

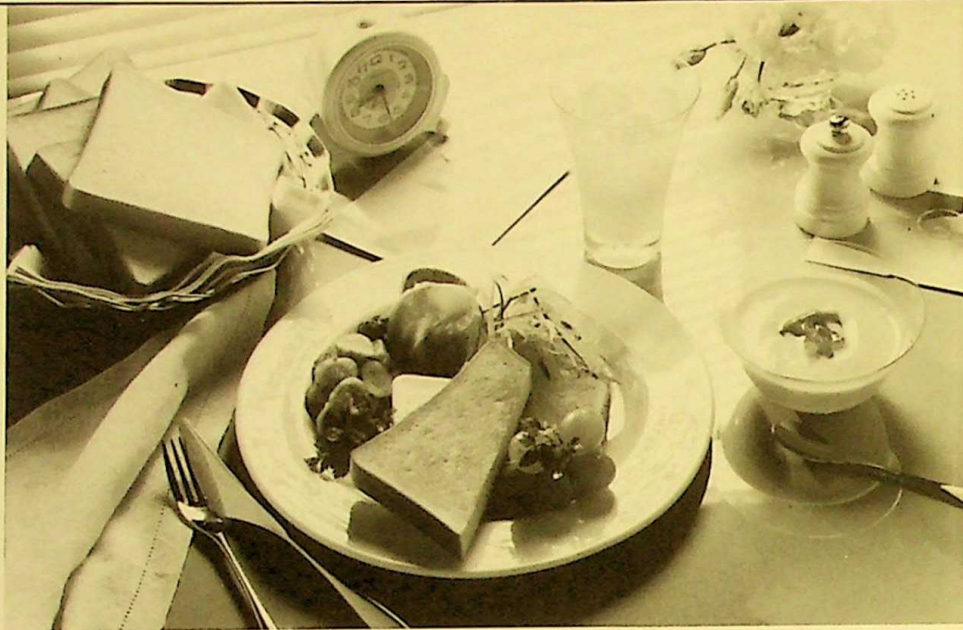
JAPAN HARVEST

Japan Evangelical Missionary Association

Winter 1993-94

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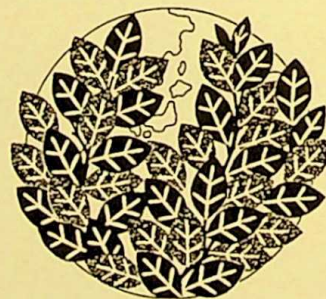
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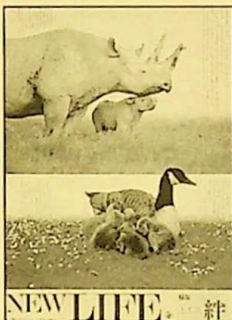
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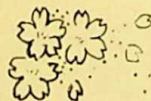
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JAPAN HARVEST

Volume 43, No. 3/Winter 1993-94

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Harold Johnson, Guest Editor

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Japan Harvest Staff: Guest Editor, Harold Johnson
Managing Editor, Don Wright

Editorial Committee: Siegfried Buss, Janice Kropp, Henry Lake,
Katie Sisco, Tim Selander, Hugh Trevor, Don Wright

Contributing Writers: Miriam Davis, Janice Kropp, Paul Pike,
Katie Sisco, Nancy Sorley

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JEMA Executive Committee, 1993-1994: President, Barry Potter;
Vice President, Ron Sisco; Secretary, David Kennedy; Treasurer,
Edward Schlossmacher; Members-at-large, Philip Fondaw, Horst
Krichbaum, Steve Tarter

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JEMA

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A saint of God we knew lived to be 102. Many times she begged the Lord to take her home to be with Him. At age 100 she fell in her home, and her daughters (75 and 80) had difficulty getting her up. Finally, though her mind was still keen and her handgrip strong, she consented to going to a nursing home. There she was cared for by people equipped and trained to look after the elderly.

Still she continued to beg her Lord for eternal entrance into His presence. One day when her "girls" made their usual visit, bearing some of her favorite food, her bed was empty. She had been translated.

A woman in a wheel chair in the hall asked, "Are you Orpha's daughters?" When they said yes, she explained, "She told me about Jesus, and I listened." That woman had opened her heart to Christ.

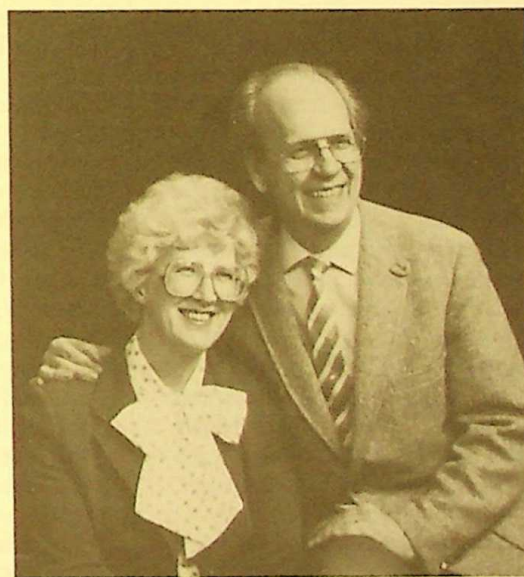
When does one lay down the assignment of winning souls? Never, until the Master who holds our times in His hands says, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord" Matt. 25:21.

The venue will be of His choosing. To some He gives physical strength; to others He denies it.

"Oh, may it all my powers engage,
To do my Master's will."

(from "A Charge to Keep I Have"
by Charles Wesley)

This issue of JAPAN HARVEST highlights retired missionaries who have returned to serve in Japan once more.



Harold and Edna Johnson served as missionaries with the Wesleyan Mission from 1952 to 1985. They ministered in an itinerant evangelistic music ministry throughout Japan, and also taught at the Immanuel Bible Training College. Harold served as president of JEMA, 1974-78.



JEMA Windows

Barry Potter
JEMA President

When I first met him, my initial impression was that he looked like a gentler, kinder version of Charlton Heston. In his mid-50's, he was tall, with strong, angular features, and he had an air of determination, as well as a soft, easy smile. While we were still in Japanese language school, we went to visit him and his wife one weekend at the town where they were doing church planting. We immediately liked them, and saw them as people with whom we could work. Field Council had other ideas, however. What about working with another couple closer to our own age? Without the generation gap, surely we could form a dynamite team to reach a key city under consideration.

But my mind returned to the gentle man with the years of experience. As young, inexperienced missionaries, surely this man had much to teach us. Ultimately, Field Council agreed. Was it the right decision?

He grew up in China, the son of missionary parents. In those days, children spent long years at boarding school with only infrequent visits with their parents who usually lived far away.

Because parents heading home on furlough often left their children at the field school (so as not to disrupt their schooling), he never walked the streets of his own country until he was 16. By then, China and the school was the only real home he knew. On the other hand, his "home" country (that's what his passport said, anyway) was a strange and unknown land, scary and full of surprises.

But this strange country was the homeland of his parents, and so he had to make the best of it. He went to university and trained for a career in engineering. While in the military, he did a tour of duty in Japan during the Occupation. One Sunday he found himself in a Japanese church, observing the

faith of the pastor and the little band of believers gathered there. The church stood in an area surrounded by rubble and the devastation of war. He was deeply moved by the faith and perseverance of this little band of believers, struggling to survive in such desperate conditions. As he saw such faithfulness, and also observed the need, he heard God's voice. "Instead of building bridges, I want you to build my church in Japan." And so he did.

His early missionary career was characterized by a hard scabble existence in small, rural towns in northern Japan, living and working together with his fellow single men. Although life was hard, the response was good.

Five years later he married the girl from home who had also come to join the Japan field team. They helped establish new churches in strategic locations. Leadership gifts were recognized, and he spent many years in field leadership. Ultimately, after more than 30 years of ministry, the two, now veterans, felt the call of God to return to ministry back home.

Although it was possible to take this husband-wife team out of Japan, it was not possible to take Japan out of them. The Japanese people and their tremendous spiritual needs stayed close to their hearts. Soon they were working with a Japanese church back home. Life was satisfying. The children married, and grandchildren came along. Things could probably have gone on like this indefinitely—but God had other plans. The wife became critically ill, and without warning, went to be with the Lord.

Once again he found himself alone, just like those early years, when, fresh home from school in China, he walked the streets a stranger in his own country. In those early years he had felt a strong call to serve God in Japan. Had anything happened to change that call? Would the field still be interested in the services of an "old hand," now pushing 70? Through an exchange of letters with the field, he discovered that his services

were still welcomed. By now, field leadership was firmly in the hands of the baby boomers. New and challenging strategies filled the field council agendas. As God seemed to be opening up exciting new vistas ahead, there was, perhaps, a certain aversion to some of the more traditional methods pioneered by the previous generation.

But that was okay. He was quite willing to let the young men make their plans and dream their dreams. All that really mattered was his call to Japan and the Japanese. He quietly found some work that needed doing and once again put his hand to the plow. In the meantime, the young men discovered amongst them a quiet man, quietly at work, with a lifetime of experience and insight ready to be mined.

Did we make the right decision, those 14 years ago, to work with someone as old as our parents—someone who might somehow, possibly, be out of sync with the baby boom generation? Without a doubt. Very right. And now? The years, I suppose, have taken their toll (on all of us...). But his eyes are still clear and bright, the posture erect, and most of all, the faith solid and expectant. You will read other stories like his in this issue. They are usually called "retirees." I think of them as our examples, our models—our heritage. □

JEMA News

Coming Events

JEMA Leaders Consultation "Meeting The Challenge"

Feb. 13,14 at Okutama Bible Camp

JEMA Plenary Session

Feb. 15 at Ochanomizu OCC
from 9:30 A.M.

Karuizawa Summer Conference

August 1-3, 1994

Speaker: H.B. London, Focus on the
Family, Pastor-to-Pastor ministry

Experiencing His Enablings

by Edna Johnson

We are thankful for Edna's assistance in preparing this issue of the Harvest.

"We'll be glad to come!" I heard my husband say on the phone to Dr. Barry Ross. He had just extended an invitation to us to come out of retirement for 15 months in Japan.

As for me, I had some misgivings that needed time to pray over, to learn God's mind in it all. My fears were identifiable. I wrote them on slips of paper and gave one to each of those who attend our Tuesday a.m. prayer breakfast. This is a partial list:

1. After accumulating rust for seven years, would any language facility come back to us? I was not concerned about Harold. But I had a smaller stockpile of vocabulary in the first place.

2. When we were 30, the hundreds of cement steps at train stations were a challenge. What would they be at 67?

3. With our white hair, would we be "carried around on a pillow" and not given anything to do? That possibility held no appeal for me.

4. Would the Japan in which we had lived for 34 years be enough like today's Japan for us to find a commonality for witnessing?

5. Certain family members had health concerns that made us wonder whether we should leave them at that juncture.

...And there were more.

We tell our American friends who pray for their missionaries that their petitions are like a roof on a house. A fine structure can be erected, lovely furniture put in every room, but without a roof of protection from the elements, only ruin will result.

Now we look back on March '92 to June '93 as months of miracles. The folks who said they would pray did pray.

1. Harold communicated the gospel through preaching and singing in 59 different churches, with 105 evangelistic services. There were seekers present in almost every service, and pastors report "finders" who have now been baptized. I accompanied Harold on piano, electric organ, and even reed organ. Occasionally I verbalized my own experience of conviction for sin, and coming to know Jesus Christ as personal Savior. There were many opportunities to enunciate some basics on how to have a Christian home. I suppose I learned more Japanese

this past year than in our last ten years before retirement.

2. Cement steps? Ah, yes. I had given that request to our pastor's wife here in Fremont, Michigan. Without fail, I paused at the bottom of each flight of stairs (unless we were running to catch a train) and thought, "Come along, Rita, here we go!" At the top, I panted my silent thanks to God, and to Rita for her faithfulness in remembering.

3. I wasted my worry on number three! Our schedule took us to churches almost every week end from Hokkaido to Okinawa, usually by train or plane. We both taught English in the Immanuel Bible Training College in Yokohama on Fridays; there were nine piano or organ lessons on Tuesdays and Wednesdays; and Harold conducted the ETC choir on the Saturdays his schedule allowed. By the grace of God, we never missed a class or service because of illness. We are also grateful to the Immanuel Church for opening doors of opportunity for us to minister.

4. You know already that Japan has changed. When we retired in 1986 and began pastoring in America, it took us four years of conscious effort to become "American." On returning to Japan, it took less than one week to feel perfectly at home. However, my bookish Naganuma phrases evoked stares that read, "What in the world is she talking about?"

Young people expressed surprise to see us bow when we were introduced at the '92 Immanuel General Mission Annual Conference. Handshaking has become the norm for many.

When we were nearing departure for the U.S. again, a young man said to us, "We needed to be reminded of the courtesies of old Japan. Thank you for coming back."

Commonality for witnessing? The gospel is for all people, for all times, for all needs. Its simplicity needs no apology. An earlier generation suffered from deprivation, but the suffering of the affluent is the greater to surmount. Still, the gospel message is unchanged.

5. God Himself cared for our family, and we praise Him. How does it feel to return in senior years? It makes you wish you were 25 again, ready to enter ministry, but along with it to have insights that can be gained only by experience.

"When God wants to do something, He doesn't measure our ability, but our availability." —Selected. □



Harold and Edna Johnson with baby Lorelei as new missionaries to Japan in 1952.

Recycled Missionaries

by Roy & Phyllis Jensen

The Jensens came to Japan in 1953 as missionaries with TEAM. Their church planting ministry took them to four different prefectures before retiring in 1990.

Missionaries retire at age 65, so they say. Why not? Other occupations do. The present-day system says, "You're worn out at 65, and there are youngsters coming up who are smart and who need your job. Time to go." Probably true on most counts. But perhaps some new thinking is in order now.

From our own experience, let me explain. Phyl and I followed the regular pattern. At age 65, we packed and left Japan. We settled into an area where our son was living and slowly adjusted back into life in the U.S. During this time, we found a church home, thoroughly enjoyed grandchildren and family times, and started a ministry among Japanese and neighbors. Also, I had a by-pass operation which we knew was in God's gracious timing and care. It helped me change a lifetime pattern of over-eating and exercise—lack of it! And in three months, I was back in health and vigor and ready to GO.

So at age 67, I was not worn out! Nor was my language that dim and forgotten. When a letter of invitation came to "church-sit" for the Murray Trims of our TEAM mission, we accepted.

We went by faith. Hadn't we gone that way the first time? We packed enough gear for the nine months, did minimal closing of the house, let our prayer supporters know we were going—and went. It was easy.

And you may ask, how were those nine months? Slipping back into Japan was like being back home where the "fit" comes naturally. The work was easy (in the sense that His Yoke is easy), and as we have always found in our many moves, this place was the Best Ever. I'm sure you think I am over-simplifying this all. So let me tell you how it really was. It was wonderful!!! Financially, we went out on a limb perhaps. We decided to go before we had thoroughly thought

it through. BUT, our needs were 100% met. Prayer supporters and our new home church gave one-time gifts that covered all travel expenses. The church there in Suzaka paid our utilities, and the very few hours we taught English paid our work expenses. Living expenses were taken care of by our retirement and social security income.

Above all that, you all know Japanese Christian believers and how loving they are. We were inundated with fruits and vegetables from their gardens and fields. And when we left to return to the U.S., they heaped gifts and *omiyage*.

Language-wise, I had kept up on studying Japanese, so although I probably had made no advance in ability, neither had I slipped back too much. In our USA area there are a few Japanese families so we had been using our language with them. We also have an English TV broadcast daily from NHK, and along with a weekly Japan Times, we had been able to keep abreast of what was happening in Japan.

While we were there in Nagano, we found we could be totally immersed in the one local work. We were on no mission committees, nor had tugs pulling us in different directions. We were free to be what we were asked to be—the shepherd of one flock. That was great.

We also found, though undeserved, that our retired status and advancing years (!!!) gave us a position of respect. We had never been so honored and listened-to. Because our time was short with one flock, we could not waste time. We had to get to the essentials. It gave us a sense of urgency that we accomplish our task well.

Now, you ask, was there NOTHING that was negative about it at all? Probably the "body-factor" was the hardest. We found in Nagano that daily life had not changed as much as we would have thought. For the last 20 years of our Japan missionary life, we had been away from sitting on the floor and being in cold houses. So in Nagano our knees and backs were tested, and we were often cold. Also, the energy level had begun to lag, but the believers never asked us to go beyond what we could do. In fact, they were kindness itself in every way.

The other factor, which perhaps comes from Phyl's perspective, is the "tearing up—putting down roots" problem. Saying good-bye, fitting in, getting involved, loving and mothering new believers, and then leaving is NOT fun. But, as she says, "Who expected fun and games? Eternal fruit is what we are after."

Another thing which happened was that we were able to renew old contacts, visit former churches and help encourage some who had drifted. We also had the wonderful privilege of being in an area where TEAM and some tent-making church planters have a great new thrust. We met weekly for prayer, Bible study and planning. Supposedly we were to be the encouragers, but their vision, faith, dedication



and "stick-to-it" commitment was a great encouragement to us. We couldn't have asked to be in a more positive situation. What a loss if we hadn't gone back!

So in closing, what do I say? First, mission organizations should think positively about the idea of recycling missionaries. Let the retirees get out of administration and policy making and let them be seniors. Let them do the thing at which they are best. In our case, it was shepherding a new flock. Leave the door open for them to come back as encouragers. We seniors should be practicing this art now! I'm sure there will always be the fear that seniors will come back as meddlers telling the current missionaries how to do it all. But, after being in the U.S., all of us have probably learned what our place is. We have had to learn that the younger generation is capable and that we are here just to give advice if asked.

Second, retired missionaries should keep up their language and keep informed about the Japan scene. Also, they should keep touch with their prayer supporters by an occasional news/prayer letter. We found that our returning to Japan was an encouragement to people here in our churches. They were glad to hear that at this stage we were not giving up, but more than ever desirous of serving.

And lastly, keep on walking by faith, even as you did when you were young. God will provide for your needs, your health, your children, and grandchildren EVEN as He did when you were young.

Praise God! Wonder where we'll be next? □



The Jensens in their early days

Words to Younger Missionaries

by Glen Swanson

Here are ten thoughts for your encouragement.

1. Pray without ceasing.

What is more important than prayer? There is no success without it.

2. Remember always that it is His Work.

The less we depend upon ourselves and the more upon Him, the better.

3. The two words, "Thank you" and "Please."

These along with a smile, go a long way.

4. Never allow the devil to gain control.

He would desire to defeat us.

5. Mission work is easier with a good sense of humor.

At times it gets very hard; discouragements and disappointments are many. But a good sense of humor always helps.

6. At our disposal is the Power of God.

Why don't we use it more often? He created our world. What can't He do if He so desires?

7. We came here to work.

Our source of strength is the Holy Spirit. Mission service is hard. It is real work. To do it we need His daily strength. That comes from the Holy Spirit.

8. Faith, Hope with Love.

The greatest of these is Love. Language ability is important. But language alone is not enough. We must show our love; show them we really care.

9. One day at a time, and that day for Him.

One day at a time is enough. Tomorrow may not come. But each day is to glorify Him.

10. What more beautiful than to hear, "Well done, my servant."

The day of judgment is coming. We cannot escape it. What will He say?

Glen and Peggy Swanson served in Japan with the Baptist General Conference from 1950 to 1986. He now ministers as the visitation pastor at Bloomington Baptist Church in Minnesota.

Recalled for Service in Japan

by Florence Miller

“But could I adequately communicate God’s Word after not speaking Japanese for four years?”

You could call me a spiritual general practitioner—doing whatever needed to be done, utilizing all the training I had received and relying on the Holy Spirit for help in those areas for which I had not been trained.

I went to Japan in November, 1951 as one of the first missionaries serving there with the North American Baptist Missionary Society. During my 38 years there, I served in many capacities: church planter, university student evangelism, seminary teacher, English conversation teacher and Bible teacher. Each of these ministries involved various aspects of evangelism and nurturing, such as children and youth work, counseling, teacher training, and personal evangelism.

The Japan Baptist Conference came into existence and eight churches were established, became self-supporting and joined together for fellowship and cooperation. There are now three additional infant churches, an English Language Institute, and a retirement home for the elderly. It was my privilege to see it all accomplished.

When I retired in 1989, I promised that I would return for a visit the following year. I went back for 40 days to help wean me away from Japan. It had been hard to leave so many Japanese friends and missionaries whom I had come to know and with whom I had worked. My visit was also intended to be an encouragement to those Japanese to whom I had ministered and who may have been thinking that their spiritual leader was deserting them. At that time I saw most of the individuals who were closest to me. Once we were together again, it seemed there had been no time lapse, as though we had never said “Good-bye.” People asked, “Will you come back every year?” I replied that it would be impossible, but I

hoped the Lord would allow me to visit again sometime.

In 1992 I was privileged to have in my home for ten days Mrs. Shizuko Uchida, from whom I had rented a room while in language school in Kyoto. At that time she was a new Christian needing encouragement, because her husband was opposed to her

Christian faith. And yet he was very kind to me and gave permission for me to have a Bible Club for neighborhood children, including the Uchida children. He even came to an English Bible Class I taught in their home. A real bond was formed between us and I was treated as one of the family.

While Mrs. Uchida was in my home, she kept talking about the need for a missionary to come to Hayama in Kanagawa Prefecture to teach a women’s Bible study group which she had begun when she moved there. Because of the affluence of the people in Hayama, there is little sense of needing God, for they have an abundance of material things. Mrs. Uchida had a burden to reach these people with the gospel, but she herself didn’t feel qualified to teach the Bible. She made friends and invited them to her home for a Bible Study, but after she moved from Hayama to Ninomiya, she was unable to keep in close touch with the Hayama group. Pastor Kiyoshi Iwai, from the Hiratsuka Church, has gone as often as he could, and ladies from his church have also gone to encourage them. But Mrs. Uchida feels there should be someone living in Hayama to take charge. She hoped that I could come or a short-term missionary would come to teach English conversation and English Bible to draw new people to the group.

In the fall of 1992, I received a phone call from Pastor Iwai, asking if I would come to speak four times at their church for their Deeper Life Conference from January 15th–17th. I have known Pastor Iwai since he was a university student and have spoken in his church several times. However, I was greatly surprised that he would ask me to speak at such an important occasion. It is a large church, with 200 members and a long history, and they have been well taught by excellent Japanese pastors.

My first reaction was like that of Sarah, who laughed when God said she would bear a child in old age. I, too, laughed and said, “You want me to speak four times in three days to the entire church! I can’t do that. I’ve never done that, even in English. I don’t have that kind of power!” I was humbled by his gentle reply, “But the Word of God has power.” I had to admit that, yes, it did. But could I adequately communicate God’s Word after not speaking Japanese for four years? I told him I needed to pray seriously about it.

He called back in three days. This time I candidly asked, “Why did you ask me to speak, when there are so many more capable speakers



Florence Miller in her early teaching days

Ministry from Kyoto to Kanto

in Japan?" He said he wanted a missionary this year to speak from a missionary perspective on "Growth as Individual Christians," "Growth as a Church," and "Growth as a Member of the World Church." By then I was beginning to feel that the church leaders had indeed prayed before asking me and that they really wanted me to come. I replied that with God's help and their prayers, I would come.

Later I received a letter from Mrs. Uchida, now a member of the Hiratsuka Church. She wanted me to stay in her home for three weeks after Deeper Life Conference and hold Japanese Bible classes and English conversation classes for the women in Hayama on three consecutive Thursdays and Fridays. There were two groups of women with about eight in each group who wanted to attend. This required six different Bible lessons and six English conversation lessons. I knew Mrs. Uchida had a burden for the Hayama people, so I agreed to do it.

I prepared for these assignments as best I could, but had anxiety about meeting the expectations of the church. I was met at Narita Airport by Mrs. Uchida, an elder of the church, and his wife. They arranged for a comfortable room at a hotel in Hiratsuka. The evening meal in the pastor's home was a birthday celebration for me, with a cake and gift. With such a warm welcome, my fears began to diminish.

Seventy people came Friday evening. Attendance increased during the two Saturday sessions and on Sunday morning there was a full house of about 200.

The three weeks of Japanese Bible and

English conversation classes helped me to get to know some of the women personally. I also spoke at a meeting attended by 40 women of the church and at two home meetings, led by Japanese women. I could see the zeal of these mature Christian women as they reached out to the people of their community. The pastor's wife was especially happy that a lady living next door to the church, who had been invited often but had never come, attended the Bible classes for three weeks.

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Florence with the Bible study women



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Recalled for Service in Japan

by Florence Miller

“But could I adequately communicate God’s Word after not speaking Japanese for four years?”

You could call me a spiritual general practitioner—doing whatever needed to be done, utilizing all the training I had received and relying on the Holy Spirit for help in those areas for which I had not been trained.

I went to Japan in November, 1951 as one of the first missionaries serving there with the North American Baptist Missionary Society. During my 38 years there, I served in many capacities: church planter, university student evangelism, seminary teacher, English conversation teacher and Bible teacher. Each of these ministries involved various aspects of evangelism and nurturing, such as children and youth work, counseling, teacher training, and personal evangelism.

The Japan Baptist Conference came into existence and eight churches were established, became self-supporting and joined together for fellowship and cooperation. There are now three additional infant churches, an English Language Institute, and a retirement home for the elderly. It was my privilege to see it all accomplished.

When I retired in 1989, I promised that I would return for a visit the following year. I went back for 40 days to help wean me away from Japan. It had been hard to leave so many Japanese friends and missionaries whom I had come to know and with whom I had worked. My visit was also intended to be an encouragement to those Japanese to whom I had ministered and who may have been thinking that their spiritual leader was deserting them. At that time I saw most of the individuals who were closest to me. Once we were together again, it seemed there had been no time lapse, as though we had never said “Good-bye.” People asked, “Will you come back every year?” I replied that it would be impossible, but I

hoped the Lord would allow me to visit again sometime.

In 1992 I was privileged to have in my home for ten days Mrs. Shizuko Uchida, from whom I had rented a room while in language school in Kyoto. At that time she was a new Christian needing encouragement, because her husband was opposed to her

Christian faith. And yet he was very kind to me and gave permission for me to have a Bible Club for neighborhood children, including the Uchida children. He even came to an English Bible Class I taught in their home. A real bond was formed between us and I was treated as one of the family.

While Mrs. Uchida was in my home, she kept talking about the need for a missionary to come to Hayama in Kanagawa Prefecture to teach a women’s Bible study group which she had begun when she moved there. Because of the affluence of the people in Hayama, there is little sense of needing God, for they have an abundance of material things. Mrs. Uchida had a burden to reach these people with the gospel, but she herself didn’t feel qualified to teach the Bible. She made friends and invited them to her home for a Bible Study, but after she moved from Hayama to Ninomiya, she was unable to keep in close touch with the Hayama group. Pastor Kiyoshi Iwai, from the Hiratsuka Church, has gone as often as he could, and ladies from his church have also gone to encourage them. But Mrs. Uchida feels there should be someone living in Hayama to take charge. She hoped that I could come or a short-term missionary would come to teach English conversation and English Bible to draw new people to the group.

In the fall of 1992, I received a phone call from Pastor Iwai, asking if I would come to speak four times at their church for their Deeper Life Conference from January 15th–17th. I have known Pastor Iwai since he was a university student and have spoken in his church several times. However, I was greatly surprised that he would ask me to speak at such an important occasion. It is a large church, with 200 members and a long history, and they have been well taught by excellent Japanese pastors.

My first reaction was like that of Sarah, who laughed when God said she would bear a child in old age. I, too, laughed and said, “You want me to speak four times in three days to the entire church! I can’t do that. I’ve never done that, even in English. I don’t have that kind of power!” I was humbled by his gentle reply, “But the Word of God has power.” I had to admit that, yes, it did. But could I adequately communicate God’s Word after not speaking Japanese for four years? I told him I needed to pray seriously about it.

He called back in three days. This time I candidly asked, “Why did you ask me to speak, when there are so many more capable speakers



Florence Miller in her early teaching days

Ministry from Kyoto to Kanto

in Japan?" He said he wanted a missionary this year to speak from a missionary perspective on "Growth as Individual Christians," "Growth as a Church," and "Growth as a Member of the World Church." By then I was beginning to feel that the church leaders had indeed prayed before asking me and that they really wanted me to come. I replied that with God's help and their prayers, I would come.

Later I received a letter from Mrs. Uchida, now a member of the Hiratsuka Church. She wanted me to stay in her home for three weeks after Deeper Life Conference and hold Japanese Bible classes and English conversation classes for the women in Hayama on three consecutive Thursdays and Fridays. There were two groups of women with about eight in each group who wanted to attend. This required six different Bible lessons and six English conversation lessons. I knew Mrs. Uchida had a burden for the Hayama people, so I agreed to do it.

I prepared for these assignments as best I could, but had anxiety about meeting the expectations of the church. I was met at Narita Airport by Mrs. Uchida, an elder of the church, and his wife. They arranged for a comfortable room at a hotel in Hiratsuka. The evening meal in the pastor's home was a birthday celebration for me, with a cake and gift. With such a warm welcome, my fears began to diminish.

Seventy people came Friday evening. Attendance increased during the two Saturday sessions and on Sunday morning there was a full house of about 200.

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English conversation classes helped me to get to know some of the women personally. I also spoke at a meeting attended by 40 women of the church and at two home meetings, led by Japanese women. I could see the zeal of these mature Christian women as they reached out to the people of their community. The pastor's wife was especially happy that a lady living next door to the church, who had been invited often but had never come, attended the Bible classes for three weeks.

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God is Not Finished With Us Yet

by John W. Graybill

The Graybills served as missionaries with the Brethren in Christ Mission from 1957 to 1991. They ministered as a church-planting team in Yamaguchi Prefecture, Tokyo and Nagoya.

We left Japan October 1, 1991 and assumed that we had completed our missionary service. We were heading for America to begin a second career in some kind of Christian ministry. The following five months were spent on our last deputation tour of our supporting churches and friends. From March 1, 1992 we were on our own financially, with no mission board support. The next nine months we made ends meet by preaching in evangelistic meetings, camp meetings, Bible conferences and filling in for pastors who were away on vacation. Spiritually and socially we were having a great time, but were hurting financially.

How To Earn A Living

During those 14 months we faced two unexpected problems. First, we had been advised by Japan missionaries that when one reaches the age of 62, it is best to go on American Social Security at this early stage. We checked it out, but discovered that since we had received no salary from 1957-1977, our Social Security payments would be minimal, and one could not think of trying to live on these few hundred dollars per month.

Secondly, receiving this information made me begin the search for a job, but in a year of recession throughout America, this too had some surprises for us. By training and experience, I have three basic skills: 1) Preaching and pastoring a church. After several interviews, we discovered that churches who give good salaries want men in the 45-55 age bracket, and small churches can pay little or no salary. 2) I could earn a living in the building industry. However, in a time of American recession, my contractor friends affirmed the fact that they could hardly keep going in this trade and would not advise me

to try and begin a new company. 3) I am certified to teach in the public schools in Pennsylvania, but I learned that if one Industrial Arts teaching job opened up, 60-80 applicants would be on the list for interviews. I knew that after a 35-year period of not teaching in the States, my chance for employment in the school system was nil.

Lucille and I prayed often, along with many of our friends, about what the will of the Lord was for our immediate future and how we would earn a living at this

stage of our lives. I had several interviews for ministry jobs, but Lucille kept saying, "John, the Lord is not finished with us yet in Japan."

However, the mission board who had sponsored us had already decided to close the Japan mission witness in July of 1991 in order to begin mission work in several other new fields of the world. This caused us to enter early retirement from Japan. I personally had accepted this decision, but it seemed that Lucille had other leadings from the Lord in this matter.

A Surprise Call From Osaka

During these months of deep heart searching and asking the Lord what our next move should be, we had a phone call from the Kishiwada Grand Hall in Osaka. They specialize in weddings, and were looking for a missionary to join their staff. The job had two responsibilities: that of giving pre-marital counseling and conducting the Western-type wedding ceremony (as scheduled by the Grand Hall) in the chapel which was to be built 1993. We received this invitation through one of our church members in Nagoya, and he later became our guarantor as well. Kishiwada had four qualifications: 1) A missionary who was a foreigner. 2) He must be between the ages of 55 and 65. 3) He must speak Japanese. 4) Must have experience in Japanese culture and in conducting weddings in Japan. After I had come to Japan for the first interview in March, and together as a couple in October, we signed a three-year contract to work as the pastor of this company with our employment to begin on January 15, 1993.

Why Go Back To Japan?

As we were preparing to leave the States, many of our friends and relatives asked the question, "Why go back to Japan again at your advancing age?" We believe there are at least seven reasons why we made this decision.

1. Our unchanging missionary call. Circumstances and times always are changing, but we still have that burning heart for the salvation of the Japanese. This call is probably more definite today than ever before.

2. The need for workers in Japan. While in the States, we often felt like we were competing with the church(es) across the street. But here in Japan we do not have such a feeling. Spiritual needs abound everywhere, which is also true in USA. But here the numbers of believers, pastors and churches are so few, they need help and encouragement from the missionaries.



3. Use of spiritual gifts. When we arrived 37 years ago, God gave us spiritual gifts to accomplish our missionary witness and these are still with us today. Church-planting has been our "niche" and continues to be so in Japan.

4. The importance of building on past experience and human relations. When we left for retirement, one word we heard from the Japanese continually was *Mottai nai* (What a waste!). It takes so many years for the missionary to learn Japanese language, culture, know-how, and human relations that when we leave at our "prime" it is a waste, in terms of helping build the Kingdom of God in Japan. Many times in the States we felt like foreigners. Here in Osaka, we do not. Now that we have returned, we believe the Lord will give us more spiritual fruit than ever before.

5. We prefer to spend the next 3-5-8 years living in Japan rather than in America. This may come as a shock to many of our readers, but that is the way Lucille and I feel. If health continues to be good, we prefer to live here.

6. At age 62, it is very difficult to find a good-paying job in the States. However, here in this job in Osaka, we receive a good salary, plus housing, utilities, medical coverage, use of a car, and a month's vacation. All this put together gives us an opportunity to save for future retirement years. Spiritually-minded missionaries usually don't talk like this. "Just trust the Lord!" But it is a fact that all of us must face.

7. Our children and family want us back in Japan. Before making this decision, we had detailed and frank discussions with our five children and my 89-year-old, bedridden mother. They all agreed that the Lord was leading us in this area of ministry and we should "go for it," assuming we could spend the month of August with them in the States. This was the final confirmation that we needed. Also, since it is too hot for weddings in August, the owner has given us the opportunity to go to the States every year during that month to be with our families.

Second Career In Osaka

In January, 1993 we arrived in Osaka to begin our second career in missions. During our previous interviews with the owner of the company, we made it very plain that our coming back to Japan was not to make money. Our first purpose was to be a witness for Jesus here in the company and through this employment. We want to be self-supporting, tent-making missionaries with the final goal of beginning a new church witness in this community. He wholeheartedly agreed with our request to use this wedding chapel for evangelism in this area.

The chapel was built last year and seats 120 guests on the second floor with our residence on

the first floor. At the time of this writing, we have no experience in this relationship between the wedding chapel and the community church witness, but we believe it may have the following advantages:

1) Ideal meeting place. All church-planting missionaries know the tremendous problem it is today to find a suitable, attractive and affordable meeting place for church meetings. We even have built a baptistery under the chapel platform.

2) Parking spaces for 310 cars. It would appear we can do several years of evangelism before we must look for more parking area.

3) Free advertising is available for our use. The wedding hall uses the back cover of the local TV Guide booklet and we will have access to use some of this space as we need it. Also, we may use their billboards in the community.

4) Friendship evangelism within the walls of this company. For many years, we were on the outside looking in, but this time Lucille and I are on the inside and have a free hand to do whatever we wish by way of personal witness for Christ. She does the flower arranging on the first floor, plus several classes of teaching English conversation, and helping with the wedding ceremonies, as needed.

As the administrator of the chapel section, I have access to the president of the company any time, plus the other section chiefs and employees. Over the week ends there are about 250-275 full and part-time employees, and hundreds of guests who are here for weddings. What an opportunity for witness! Last year 835 weddings were held here, plus scores of parties, one of which was the Ladies' Luncheon, consisting of about 300 ladies for dinner and program.

5) For the first time in our missionary career we are receiving a salary in yen and this has a big advantage these days. Since our daily living expenses are minimal, we can give generously to the Lord's work, especially to Japanese pastors who are struggling financially. What a joy to share in this way! In former years, we had been largely on the receiving end, but now we also can know the joy of giving.

Conclusion

You may think the Graybills "have found their nest of golden eggs" and in many ways we feel very blessed to be here in this situation. We know that there will be many problems down the road in this church-planting experience. It will be a spiritual battle. But we feel God has led us here to share His love with this community. Lucille and I are excited about the possibilities of this place, and are trusting the Lord to bring forth spiritual fruit in our latter years of witness in Japan, the land of our calling. □

"What a joy to share in this way! In former years, we had been largely on the receiving end, but now we also can know the joy of giving"

Retired...Refired

by Anne Friesen

“I think I am an encouragement to them; maybe that is my main work. And certainly they are an encouragement to me!”



Anne Friesen in 1954

I am a missionary of the Overseas Missionary Fellowship. I came to Japan in 1954 and retired officially in 1992. As retirement came closer, I prayed much and made various plans for it. Naturally, there were many good-byes to say before leaving. Among them was a good-bye trip to Doctors Satoshi and Yaeko Haneda. Both husband and wife are doctors now living in Tateoka Town in Yamagata Prefecture.

I was living in Hirosaki City in Aomori Prefecture, and I had known them since their student days there. I had seen them grow in the Lord. I had attended their wedding. And I had closely followed them by letter during their three-and-a-half-year stint as doctors for the Japanese government in Burma, Bangladesh and Nepal. The experience of seeing the Burmese Christians on fire for evangelism had changed their outlook on life. So on return to Japan, they built a private clinic near Dr. Yaeko's home village in Tateoka Town with the purpose of starting a church. After several years of praying, home Bible studies, and witnessing in other ways, they began to look around for someone to take leadership in the little group that had begun. They found Mr. and Mrs. Nawa, an experienced pastor couple with four grown children, willing to give up an established church and come to help a new work. Pastor and Mrs. Nawa built their own house in Tateoka, and Sunday services were begun in their house. There was already a fair-sized congregation ready to listen, as a result of the witness by the two doctors.

I had heard regular news of all this by telephone. Before going home to retire, I wanted to see the work firsthand. So I visited Tateoka Town to say my farewells. To my surprise, they asked me to come to Tateoka after retirement and help them. I consulted various directors of the Overseas Missionary Fellowship, and was encouraged to accept the offer. I went home to Canada for a six-month furlough, and returned—still an O.M.F. missionary, but in a retired capacity, now working with Pastor and Mrs. Nawa's church.

This was all a new situation for me. My many years as a teacher for missionary children, as a church worker and as a student worker, have been a great help. What am I doing here? I suppose the best work description would be: a witness for Jesus Christ in Tateoka and the towns around us. The little church group generously supplies my housing and some routine needs. The

church people also help me to find people to whom I may teach the gospel. Sometimes they bring friends to my house. Sometimes they make classes for me at the church—English and Bible classes, Sunday School, one-to-one Bible study with seekers or with new Christians. The area has four towns and a great tangle of villages with only two churches, one of which is ours.

The work is not easy! We feel Satan's opposition. This area is very traditional and strongly Buddhist. Also, it is well covered by Jehovah's Witnesses, Moonies and Mormon influence. Christianity is misunderstood! My greatest encouragement has come from seeing the Christians tackle the job! We pray together. We hope together. We rejoice together when someone is



Anne with Dr. Haneda family and friend

added to the Kingdom of God! I think I am an encouragement to them; maybe that is my main work. And certainly they are an encouragement to me!

Some examples of my actual work:

1. A lady baptized at Christmas prayed earnestly she could have a witnessing ministry. God answered. Now she comes to my house with two ladies who are curious, but very wary of Christianity. I teach an English lesson, followed by a Bible lesson in Japanese. The Christian lady is so gentle in her witness, for she knows the fears of these ladies.

2. A "Jeans Shop" owner and his wife are bright Christians. They have invited me to start a High School Club in an empty room above their shop. They say they'll bring in the contacts!

3. Prayer is important, so I meet at three different times with three different people. We pray for the aspects of work that involve these particular people. I hope to increase this, for we have seen God work in answer to this kind of praying.

I am not retired, just refired! □

An On-Going Mission

Do you ever wonder what life will hold when you return home from the mission field? Will you retire, or have you written the word right out of your vocabulary?

Winsome Wright has returned to her homeland of New Zealand after many years of serving in Japan, but she won't be retiring for some time yet. She is continuing her service to the people of Japan through a new and daring venture—the Tauranga Language Centre, a venture that takes her skills and turns them into a low-key evangelistic mission to Japanese people who want to learn English by the total immersion method.

Winsome has a thorough knowledge of the Japanese language and culture and is working in partnership with Lorna Medwin. Both are experienced and qualified teachers of English as a second language. They understand the need for courteous and professional service, and have taken advantage of New Zealand's "Kiwihost" program, learning how to show true hospitality to visitors. As Christians they

also work with a motive of love—TLC doesn't just stand for Tauranga Language Centre; it stands for Tender Loving Care!

The language centre aims to provide a total learning experience for Japanese students or businessmen. Students who come to the language centre will be billeted with English-speaking families and will be introduced to other Japanese people living in the area.



Language courses can last from one week to three months, with professional assistance at every level. Specialized courses are available on request, for example, a Bible study course for those who are interested. The language centre is open to people of any nationality, background or age-group.

The beautiful city of Tauranga is an

ideal location. It is within reasonable travelling distance to glow-worm caves, snow-fields and thermal lakes; and is very close to Te Puke, the kiwi fruit capital of the world with its own theme park. Nearby are the beautiful sun-drenched beaches of Mount Maunganui. Tauranga also offers a variety of outdoor experiences.

If you know of people who are eager to travel overseas to extend their knowledge of the English language and culture, please mention the Tauranga Language Centre to them. If you would like to know more about the Tauranga Language Centre and the services it can offer, write to the following address. Winsome and Lorna would love to hear from you; one day perhaps the Lord will lead you to climb into their shoes in your own retirement country! □

Tauranga Language Centre
54B Miller Road
Tauranga 3001
NEW ZEALAND

Three Beatitudes for New Missionaries

Johnny Siebert

I have been asked to share my "Ten Commandments for New Missionaries." I would not dare to attempt that, but a few beatitudes sounds a little more in line with what has been on my mind since we left Japan for retirement four years ago. So here are three things that seem important to me now.

1. Blessed is the missionary who gets all the language he can.

Some time soon after our arrival in Japan while struggling with the language I read a survey about foreigners' abilities in the Japanese language. About 25% learned it quite well, almost like a national. Another 25% learned only enough to get along in brief conversations. The other 50% learned to understand about three-fourths of what was going on, but missed the other one-fourth. I readily placed myself in the middle 50%, and concluded that I wasn't doing too bad. But toward the end of my career I got tired of not being able to fully understand what was going on. So my suggestion to new missionaries is to get all the language you can!

2. Blessed is the missionary who does not frustrate himself in his own limitations in the language.

Use what you are learning as you are learning. Be ready to adapt your ministry to your degree of language ability. We might as well recognize that some people have greater language difficulties than others. Don't give up if you are one of them. Trust the Lord to enable you to do the task He has called you to do. You can have a ministry even with some language limitations. Maintain a proper balance between Beatitude Number one and two!

3. Blessed is the missionary who sows diligently even if he doesn't see immediate results.

Now during our short visit back to Japan we have been introduced to a lady who had contact with us during our first term when she was in her teens. Along the way she became hostile to the extent that she destroyed anything that related to Christianity. But now she is searching again and is open to the gospel. Our duty is to sow the Word. God says He will give the increase. Psalm 126:6 says "He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him."

The Sieberts retired in 1989 after close to 40 years of Japan ministry with SEND International.

From Thanksgiving to Hope

by Richard Kropp

Rev. Kropp is Field Director for Japan Christian and Missionary Alliance. He and his family came to Japan in 1969. His picture appears on page 18.

1993 marks 100 years of Christian & Missionary Alliance ministry in Japan. In 1893 Dr. A.B. Simpson, founder of the C. & M.A. visited this small island country and was so impressed that he wrote the following lines:

*Off the coast of Asia, mid the mighty ocean
Lies an island Empire, strangely fair and bright
Ere the morning sunbeams touch the Asian heartlands
All her isles are glowing in the dawning light
Kingdom of the Sunrise, well her children call her,
For mid the Asian nations she is in the van,
First to catch the radiance of a brighter Sunrise,
Islands of the Morning, beautiful JAPAN*

Dr. Simpson was not only captured by the natural beauty, but he also saw the great spiritual need of the Japanese people. He believed that it was necessary to go into all the world and preach the gospel. Christ had commanded the Church to go in fulfillment of the Great Commission. Jesus is coming again, and we need to reach as many as possible before the Lord returns. Simpson believed strongly in the principle of not building on another's work, and so the first Alliance missionaries began in the rural areas of Hiroshima Prefecture.

Because Hiroshima has been the center of

Alliance ministries over the years, it was the appropriate place for our centennial celebration. Hiroshima, the City of Peace, and August 18-20 was the place and the time for the National Church and the Japan Alliance Mission to join together in a time of joyous celebration.

Dr. Alfredo Smith, an Alliance evangelist from Argentina, was our main speaker. His messages were powerful, and challenged us to a deeper commitment to Christ and a life of prayer. Retired missionaries, as well as official representatives from the United States, Australia, Hong Kong, Taiwan, Philippines and Brazil added to the festive occasion.

The theme of our anniversary was "Thanksgiving to Hope." We celebrated the past with thanksgiving. God has been so good. He has raised up godly pastors who have served sacrificially in the gospel ministry. Some during World War II were imprisoned for their faith and particularly because of their message of the Second Coming of Christ. God also raised up faithful missionaries who have given themselves for the cause of Christ. Thank God for faithful servants who have gone before us like Mabel Francis. During World War II she didn't return to her homeland, but chose to stay and minister to the people in their darkest hour. She served the Lord over 50 years in this country. We have a great missionary heritage in the C. & M.A. God has raised up His Body, a lighthouse in a very dark world.

We not only looked to the past, but also we looked to the future in hope. As we wait in hope of the Second Coming of our Lord, we asked God for clear vision. We joined hearts and hands with our Japanese brothers and sisters, and asked for a fresh anointing of His Spirit to reach this country for Christ. □



The Japan Alliance Bible School in 1922

The Alliance Church Today

Churches: 43
(32 Alliance, 11 Mission-related)
Total Membership: 3,605
Active Members: 2,825
Sunday Attendance: 1,585
Missionaries: 14

Steps & Pitfalls in Discipling

by Kazuhiko
Uchida

Dr. Uchida served for a number of years as an Evangelical Free pastor and now ministers as president of Japan Bible Seminary

This article is edited from Dr. Uchida's lecture entitled "Decision-Making Process Of A Japanese To Become A Committed Christian" given at the JEMA Church Planting seminar, May 17 at Ochanomizu OCC. (The complete manuscript is available from the JEMA Net Bulletin Board, 03-3295-1953.)

Japanese become Christians by a process of many decisions, rather than a once-for-all type of decision. This way of thinking is especially important for those who seek to lead Japanese to Christ. In my 31 years as a church member and then as a pastor I have seen a number of my friends drop out of churches even though they had professed faith in Christ. Some of these appeared to be very active and committed believers. As a matter of fact, I myself also almost left the church after having been baptized at age 15. There is more to the Christian life (and also to evangelism) than one big decision.

We can see this phenomena in Scripture, especially in the Gospel of John. There we can trace three stages of the disciples' faith:

(1) They have a beginning faith as they start to conceive some sort of belief in Jesus based on His early ministry (1:41, 45, 49, 2:11).

(2) This faith grows and reaches the point that Jesus can attest to it (16:27, 17:8). Their knowledge of Jesus has grasped the basics fairly well. This stage of faith, however, is not yet satisfactory.

(3) It is after the resurrection that the disciples reach the final stage of faith (2:22, 20:8-9). It is Thomas who makes the first full confession, "My Lord and my God!" (20:28). This kind of faith and knowledge is unattainable without the gift of the Spirit who comes after the resurrection (14:26, 16:7-8, 13-14).

Though even their very incipient faith is worth being called faith, Jesus' ministry aims at full faith and knowledge. It is evident that the faith of the disciples is expected to progress. In other words, the conversion of Jesus' disciples can be observed as a process rather than a point of decision-making.

Japanese in the Decision Process

Now we turn to the conversion process of Japanese Christian believers. Generally speaking, there are five steps or stages.

1. Self-centered Seeking

Prior to the point when the spiritually dead are made alive, people tend to seek after some sort of "salvation," being motivated by self-centered considerations. For instance, some may come to church to seek friends. The sick may expect to be healed. Or those who are distressed by their fighting parents may be attracted by the peaceful fellowship among Christians. Others may want something to fill

the emptiness of their own souls. Whether materialistic or spiritual, many want to meet their needs in one way or another through becoming Christians or joining the church.

Are self-centered seekers to be rejected because their motives are not pure? Definitely not. If this happens, we will have no seekers in our churches at all. We ourselves would have been kicked out of the churches. They should be admitted to our Christian fellowship and encouraged to continue to seek.

And yet we have to discern how genuine each seeker is toward Christ. We should be cautious not to draw a confession of faith from those who are still spiritually blind. They should be welcomed to the church fellowship but never to the church membership.

2. Realization of One's Own Sins

Even if one is self-centered, God can give the person a real understanding of sin. Even if just concerned with personal distress, a person can realize that one is a sinner who has committed various sins (lying, stealing, hate, lack of love, jealousy, impurity, insincerity, etc.). Eyes will be opened to see what really is causing the personal trouble.

Some newcomers to church will already have some sense of personal sin, while others will be oblivious to the problem. The latter will need to learn this biblical truth. And even the former must come to understand their own sins from the biblical perspective.

3. Realization that Sin is Against God

Generally it is easier to have a sense of sinning against others than to understand that sin is a rebellion against God Himself. Some people have the former sense of sin only and accordingly fall short of recognizing the need to repent before God. It is vital to realize that one has committed sins not only against someone but also against God, as is shown in the story of the prodigal son. He confessed, "Father, I have sinned against heaven and against you" (Luke 15:21). We should not be satisfied, therefore, to hear someone saying, "I am a sinner," but carefully make sure what is meant by the word "sin."

4. Receiving Christ to be Saved

Commitment to Christ for one's salvation follows a recognition of sin against God. One cannot go anywhere but to the cross of Christ once a person realizes personal sin and the holy anger of God over sinners. Here a person seeks the salvation of Christ and is saved.



“Those believers who only receive the benefits of salvation but are not challenged to full commitment will fail to grow spiritually”

Yet this is not the final stage of the conversion process. Even at this stage a Christian can be self-centered. He may receive and enjoy the benefits of salvation given by God, and yet miss the goal of the salvation. God desires his children to become like Christ and to accomplish His will.

5. Commitment to God's Service

Thus this final stage needs to be taken into consideration in our observation of the conversion process. Those believers who only receive the benefits of salvation but are not challenged to full commitment will fail to grow spiritually. Theoretically discipleship is distinct from salvation, but actually the two are closely related.

This should be stressed in our Japanese context.

Many who maintain self-centered Christian lives ignoring the incongruity, have backslid in the end. Christians can grow only when they are continually challenged to live a consistent Christian life.

Help Needed in the Process

If we want to be of good assistance to seekers and new converts, the following should be kept in mind.

1. Acceptance and Care

In each stage of the conversion process seekers and new Christians need to be accepted with love and concern. They are to be accepted unconditionally, though not neglecting instruction, correction and training. To be genuinely receptive we must be flexible as well as patient with the help of the Holy Spirit. We also need to have deep insights concerning human nature.

To give such help to others we should learn from Jesus who carefully conversed with a Jewish leader like Nicodemus and a Samaritan woman using different approaches (John 3,4).

Paul is another good model, as he presented the gospel to a Jewish audience in Pisidian Antioch (Acts 13: 15-41) and to the Gentiles in Athens (Acts 17:22-31) in very different ways. Both Jesus and Paul were very sensitive to the uniqueness of each audience. We should follow the remarkable words of Paul in I Cor. 9:22: “I have become all things to all men so that by all possible means I might save some.”

2. Faithful Prayer

Behind each godly person there seems to be a group of praying mothers and spiritual fathers who faithfully supplicate the Lord on that person's behalf. We should pray much for those whom God has placed in our hands.

Also we must pray for our own needs. We need to be equipped with the Spirit of wisdom and discernment if we are to be of good help to our seekers and new converts. We also rely on the Lord for what to say to them at each stage. It is especially important to have clear insight as to when a person under our care is prepared to confess his sin and to commit himself to Christ.

3. Christian Life Model

Along with careful listening and counselling in verbal communication, good models of Christian living are needed. Not only the newly converted but also seekers need models so that they can figure out what Christian living really means.

It should be stressed, at the same time, that one has to be born again and have spiritual life in order to put into practice Christ's ethical teachings. As Paul notes, “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him...” (I Cor. 2: I 4). If one who is spiritually dead tries to be religious in his human effort, the most he can do is to build up a legalistic life similar to the Pharisees in the New Testament times.

The whole process of conversion depends upon the grace of the Lord. This means we must depend upon God Himself. The prayer life must always be top priority throughout the process of leading people to Christ and to maturity.

Pitfalls in the Process

1. Uniformity /Stereotype Prejudice

The first thing we should avoid is what I call “uniformity/stereotype prejudice.” We unconsciously tend to press people into a kind of uniformity or stereotype even while we try to lead them to Christ. Our tendency to generalize often results in prejudice. We show that we are not accepting someone as he is when we say, “Oh, a person like that is such and such.” These kinds of sweeping statements have to be carefully avoided.

We naturally tend to understand others in light of our own experiences, and then see our own experiences to be absolute. We should be careful, therefore, not to expect that everybody should go through the same process as we ourselves did.

Likewise we fall into a trap of generalization when we simply repeat some conventional method of evangelism. Unfortunately, for instance, the raising of hands in response to a call at the end of an evangelistic meeting has become synonymous with conversion. But, different individuals go through different conversion processes. God seems to prepare a unique treatment and a special plan for each individual.

2. Premature Decision-Making

Another problem is that of premature

Steps in Discipling

decision-making. Once someone professes to make a decision, he will be treated on the assumption that he has already received spiritual life. Yet if he is not really born again, our approach toward him will be ineffective. He may be recruited, for example, to be a Sunday-School teacher, but he will be incapable of fulfilling the responsibility. As a result, a heavy burden will be placed on him to keep his "Christian" life. Many "Christians" have left the church because of such premature (often forced) decision-making.

A similar difficulty arises with new Christians. At times they are given too heavy a responsibility in church without being trained and nurtured. We should keep in mind that it takes time for a Japanese Christian to grow. A new convert needs much care, instruction and time. So we have to discern where he really is in his spiritual progress, what kind of help is needed, and not force too heavy a burden on the person.

3. Difficulty in the Christian Life

Seekers and new converts often have difficulties as they try to live the Christian life. We should be sensitive to these feelings of frustration, dismay and disorientation. The following pieces of advice may be helpful.

(1) The Christian Sabbath observance should be stressed. The newly converted should be encouraged to attend the Sunday worship service and weekday prayer meeting regularly. Likewise other important pillars of the Christian life should be taught from the start.

(2) Formalism and legalism, however, must be carefully avoided. Japanese may adopt merely an outer form of Christian life without learning the spirit. This will end in disappointment. A sham Christian life can be avoided if we teach not only how to live as a Christian but also why. We should share the personal blessings we receive when we follow the basics of Christian living.

(3) New converts need opportunities to frankly express questions, dismays and frustrations. What they candidly share should never be criticized but always welcomed. Even if their questions sound crude and childish, they are to be welcomed and to be answered carefully and with respect.

4. Difficulty in Relating to Non-

Christian Family and Friends

It is often said that Japanese live in a territorial and consanguineous society. Though these ties become looser particularly for those who leave their rural home towns to live in big cities, they are still connected with their families and communities at times like the traditional festivals, *Obon* and Buddhist services for the dead ancestors. It takes time for some new believers to decide not to attend such festivals and ceremonies. Some also may prefer to be with families and relatives and yet not participate in the definitely religious parts of the ceremonies.

One of the questions raised most frequently is how to deal with the household Buddhist shrine (*butusdan*) and family memorial tablets (*ihai*) placed in it. This is always a serious issue for the eldest sons and their spouses who are expected to maintain these. Christians feel that they should get rid of them, but often hesitate, because they feel it would offend their family and relatives. Christian leaders differ about how to handle this problem. Whatever position one may take, new converts should be encouraged not only to leave the ancestor worship but also to gain respect and support from non-Christian family members and relatives by showing love and honesty to them. They should be advised to make every effort to avoid unnecessary clashes and not to aggravate the non-Christians.

There will be many other areas in which those in the conversion process will face difficulties, such as social drinking in business situations and getting along with the neighbors. All of these can be pitfalls along the process.

Conclusion

Conversion is to be understood as a process rather than a point of once-and-for-all kind of decision.

This view does not deny the fact that a man is decisively transferred by the Lord from the realm of spiritual darkness to the kingdom of God at a point in time. In God's sight a man is once and for all saved from his sin and condemnation.

Practically speaking, however, it is appropriate to see the conversion as a process. This is a long process for someone to move from seeking to a Christian maturity. May we be of good assistance to these seekers and new converts. □

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Potpourri & Promises

by Janice A. Kropp

I must warn you that there are giants in the land!

As a veteran missionary, I must warn you that THERE A-R-E GIANTS in the land!

Oh, this Japan, our adopted land is such a beautiful place! All those mountains, those quiet, swift flowing rivers, the gently falling water falls, the luscious green of trees, bushes and rice paddies, the quaint, yet modern structures, the people so neat, so polite, so... well, just about everything pleases the eye!

But, I tell you there are some GIANTS here, and I'm not referring to the Tokyo Giants, either. Beware! Beware!

Beware! Because, if you are not on your guard those giants will meet you at a dark moment in your life and they will strike blows, which, if successful, will end your ministry in one way or another.

Have you met one of those giants lately? "Giants?" you say.

Before we identify those horrible creatures, let's take a moment to reflect. Presently, I am reading through the Old Testament for the I forget how manyeth time now. In the Book of Samuel we read of THE GIANT with all the thrilling details. The Children of Israel always seemed to be meeting giants, didn't they? Giants came in all forms, the walls, the enemies, the lack of food and water, the idolatry, and on and on.

Meeting up with GIANTS is nothing new, is it? Well, why would God have it so? I mean just the "regular guys" are enough to give us high blood pressure! It seems to me that God allows the giants for three reasons. First, God allows giants to show forth His glory. Secondly, God allows those giants to "grow" us. Thirdly, sin is here and behind each giant stands the stubborn enemy of our souls, Satan.

How are we to meet these wretched things? Paul insists, "Be strong in the

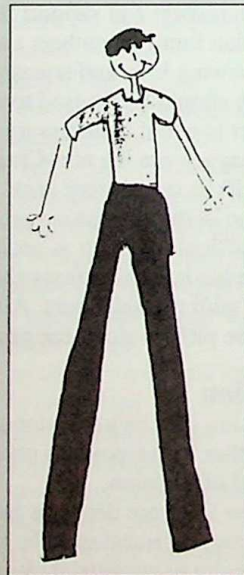
Lord, and in His mighty power..." (Eph. 6). We cannot successfully meet the giants unless we are in that most precious relationship with Him. And you know what that involves, as well as I do.

Who are these who would threaten, badger, weaken, yes, even ruin us?

I will describe several of the gigantic fellows. I shall also give problems connected with each, as well as a solution. Are you still with me?

This first giant is so out of proportion, with BIG ears, LARGE eyes, and a HUGE mouth. Upon observation, however, he hears nothing, sees nothing and cannot speak. He walks about confused and is uncomfortably out of place.

GIANT NO. 1 is Language.



Drawing by Alan K

The Japanese language is a huge giant ready to get us if we don't get him first.

Problem:

The seemingly insurmountable, seemingly impossible language to learn.

Personality Types Affected:

All of us at one time or another.

How do I know? I've battled and battled, and I'm not about to go down. My dear husband, Dick, and I well remember the close of our first term. We were living in the ancient city of Kyoto, where we went for months on end without seeing any foreigners. I mean, we were immersed in this language. But, we came up wanting. Only ONE person had accepted Christ during our LONG first term. We saw this language as an insurmountable giant and decided to go home, never to return. Just before leaving, however, one of our national pastors came for special meetings and in the course of conversation we shared our frustrations! I shall never forget what took place the moment Rev. Fujika heard what we had to say. He looked at both of us with eyes stern yet loving. He pointed his index finger first at the one of us and then at the other and forcefully admonished us with, "You came to this country to share the gospel of Jesus Christ. Now, do it! You may or may not speak perfect Japanese, but you can tell Christ!" WOW...and to this day I can still see that finger pointing right at ME.

Solution:

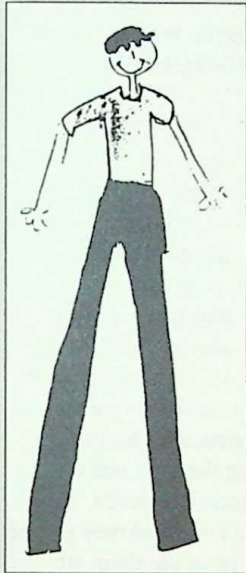
Speak, speak, speak! Take no easy way out! Force yourself to use the language, even when you don't feel you can do it. Make no excuses! Ecclesiastes 9:10 "Whatever your hand finds to do, do it with all your might...." Never, never, never give up!

The second giant lurks in dark places and lingers in the shadows. His face is twisted, his brow ever frowning, and his mouth turns downward. He is short of breath and you can almost see the thumping of each heart beat in his temples and neck. He wrings his hands and bites his nails and looks suspicious of everyone and everything.



Has a giant been at the door of your heart today? Quick, run to the Word and draw that SWORD! jk

GIANT NO. 2 is Fear.



The fear of failure, fear in establishing meaningful relationships, fear of being hurt by those you try to love, fear of not being "there" for your children and aging parents only begin the long list of tricks played by this giant! I tell you, I have almost been debilitated by fear.

Problem:

Takes away our energy, makes us unable to think of the needs at hand because of the ever lingering problem in the heart and mind, incapacities, leads to illness, becomes the cause for leaving the mission field forever.

Personality Types Affected:

Although each personality type has an area of fear, those not prone to risk taking are more subject to fear; possessive personalities also have trouble here.

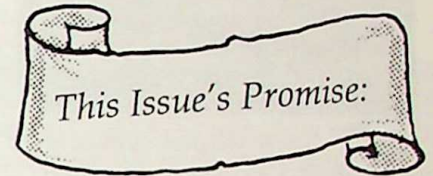
Somehow we, as Christians, have gotten the idea that to fail is bad! I say, "Now, wait a minute." Let's look back over our lives and find the time when failure was bad. Oh, sure, we feel badly when we fail. In my life I have at times taken bad risks, not studied enough or not worked hard enough and I failed. But, every time, that failure taught me something. Failure is not fatal! I have learned more through my failings than through my "successes." Can you find any Scripture that tells us that failure is to be avoided at all costs? I will venture a step further to say that I have felt in my life the Lord at times allowed me to fail. He wanted to teach me something special, something I could learn no other way!

A REMINDER FROM THE WISE

Ten Fundamental Points in Christian Ministry

1. The FOUNDATION of Christian Ministry is—Christian character
2. The NATURE of Christian Ministry is—to serve others
3. The MOTIVE of Christian Ministry is—love
4. The MEASURE of Christian Ministry is—sacrifice
5. The AUTHORITY of Christian Ministry is—submission
6. The PURPOSE of Christian Ministry is—to glorify God
7. The TOOLS of Christian Ministry is—the Word of God
8. The PRIVILEGE of Christian Ministry is—spiritual growth
9. The POWER of Christian Ministry is—the Holy Spirit
10. The MODEL of Christian Ministry is—JESUS CHRIST

Emmanuel Endegire



"Let no one lose heart on account of this Philistine; your servant will go and fight him.... The Lord who delivered me from the paw of the lion and the paw of the bear will deliver me from the hand of this...(giant)!"

I Samuel 17:32,37
jk

Women at Work

The first JEMA Women in Ministry workshop was held on October 16th. Dr. Tom Koch from SOS (Serving Other Servants) presented useful ways to develop and improve counseling skills. An All-Japan Women in Ministry Retreat is being planned for in the spring.

Let's not teach our children the wrong viewpoint! What child is not going to fail at one time or another? Let's show the positive side of failure.

Another area of fear lies with the separating from our precious children. We live in a wicked world of immorality, self indulgence, idolatry, and materialism. When they graduate and leave, let me tell you, fear can grip the heart, mind and soul. I have been there! And I found that I cannot survive there! Either God had to hold me, or the giant would slay me! We mothers are easy prey for this giant, but we cannot let it happen. I have had to find promises for each one of my four sons. I have committed each to God in a prayer of commitment, and sometimes I have had to fast and pray.

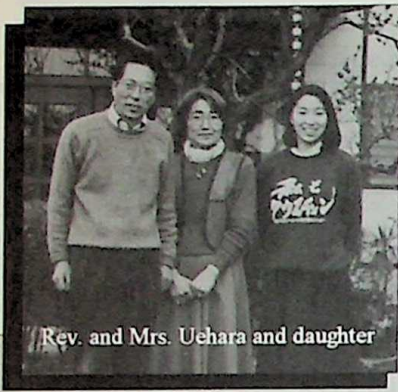
Solution:

Obedience sounds easy, but we know

better, don't we? The words of Psalm 37:3-7, "Trust in the Lord and do good, dwell in the land..., delight yourself in the Lord..., commit your way to the Lord, trust in Him and He will do this, He will make your righteousness shine like the dawn..., be still before the Lord and wait patiently for him; do not fret...."

Oh, I'm out of room again before finishing. We'll cover the other "Giants" in a future issue. Forgive me. Keep alert! Don't let any giant get you down!





Rev. and Mrs. Uehara and daughter

God Is At Work In Japan!

by Katie Sisco

Meet... Living Stones

Church was over. So was lunch. The majority had returned home and the sanctuary was now clear of chairs. About 20 people sat on the floor awaiting final instructions and the send-off prayer. By twos or threes they went to eight parks that afternoon. Their mission—to bring “Sunday school” to the children of their city.

The believers in the Hachioji Christ Zion Chapel have been faithfully maintaining this ministry for eight years now. The Sunday I was there even 10 to 12 year-olds were assisting older teachers and were encouraged to give the debriefing reports when the whole group came together later in the afternoon.

It was raining a bit but it didn't dampen anything but our umbrellas. The young man my friend and I accompanied had his helper set up the big song sheet while he immediately began to talk with the boys who were playing ball. They ignored him at first, but he persisted in a very gracious manner and eventually had them clustered around him. He didn't try to make a production out of it, just taught them the song and shared briefly about God's love expressed in Jesus Christ. He asked them to pray a simple prayer with him and they did. “Dear Lord Jesus, please keep me from sin. Help me to know You. Amen.”

Then he and his assistant spent the next half hour playing ball with those boys. A young girl came out of the apartment after awhile. She is a believer and this *Aozora Gakkoo* (Blue-Sky School) provides a very needed time of fellowship. She had her little Bible and we talked and prayed about some specific things that were troubling her that day. Like being able to go to camp.

A big goal is to get children to Bible camp. During the first two years of this weekly outdoor ministry not one child came to church or camp. In agreeing prayer the believers asked the Lord for ONE child. He gave them TWO. Since then many children have come to camp AND to the Lord.

Those in the church who have a heart for this work are given training in Bible Survey and *How to Teach Sunday School*. A beginner goes out with a veteran at first and learns by watching. They wear casual clothing so that they are free to play with the children.

On days when no children are around, they visit the homes in the neighborhood, a very strategic part of the ministry. As Pastor Uehara says, “It's important to show our faces to the parents—they can see a difference just in our faces.”

The workers wear a badge identifying their church and always leave pamphlets so that when the children come home they'll be reminded of *Aozora Gakkoo* and wish they hadn't missed it.

And all of this began in a rather curious way. A University student began attending an Assembly of God church in Yokohama and soon confessed faith in Jesus Christ. Sharing with the pastor one day, he said, “God's work really began in my heart when Uehara Sensei told me about Jesus at *Aozora Gakkoo*.” Sometime later

this pastor repeated the story to Uehara Sensei. He was taken back, “When I did WHAT? WHERE?”

And then he remembered some boys years before. They were restless to say the least. Some came with mothers who

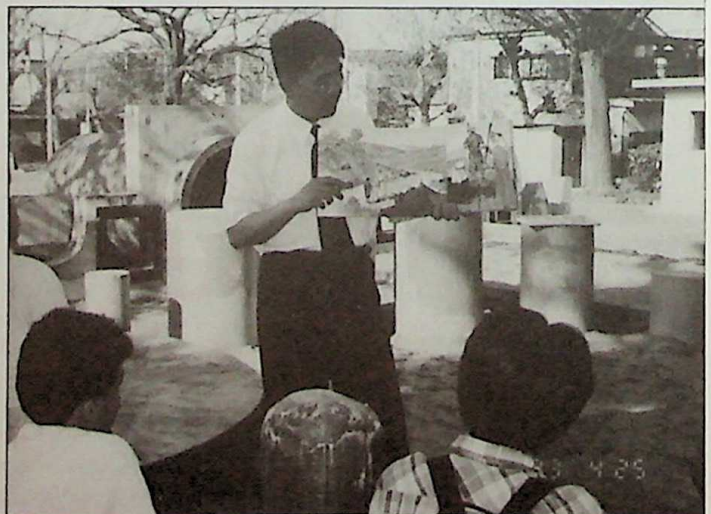
wanted to talk with his wife and others came to the children's classes she taught on

Tuesdays. It's more

to the point to say that they were unruly and downright disobedient. So the pastor began taking the boys outside to pick chestnuts or look for cicada. They threw stones in the river and they played ball. Occasionally he made them sit down for 2 or 3 minutes to listen to a simple Bible story, but mostly he played with them. And at least one of the boys had given those times a name and had become one of God's “living stones.”

That was what prompted Pastor and Mrs. Uehara to start *Aozora Gakkoo* as a full-scale ministry of the church. If you're ever in Hachioji on a Sunday afternoon, go to one of the parks. I think you'll find some Christians from Zion Church serving Jesus there.

...the believers asked the
Lord for ONE child.
He gave them TWO.



A "New Thing": Koshien Mission

Thousands gathered for the three-day All-Japan Koshien Revival Mission on Nov. 5-7 in Koshien Stadium in Nishinomiya (between Osaka and Kobe). The event was the culmination of several years of preparation involving hundreds of regional rallies, intense prayer and extensive publicity.

This was billed as the first large-scale gathering to be organized entirely by Japanese and featuring a Japanese evangelist. The goal was to spend daytime sessions as a time for Christians to unite in praise and prayer for revival in Japan, with the evening sessions allotted for an evangelistic thrust featuring Rev. Akira Takimoto as speaker. The three-day event included a broad array of Japanese and foreign speakers and musicians. A representative of the January, 1994, "Mission 94" Billy Graham Crusade was also invited to challenge people to pray for that event.

In many ways, the Koshien gathering resembled a scaled-up version of the annual "Jericho Japan" praise rallies. Even the supposedly evangelism-oriented evening sessions were, by all appearances, largely geared toward a Christian audience. Attendance fell far below the goal of packing out the 60,000-seat stadium, although hundreds came from distant places. A cumulative attendance figure of 50,000 (including people

attending all or part of the day, with people who exited and re-entered counted more than once) was reported for the second day, but at no given point during the three days did the stadium seats appear even half full. Thousands of people went forward each night with 2,000 signing that they were making salvation decisions.

Seen in broader terms, however, the "Koshien Movement" is much larger than this three-day event. It has mobilized a broad range of the church throughout Japan, especially younger Christians, to rally around a cry for revival and the outpouring of God's Spirit in Japan. As a result, there is a sense that a new movement of prayer, praise, spiritual warfare and a waiting upon God for revival is being born. Organizers of the Koshien movement do not plan to let the momentum flag. Plans call for continued mailings of announcements and news, recruitment of prayer warriors who will spend one million hours in prayer, regional rallies, training through an "All-Japan Revival Bible Institute" (provisional name), training and sending of missionaries, and networking with revival movements elsewhere in the world.

Roger Hederstedt

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Building Vocabulary

Are you satisfied with your Japanese vocabulary? Here are some points that should help.

Active and Passive Vocabulary

Passive vocabulary means the language items that can be recognized and understood in the context of reading or listening, whereas active vocabulary are the items that we can use appropriately in speaking or writing. An educated native speaker of English has a passive vocabulary of between 50,000 and 250,000 words, but an active vocabulary of only about 10,000. Native speakers learn to be content with approximate meaning.

Knowing a Word

To know a word may mean:

1. To understand it when it is written and/or spoken. (In Japanese this would involve being able to read its *Kanji* too)
2. To recall it when you need it.
3. To use it with the correct meaning.
4. To use it in a grammatically correct way.
5. To pronounce it correctly.
6. To know which other words you can use it with, e.g. to know that in English we can say "a white lie," not "a red lie."
7. To write it in syllabic script or *Kanji*.
8. To use it appropriately, in the right situation, e.g. to know that *kanai* meaning "wife," should only be used to refer to one's own wife and not the wife of another.
9. To be aware of a word's positive or negative connotations, e.g. *shitsukoi* means "persistent" in a negative sense. It is therefore inappropriate to use it to express the idea of persisting in prayer, as I once did in a sermon.

Be realistic

The above list of what is involved in

"knowing" a word may cause you to despair of ever mastering Japanese vocabulary, but not all of these points will be of equal importance to you. It will depend on whether you need to have a passive or an active knowledge of the word. Most of this "knowing" is unlikely to be necessary all at once. You will gradually become aware of the finer details in the trial and error of actual usage if you are prepared to ask continually, "Can I use this word in this situation?"

When trying to make new words part of your active vocabulary, be realistic about the amount you can retain. It has been suggested that the amount of new words a student can learn in one lesson is as low as 5-7. Set goals for yourself relevant to your situation.

Stockpiling

Most of us probably have a fairly traditional approach to vocabulary learning. We have probably at one time or another religiously kept a vocabulary notebook and compiled lists of words with their equivalents in our mother tongue. Even if the notebook is highly organized, which it often is not, memorizing what we have noted down is a tedious and often neglected task, especially if we have passed the stage of language school tests.

Stevick borrows the term "stockpiling" to describe the memorizing of lists of words which have no meanings attached.¹ He makes the follow points:

1. People differ considerably in their ability to stockpile. Some can make significant use of it.
2. At best, though, the shelf life of unattached linguistic material is rather short.
3. People differ in their willingness to stockpile. If the potatoes are going to spoil or the water evaporate before we have a chance to take advantage of them, why go to the effort of accumulating them in the first place?

4. The only real way to be sure the supplies do not go bad or disappear is to eat them or drink them, i.e. work them into real use of the language as soon as possible.

Increasing Personal Involvement

The strategies that learners employ most frequently in language learning are not often ones that require a high degree of active involvement.

The following example offers interesting insights into the effect of personal involvement. Three groups were each given the same list of 30 words, but with different tasks. Group 1 was told to memorize the words. Group 2 was told to rate each word according to its pleasantness or unpleasantness. Group 3 was asked to decide what items would be important or not important if stranded on a desert island.

Groups 2 and 3 were not told they would be tested on their ability to recall, but Group 1 was. Group 3 came out best in the test results: This experiment suggests:

1. that the intention to learn by itself does not mean that effective learning will take place.

2. that people remember better when an activity is meaningful to them and requires them to organize the material in some way.²

There are many ways to make this learning more meaningful and organized. One way is to consciously make use of visual, mental or emotional associations. Try to taste, feel or mentally see new words. Think them into situations. Associate vocabulary by topic, or imagine a dramatic story to link a list of words. Rhyming, use of opposites and mnemonics can also be of great help.

1. E.W.Stevick, *Success with Foreign Languages* (Prentice Hall International, 1989), p.17.

2. S.Redman & R.Gairns, *Working with Words—A Guide to Teaching and Learning Vocabulary* (CUP, 1986), pp. 90,91.

by Paul Pike



The Mother of Sanya Baptizes 132

Haruko Morimoto, the

"Mother of Sanya," baptized 132 people in the Kinugawa River in Tochigi Prefecture on 4th July, 1993. Since beginning her work amongst the day laborers of Sanya in Tokyo in 1972 she has baptized 1300 people. The work of giving food and shelter to those without work is described by Mrs. Morimoto as a continuous miracle. She has faced knife attacks and all kinds of threats but has never been afraid. Usually the men come for food or clothes, but if they come three or more times there is often a change in their attitude. Even alcoholics stop drinking. "If they come into the meetings drinking I give them a good hiding," she says with a roar of laughter. They do not forget the gentle way in which they are treated afterwards when she gives food and clothing.

Once when two drunks were fighting in the street even the two policemen who were called in could do nothing. Mrs. Morimoto who happened to be passing gave them a bawling out, and they stopped, saying, "It's Morimoto Sensei." She did not know the men involved but they evidently knew her. Recently men have been coming from as far away as Yokohama. Many have no work and so can't get food. She sees this as a great opportunity for the gospel. It is all God's work and it is wonderful to see resurrection power, the power of the Holy Spirit given to those who believe. At the Wednesday and Sunday meetings about 400 meet for worship. On Sunday they prepare meals for 1000, and she finds that those who have been baptized want to help with the preparation, so there is no shortage of helpers. Many live on the streets and collapse through malnutrition or alcohol dependence, and in the future she wants to open a home for them. "I would love to bring salvation to those who have been cast off by their families and country."

Missionaries To Korea

26th Sept, 1993

The Japan Home Council of O.M.F. is sending a Japanese couple to work as missionaries in Korea. Rev. Ishita wants to go to Korea to live out the life of Christ and preach the gospel in order to dispel the way some Koreans see the Japanese who were aggressors for much of this century. While at Tsukuba University Graduate School Ishita did research on the faith of Korean members of the Non-Church Movement. At that time a Korean student explained the gospel to him. Later he was baptized at the Senkyo Church in Tokyo. He then went on to study at a theological college in Korea. The Ishitas hope to work in the rural areas of Korea where churches are fewer than in the cities, and where anti-Japanese feeling is stronger. "If the person who burst into your house and killed your family were to return after fifty years and apologize would you be able to accept the apology and forgive that person?" Mr. Ishita feels that by taking the good news of forgiveness in Christ they will be able to make an apology which crosses national and generational boundaries and show that only in the knowledge of God can true forgiveness and lasting peace be found.

(Adapted)

Breath Of Revival From Argentina

9th September, 1993

The evangelist who is said to be at the heart of the revival in Argentina, Carlos Anacondia, visited Tokyo and spoke at the Tokyo Gospel Crusade at the Hibiya Public Hall on August 17-19. Each meeting emphasized salvation, healing and deliverance. Two meetings were held daily with an overflow attendance at each meeting. Many responded at the invitation time to live a victorious life in the Spirit and to dedicate themselves against idolatry.

Mr. Anacondia was a successful businessman in Argentina running his own factory. He was converted in 1979 and left the Roman Catholic church. He became convinced that God was going to work in a special way and felt that soon God was going to do something great. Argentina would return to God. In 1982 he felt called to begin doing the work of an evangelist. The next year he began tent meetings which lasted 30 or 40 days at a time with many being saved daily. It is estimated that one person in one hundred and twenty of the population of Argentina has responded to his message.

Kamishibai Evangelism

3rd October, 1993

In an effort to reach children who don't come to church the pastor of a



church in Nara Prefecture goes out each week with his wife using home-made *kamishibai* to reach children. Rev. Matsushita of Megumi Church, Yamato Koriyama City visits different housing estates. He puts up a banner announcing the arrival of Mr. Kamishibai, and after singing and a story the children receive drinks and an attendance card. He keeps a record of those who attend and those attending five times receive a prize. After the meeting he plays games with the children. His wife will tell a story to those who come too late for the main meeting. At least one middle-schooler has been baptized and those who show real interest at the meetings have their names mentioned in the church bulletin, and the whole church prays for them.

KANSAI NEWS

compiled by Nancy Sorley

Kansai Christian School

In 1970 the evangelical missionary community in Kansai started a one-classroom school. Now the school has two buildings and offers a complete education from first through twelfth grades. This year there are 29 students and six full-time teachers. Though most of the teachers are here on a short-term basis, Miss Kenelee Procter, the principal, is on career status. Situated in Ikoma City, the school is convenient to Osaka, Nara, and Kyoto.

The school attempts to maintain an 80% ratio of students from Christian homes to assure a positive Christian influence. KCS is presently in the process of applying for accreditation. A high percent (95%) of the high school graduates continue their education in college. Five different missions sponsor the school and provide the faculty. They are Evangelical Free Church of America, North American Baptist General Mission, Christian Churches/Churches of Christ, Baptist General Conference, and Japan Mission.

Gallery AGAPE in the Church

This is the story of how God combined the dreams of a British missionary and a Japanese teacher of students with physical handicaps. The result, a church which is also a gallery for the art of people with handicaps.

In 1988, Lin and Andy Parr, missionaries of the Free Methodist Church, began a church in their home in Nara City. People began to gather and they outgrew their home. They were praying about a bigger place, when they met Mr. Kusuhiro Nakajima.

Mr. Nakajima, though not a Christian, had Christian tutors as a child and attended the Methodist university in Nishinomiya. Before retiring he taught for thirty years in a school in Osaka for people with physical handicaps. When Mr. Nakajima got a leaflet about the Parrs' church, he started

to attend English classes which also included a Bible study. He helped them in many ways and became a close friend.

One day he shared with Andy his dream of building a gallery which would display works of people with physical handicaps. This led Andy to share his dream for the church in Nara, and of how they were praying about a better place to meet.

Several months later, Mr. Nakajima approached the Parrs with a plan to fulfill both of their dreams. He would build the building to house the gallery, church and missionary residence. The church would pay an affordable rent to help pay off the loan.

In July, 1990 this dream became a reality. The building has a wheelchair ramp, wide doorways, and a toilet for people with handicaps. Paintings are displayed on three walls of this bright 24-mat room, and behind the pulpit is a stained glass window. The gallery is open every weekday afternoon, and also by appointment.

The Parrs live upstairs and Andy is on the gallery board. Through their relationship with the gallery, the Parrs are able to meet many people and introduce them to the church. Andy says, "We want to try to integrate as much as possible. We plan meetings and get-togethers including both the church people and the artists." Some of the artists and their families have attended the services.

God had an even greater purpose for bringing Mr. Nakajima and the Parrs together. After the opening of the Gallery Agape Mr. Nakajima began to attend church on Sundays. A year later he was hospitalized with a serious illness and at that time Andy was able to lead him to the Lord and have Bible studies with him. Nakajima's response? "Why did I have to wait so long to experience this joy?" Mr. Nakajima, himself, has experienced "Agape Love."

Karuizawa Summer Conference August 1st thru 3rd

This summer's JEMA Conference will feature Rev. H.B. London from Focus on the Family. Rev. London heads Focus' "Pastor to Pastor" ministry. Rev. London's thirty-one years of experience as a pastor plus his burden for those in ministry qualify him to challenge us in our ministries here in Japan. His approach is refreshing. His sensitive style is encouraging. His insights into real issues are practical, his teaching is biblical.

Plan to be part of the JEMA Summer Conference this year. If you need accommodations or more information, call Miss Matsushita at the JEMA office.



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A United Prayer Strategy

On September 13th at Ochanomizu OCC, forty missionaries met for a one-day prayer forum led by Tom White of Frontline Ministries. Their purpose was to try to understand what God is asking of the missionary community in the area of prayer for Japan. From his broad experience with prayer movements worldwide, Rev. White helped guide the forum in discussion and gave insights as to the important issues in praying for a nation. A result of the day's deliberations and prayer was a united prayer strategy statement. The JEMA Prayer Commission would like to challenge each missionary to adopt this purpose statement for a prayer ministry:

We are called by God to be servants of the Church in Japan. Therefore, our desire is to be models and mentors in prayer for Japanese Christians through our own lifestyle of brokenness and repentance, to the end that there is a spirit of brokenness and repentance in the Church, especially among leaders, which will lead to unity in the Body of Christ, zeal for the lost, restoration of the estranged, and awakening in the general population to the truth of the Gospel of Jesus Christ.

Read through the statement several times and then ask yourself if your prayer ministry for Japan reflects each element of the statement. Then add to this purpose statement your own prayer objectives (i.e. the salvation of the Imperial Family, righteousness in government, defeat of pornography and vice in society, etc.) Let's sharpen our focus in prayer for this nation. Ron Sisco

Mission 94 Billy Graham Crusade

At the time of the publishing of this Japan Harvest the January 13-16 crusade will be taking place. Tickets for each meeting have been issued to cooperating churches. There is also seating available for those without tickets.

Two million pamphlets containing a short evangelistic message by Billy Graham advertising the meetings have been distributed by the churches. Counseling and follow-up materials have been produced for use at the Dome and in the local churches. And Christians around the world are focusing their prayers on Tokyo.

Friendship Nationwide

Six years ago (October 20th) Friendship Radio began broadcasting 24 hours a day over the Osaka Cable company network. At that time subscribers in the Kanto area were the only ones who were able to select the Friendship Radio channel.

In October the cable company went to a new distribution system that includes using a satellite. Coverage is now nationwide, from Hokkaido to Okinawa. Friendship Radio's channel is included in that nationwide coverage. Praise the Lord for this increased outreach and opportunity. Steve Tygert

Home With Jesus

Mrs. Violet Kennedy, nee Miss Hoskins, has been called home to Heaven. She first came to Japan from England in 1931 and worked in Kakogawa, Hyogo Prefecture until the war years when she was evacuated to Australia. After an interval of eight years, she returned with her husband in 1949, and started work in Kyoto and Naga-hama. They continued the work, known as the Japan Inland Mission (JIM) until 1984 when ill health forced their retirement to Melbourne, Australia. After a short illness, Mrs. Kennedy died on October 13th at the age of 89.

Meeting The Challenge

This year's JEMA Leaders' Consultation will be held February 13, 14 at Okutama Bible Camp in Western Tokyo. The theme will be *Meeting The Challenge* and will focus on the challenge of the role of the missionary in church ministry and evangelism in today's Japan. The program will also deal with the subject of financing and supporting our ministries in the increasingly expensive environment in which we work. Case studies and discussions will explore these issues for unique ways of actively meeting these important challenges.

The annual JEMA Plenary Session follows on February 15th at Ochanomizu Christian Center from 9:30.

Pray for Steve

On Nov. 1 Steve Snyder, TEAM missionary, underwent surgery for an aneurysm in the brain. During this very complicated surgery evidently a small piece broke loose from the aneurysm and lodged in the part of the brain where communication is centered.

As a result, Steve suffers from aphasia which means in his case partial loss of the power to use or understand words.

As of mid-November, Steve is an out-patient at a rehabilitation center near TEAM's headquarters in Wheaton, Ill, USA. The extent of his recovery will not be known for several months.

You are asked to pray for Steve and Cynthia.

Pray for Doug

Doug Woyke, North American Baptist missionary from Nara, is undergoing treatment for melanoma. Please remember to pray for Doug and Sharon.

OMF, Japan and the World

OMF will be appointing their first Home Director for Japan in February. Although Japanese have been serving with OMF in other parts of Asia over the years, Mr. Naoyuki Makino will be the first director serving on a full-time basis here in Japan for the purpose of recruiting personnel and developing of resources for missions in Japan.

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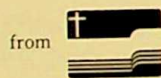


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Ministry to the Depressed

by Dawn Meng

Dawn and her husband are career missionaries working in Nara Prefecture. She has her MA in marriage, family, child counseling, and has worked for six years as a counselor and supervisor for 700 Club. She is now the director of a home for first time mothers, wed and unwed.

I am aware of a Japanese woman who became a Christian at a young age, but was subsequently raped. She eventually had a nervous breakdown basically due to overwhelming depressive states, and was consequently hospitalized and treated by "traditional methods." This meant drug therapy. Due to the avoidance of personality problems in Japan, many doctors have seen only drug therapy as a viable solution, when in fact many times depression should be treated by more effective methods.

Before we discuss methods, let's mention the source of depression. Depression, when simply defined, is anger turned inward. In Japan most of this anger is due to the demands and pressures that society places upon the individual to perform within the group. Japanese society does not encourage its people to act as individuals. When a Japanese becomes a Christian, the resulting dilemma is a direct dichotomy of conflicting emotions and values.

There is much societal pressure in Japan, and when directed negatively at self, it leads to depression. Case in point, a great majority of Japanese attend shrines during the New Year holidays and give offerings to the various gods. A new Christian, depending upon his/her chronological age may feel pressure to participate but doesn't, thus violating a cultural standard. How the family reacts may drive this person into depression simply because of the false guilt which they put on themselves, coupled with the rejection they may feel from the family. Another illustration of this within our ministry to first-time mothers who don't want abortions, is that these women are ostracized by their families. Only through proper identification of where the responsibility lies and emotional detachment from the family have these girls not fallen into the trap of depression.

Within this context, let us discuss viable methods we can use as ministers of the gospel in Japan. These methods must be directed to the spirit, soul and body in this order. If one is touched without the other two, the believer will be left with areas unhealed. In ministry to the spirit, the goal is to properly deal with demonic causes of depression. Therefore, first explore the possibility of demonic activity. Many times through proper deliverance, coupled with effective follow-up, you'll see a remarkable improvement in your believers. Note that if you are not experienced in this ministry, don't attempt it without an experienced partner (Luke 11:26).

The second method of treatment relates to the soulish emotions due to the anger factor. Anger is stored in three parts of one's body: head (in the form of headaches), upper body (in the form of respiratory problems), and midriff (in the form of gastro-intestinal problems). The main goal in correctly expressing anger is to get down to the real root of depression, which is unresolved pain. One woman, 42 years old, beat the bed with a plastic bat and yelled "Daddy, I hate you; you beat my mother," then she immediately burst into tears. Through that one session she resolved many of her inner conflicts. Her heart was cleared, although her physical condition was in ruins due to previous self-destructive behavior.

This leads us to the third method of healing, which needs to take place in the body. Correcting bad habits is the main goal here. However, "a leopard cannot change its spots" until he becomes a helpless kitten inside. Hint: don't work from the outside in, but from the inside out. Therapy solely for self-destructive behaviors will only cause an unhealed soul to change behaviors. Therefore the need for them to look inward must be a focal point in your ministry methods for healing of depression. If we fail to minister to all three areas of spirit, soul, and body, Japanese cannot change completely for God's glory.

In your ministry to the depressed Japanese Christian, always remember these key points: 1) minister to spirit, soul and body in that order; 2) be firm but encouraging; 3) separate your personal relationship with them from their emotional problems; in other words you personally are not the cause nor the solution to their problems; 4) explain that they are victims of hurt in order to gain their trust; 5) follow up by consistent requirements of accountability.

In conclusion, depression is something real for many Japanese, and this depression is directly related to real social pressures. However, it is something that should not envelope your precious time as a minister, nor is it something to pass on to the Japanese mental health system lest it be "ignored." Jesus enables us to do all things through His strength. As ministers of the gospel of Jesus Christ let's stay sharp in order to crush the tactics of the enemy. Let's be wise as serpents, but gentle as doves in order to expose the hurts and bring healing to the bruised. These hurts can easily lead to depression or worse, a lost life to the clutches of Satan in Hell. □

Re-Light the Sunday Morning Fire

Evangelist Kenny Joseph interviews Rev. Miki Furabayashi. Dr. Furabayashi graduated from Dallas Seminary (USA), is a pastor in Osaka, and travels extensively throughout Japan as an evangelist.

KJ—After traveling up and down the land for the last 12 years, what do you think is the biggest reason for so few Christians?

MF—I feel it's because you missionaries, our respected teachers, didn't teach us to do a good job evangelizing on Sunday mornings.

KJ—So you have inherited a Sunday morning service designed for Christians. So what?

MF—The unsaved have the conviction that the worship meeting is not for them.

KJ—When I preached at your special Sunday morning evangelistic worship service in Osaka, you just sang "Majesty," had prayer, sang another chorus, and then put me on to preach with my O.H.P. You don't have the liturgical worship service with 22 things to do, read, stand up and sit down.

MF—Well, we're very conscious that non-Christians don't understand these things. A lot of that makes it into a special elite, members-only club. We have to keep it simple. Then we have to encourage Christians to invite unsaved friends to the worship. They need to become participants, and realize that the morning meeting is evangelistic. When they get there, the meeting needs to be simple. In order not to lose them after they come, we use the Sunday school time for all ages as a group of small groups, where everyone can have a good time and grow.

KJ—Please give us a last word for the missionaries.

MF—We still need help from the missionaries. And we need better ways to communicate the gospel. I don't think that we've found the secret yet. But one thing is to change your worship service into an evangelistic one. And start next Sunday!

Japanese Bible Versions

(This list is taken from a Christian Literature Crusade (CLC) publication.)

1. Bungo Yaku (文語訳)

Classical version. Completed in 1888. Great beauty of language, but largely incomprehensible today.

John 1:1 *Hajime ni kotoba ari, kotoba wa Kami to tomo ni ari, kotoba wa Kami nariki.*

2. Koogoo Yaku (口語訳)

Completed in 1955. Still used by many denominations. The translation of prophecies using *dearoo* (indefinite future tense) has been a problem.

John 1:1 *Hajime ni kotoba ga atta. Kotoba wa Kami to tomo ni atta. Kotoba wa Kami de atta.*

3. Shinkai Yaku (新改訳)

New Japanese Bible. Completed in 1970. Most popular version among evangelical churches. Good textual accuracy.

John 1:1 *Hajime ni, kotoba ga atta. Kotoba wa Kami to tomo ni atta. Kotoba wa Kami de atta.*

4. Shinkyoodoo Yaku (新共同訳)

Interconfessional translation. Completed in 1987. Protestant and Catholic committee of translators. Good literary style. Occasional differences in OT verse numbering.

John 1:1 *Hajime ni kotoba ga atta. Kotoba wa Kami to tomo ni atta. Kotoba wa Kami de atta.*

Paraphrases:

5. Living Bible (リビングバイブル)

Completed in 1982. Colloquial paraphrase similar in style to English Living Bible. No furigana except on N.T. edition.

John 1:1 *Mada nani mo nai toki, Kirisuto wa Kami to tomo ni oraremashta. Kirisuto wa itsu no jidai ni mo ikite oraremasu. Kirisuto wa Kami na no desu.*

6. Gendai Yaku (現代訳)

Modern Japanese Bible. Completed in 1983. Pastor Reiji Ooyama's personal translation. It is a dynamic (idea-for-idea) translation style.

John 1:1 *Mada, kono sekai mo nani mo nakatta toki, sude ni Kirisuto wa sonzai shite orareta. Kirisuto wa Kami to issho ni orare, mata Kami gojishin de orareta.*

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