 90% read each issue and a little over half qualify as "cover-to-cover readers." This was a good reminder to strive for high quality articles for the special interest readers.

You gave us an "8" out of "10" for content quality and layout. Please continue to help us reach perfection.

A strong impression I received was that you want articles that will encourage you and help you in your ministry, and you want us to emphasize Japan. Any other thoughts? *Editor*

## THE FIRST JEA WOMEN'S RETREAT June 9-11, 1992

"Truly an historic event!" "In many respects a first in Japan!" "Hopes escalate to new plateaus." These were some of the phrases describing the Women's Retreat sponsored by the Women's Commission of JEA, held June 9-11 at Karuizawa.

Almost 100 women, representing 25 different church groups throughout Japan, gathered for this retreat. They came to learn, to share, and to be challenged about how women can better understand their role as Christian women; how they can cooperate more with one another; and how they might more effectively do their part in the spreading of the gospel.

Women are not typically 'out-front' in Japan. But in 1989 a small group was invited to attend the first Asian Conference for Evangelical Women in Singapore. There, the Japanese saw that women from other Asian countries were organized and active. Then, with support and encouragement from JEA, the Women's Commission was formed and activated. Women delegates went to the 1990 Asia Missions Congress in Korea. The Women's Commission encouraged women to participate in the 1991 Third Japan Congress on Evangelism. And then this women's retreat.

During the retreat, **Mrs. Akiko Minato** commented, "I've prayed for this kind of thing for about 30 years!"



# SHORT SHORT SHORT SHORT TAKE TAKE TAKE TAKE

Is it any wonder that she very ably chairs the Women's Commission and represents those with vision and hope for women's ministries?

The whole retreat perhaps can be summarized by **Miss Makiko Shimojo's** words, "If God has called you to do something, you cannot use 'I am a woman' as an excuse to negate that call."

How can we encourage this new movement?

1. Pray for them and encourage them in their efforts.

2. Keep informed about what they are doing.

3. Observe carefully the Japanese women you work with, looking for those who are spiritually mature and evidence leadership abilities.

4. When you see announcements about coming events encourage women to participate and then make opportunities for them to report back.

*Vernadene Heck, Esther Reasoner (JEMA Representatives to JEA Women's Commission)*

## JEA ATTENDS WORLD EVANGELICAL FELLOWSHIP SESSION

In 1987 the Japan Evangelical Association officially joined the WEF fellowship, but since the plenary session only takes place once every six years, the June 21-27 meetings provided the first real opportunity for JEA leadership to participate. Twenty-six delegates and observers from Japan attended the Manila meetings, making it one of the largest delegations among the 68 countries represented. **Dr. Joshua Tsutada** was elected to the WEF International Council.

## CAJ ENROLLMENT REACHES 15-YEAR HIGH

Christian Academy in Japan is experiencing a healthy increase in student enrollment for this coming year, 360 students, which includes 14 students enrolled at the satellite school in Nagoya. This total is the highest enrollment CAJ has seen since the 1976-77 school year when it began with 370 students.

## BILLY GRAHAM CRUSADE DATES MOVED

Because of scheduling difficulties with the Tokyo Dome the Japan Billy

Graham Crusade dates have been moved to January 13-16, 1994. Crusade Chairman Akira Izuta is emphasizing that the effectiveness of the crusade will depend on the health of the local church. Churches are encouraged to begin now to double the number of seekers in their fellowships and prepare for a harvest.

## THE DAY OF THE BIG MEETINGS

With new winds of the Holy Spirit and unity in His Spirit, Christians are fellowshiping together in large numbers. Jericho Japan '92 brought a total of 17,000 (10,000 in Tokyo and 7,000 in Osaka) together to praise the Lord and pray for revival.

Other large meetings will take place in the coming months, but the main focus is turning to the evangelistic meetings scheduled for the Koshien Stadium with a seating capacity of 60,000. The All Japan Revival Koshien Mission, October 29-30, 1993, will then be followed by the Billy Graham crusade less than three months later, to take place in the Tokyo Dome with seats for 50,000.

We serve in Japan at a very strategic and exciting time. As we pray for and cooperate with these large meetings, let us strive to strengthen the foundations, the local churches. All of these large meetings will only be as helpful to the evangelization of Japan as they are able to strengthen the small local churches.

## MISSIONARIES ON THE MOVE

*Warriners to the Philippines.*

After 33 years of ministry in Japan, **Austin** and **Dorothy Warriner** have been reassigned to serve in the Philippines for one year beginning June, 1992. Austin is teaching at the Advent Christian Bible College on the island of Mindanao. They will return to Japan in May before returning to the US in November for deputation and retirement.

**Harry** and **Millie Friesen** have finished 41 years of ministry in Japan with the Mennonite Brethren, and have retired in Texas, USA. Harry is a past president of JEMA.

**Art** and **Florence Seely**, retired TEAM missionaries, send greetings

and praise God for a new ministry at the Sequim Bible Church in Washington state, USA.

## Prayer Note

**Edna Prinsell** writes that she has had to postpone her retirement due to skin cancer surgery. She is an independent missionary working with the Immanuel Church in Okinawa.

## IN MEMORY

### Virginia Hogue

Mrs. Virginia Hogue ("Ginnie") was called to be with the Lord on May 4, 1992, in Osaka at the age of 71.

She first came to Japan to teach at the missionary children's school at Karuizawa in 1970 at the age of 49. She also did evangelism among Japanese young people by means of English in Takasaki, Karuizawa and Tokyo. Then in 1987 she moved to Sennan City, Osaka where she worked with the Shinge Baptist Church.

She was ill just a couple of months with lung cancer before she passed away.

### Jacque Martin

Mrs. Jacque Martin, wife of David, died on August 17, 1992. Jacque and David served with TEAM in Japan for 35 years, from 1951 until they retired in 1986.

Mrs. Martin underwent abdominal surgery on August 4. Although she seemed fine and was discharged from the hospital, unexpected complications arose which led to pneumonia. Jacque slipped into a semi-conscious condition, and died several days later. A memorial service was held by Don Hoke in Deland, Florida.

### Timothy Pietsch

May 14, 1913 - August 30, 1992

Timothy grew up in a missionary/pastor's home. He came to Japan in 1936 and had tent meetings in many areas. Due to WWII he left Japan, but returned with his family in 1945. In 1950 he established Tokyo Bible Center, which includes a kindergarten, and began a radio program with CBC in Nagoya. These are continuing ministries. Timothy had 50 years of faithful service in Japan. He is survived by his wife, **Helen**, and four children.

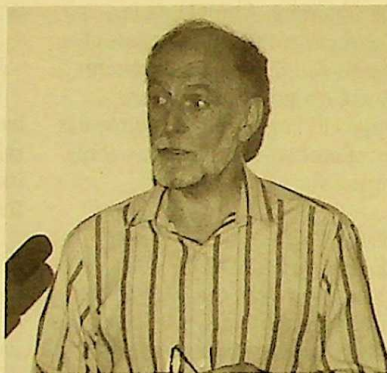


# 1992 JEMA Annual Summer Conference in Karuizawa!

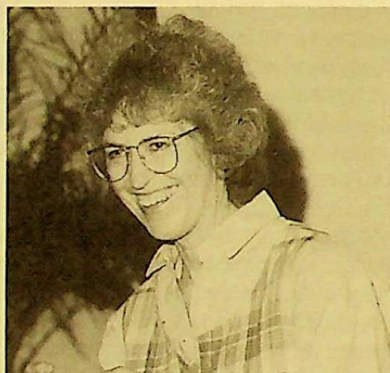
So you say you just couldn't get away long enough to attend JEMA's annual Summer Conference? We missed you!

It was a great time of worship, study and fellowship. Speakers Stuart and Jill Briscoe were excellent.

It's small consolation, but here are a few photos of the Conference. Hope to see you there *next year!*



Dr. Stuart Briscoe



Jill Briscoe



The Conference featured the Briscoe's; the International Picnic (*above and right*); seminars (*far right*); and the German Choir (*below*) – a real highlight!



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## Useful Words Dealing With Japanese Religion

- 悪魔; Akuma – A devil.  
 悪霊; Akurei – Evil spirits.  
 仏教; Bukkyoo – Buddhism.  
 分家; Bunke – Sub-branch of family.  
 仏壇; Butsudan – Buddhist household altar.  
 仏滅; Butsumetsu – Unlucky day.  
 長男; Choonan – Eldest son, often responsible for making sure worship of ancestor continues.  
 御先祖様; Gosenzosama – Ancestors.  
 御神体; Goshintai – Object of worship in Shinto shrine into which the god has come. The object enshrined is often a mirror, jewels, or a sword, but need not be limited to that.  
 初詣; Hatsumoode – Visit to shrine at New Year.  
 火の玉; Hi no tama – Fireballs. Will-o'-the-wisp.  
 本家; Honke – Main branch of family.  
 星占い; Hoshi uranai – Astrology.  
 法事; Hooji – Family gathering for rite at a nenki. Memorial service.  
 仏; Hotoke – Buddha and what a dead person becomes. Slang for a corpse.  
 家; Ie – House, often used in the way European royal house use it to signify family and lineage.  
 位牌; Ihai – Memorial tablets for dead, usually with the dead person's new name written on it.  
 地鎮祭; Jichinsai – Ground-breaking ceremony for new building.  
 神宮; Jinguu – Shinto shrine.  
 神社; Jinja – Shinto shrine.  
 お地蔵様; Ojizosama – Guardian deity of children.  
 過去帳; Kakochoo – Household register of dates of death kept at temple.  
 神棚; Kamidana – Shinto god-shelf.  
 神主; Kannushi – Shinto priest.  
 こっくりさん; Kokkurisan – Japan's equivalent of Ouija board.  
 命日; Meinichi – Death anniversary.  
 水子供養; Mizukokuyoo – Memorial service for aborted or miscarried children.  
 棟上げ式; Muneageshiki – Roof raising ceremony for house.  
 年忌; Nenki – Periodic memorial rites on particular anniversaries of person's death.  
 お化け; Obake – Ghost.  
 お盆; Obon – MidSummer festival to welcome back the spirits of the ancestors.  
 お坊さん; Obou San – Buddhist priest.  
 お札; Ofuda – Inscribed paper or wooden talisman.  
 お彼岸; Ohigan – Spring and Autumn equinoxes with grave rites.  
 お経を読む; Okyooo yomu – Read/Chant Buddhist sutras.  
 おみくじ; Omikuji – A printed horoscope bought at shrines, often tied to tree or bush after being read.  
 お正月; Oshogatsu – New Years.  
 お寺; Otera – Buddhist temple.  
 霊媒; Reibai – Mediums. Local dialects use other words e.g. "itako" in Tohoku area.  
 霊魂; Reikon – Spirits.  
 生命判断; Seimei handan – Name divination.  
 死後の世界; Shigo no sekai – World of dead.  
 神道; Shintoo – Shinto.  
 大安; Taian /daian – Lucky day.  
 大社; Taisha – Grand shrine.  
 祟り; Tatari – Retribution, evil spell. Used to frighten people who want to give up worship of ancestors. If evil befalls them after doing so that is called tatari.  
 手相; Tesoo – Palmistry.  
 友引; Tomobiki – Unlucky/Lucky day.  
 運命; Unmei – Fate.  
 運勢欄; Unseiran – Horoscope in newspapers and magazines.  
 厄年; Yakudoshi – Unlucky years 25, 42, 61 for men, 19, 33, 37 for women.  
 幽霊; Yuurei – Ghost.

## Turning From Idols Feedback

by Paul Pike

Well, what are your reactions to all this? Why is it that until recently most of the information on spiritual warfare has come from other countries? Is there anyone reading this who has experiences that we all, as missionaries working here in Japan, could benefit from hearing about? If so, please let us hear from you.

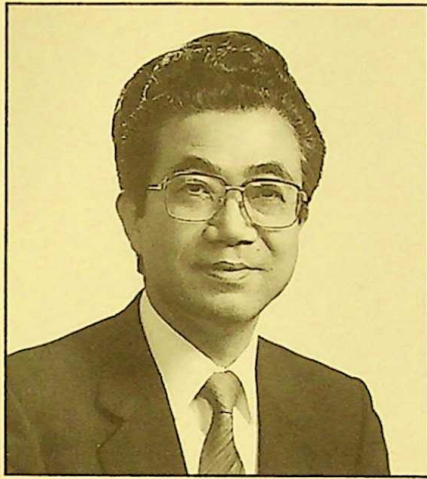
We have tried to keep a balance between seeing demons as the cause of every problem and difficulty we face and the opposite extreme of ignoring the spiritual realities we fight. We realize that we must always keep the focus of our attention on the Lord Jesus who is the one who died and was raised to bring the downfall of Satan and his minions. It is always an encouragement in the battle to be reminded and reflect on the fact that the prime purpose of Christ's incarnation, ministry, death on the cross, resurrection and ascension was to destroy the works of the evil one. In bringing about the crucifixion of the Son of God, the devil thought he would be destroying God's plan to rescue mankind, but in fact found that he had brought about his own defeat. On Calvary Christ blotted out the handwriting and ordinances that were against man, nailing them to his cross.

The following is a testimony of a long-term missionary: "I look back over the years of missionary endeavour before God opened my eyes to these facts and hang my head in shame; but I no longer wonder why they were so sterile. I know. Oh, the meagre fruits of those years when I blindly beat the air. Yes, Christ was preached and some few brands were plucked from the burning. But there was lacking a vision of the actual nature of the conflict and the awful fact of the foe. I often wondered why so little of the seed bore fruit. I had never realized the meaning of the Saviour's words: "Then cometh the devil and taketh away the word out of their hearts." I did not realize that the Lord of Death was holding his trenches under my very nose. I had never seen the glory of the Cross in the overthrow of the Satanic hierarchy.

What a different world, as a missionary, I live in today. Now it is seeing Satan bruised under the feet of the saints. Now there is the glory of seeing souls liberated from the power of the enemy, now there is the joy of seeing mighty Jerichos crumble, as the victor's shout goes up – as in Jesus' name and on the basis of the Calvary victory demons are routed from their trenches. The only kind of Christian service which really shakes the foundations of Satan's kingdom and shatters his grip on the affairs of men is that which springs from a vital participation in the great verities of Calvary."

Perhaps God is recalling us to the Cross and identification in His crucifixion so that His life and blessing might flow out to those around us yet in darkness. Is this what is necessary? Have we forgotten some old truths? If your heart is stirred or perhaps you are even angry with this issue, let us hear from you that we may learn and together have some part in bringing many Japanese to know the one true God. □





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