

JAPAN HARVEST

Japan Evangelical Missionary Association

Fall 1994

Creatively Communicating The Gospel



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Volume 45, No. 2/Fall 1994

COMMUNICATING CREATIVELY

What Is It About Music?	page 3
Mark Ramquist	
Fishers Of Men Through Music	page 6
Hiro Kagami	
He's Using My Art For His Glory	page 7
Fumie Ando	
Michtam Means Praise	page 8
Eika Ko-Kosaka	
Puppeting The News	page 10
Russell Stutler	
Worship In The Growing Church	page 12
Gary Bauman	
Beautifully Presenting The Gospel	page 14
Betty Hudson	
Out Of The Mouths Of Children	page 15
Brent Drouillard	
MEBIG	page 16
Ruth Drouillard	

Departments

JEMA Windows	Ron Sisco	page 2
Potpourri & Promises	Janice Kropp	page 20
From The Language Lab	Miriam Davis	page 22
God At Work	Coree Sanders	page 23
From The Christian Shinbun	Steve Friesen	page 24

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In This Harvest ...

COMMUNICATING CREATIVELY

Ruth Drouillard, Guest Editor

We just returned from Northern Honshu, having taken a team of well-loved children to share the love of Jesus with "discarded" children left in a state home. The children on our team danced and sang for the others, shared their testimonies with them and played soccer, tag, blocks and games with them for the rest of the day. It was God-appointed—children filled with the love of Christ leading other children to Him through innovative and creative ways.

There must be hundreds of you across the country experiencing those God-appointed combinations—through praying and creating, praying and innovating, praying and listening to God for His heart on how the Gospel should be shared to that particular group of people at that particular time. "How can we best communicate this Good News to these people God so loves?" is the question we all face.

In pulling together the articles for this issue of *Japan Harvest*, I was touched by the stories of just a few of the thousands of people who are living the Gospel here in Japan. I rather wished this issue could be several centimeters thick to include stories of the innovative things you all are doing in your work for Jesus' sake. Although we couldn't be that extensive in our coverage, I've enjoyed working with Naoko Ota, Coree Sanders and Katie Sisco translating and compiling the stories that we have gathered as a sampling of what is happening in Japan, especially in the area of music, drama and art.

The fresh perspective of a variety of ministers who are painting, singing, miming, dancing, playing instruments, and puppeting to present the love of Jesus has been an inspiration to me. I trust that you, too, will be blessed by these stories of some of the multiplicity of means being used to communicate to the different generations—from children to great grandparents—the good news of Jesus Christ.



Ruth Drouillard and her husband, Brent, and their four children have served with YWAM in Japan since 1987.

* * *

Cover photos:
Stutler puppet show, King's Kids.



JEMA Windows

Ron Sisco
JEMA President

With the new tasks Katie and I have in JEMA, we thought a look *back* would be beneficial to us both. After perusing Japan Harvests from 1954 up to the early 80's, we want to share a look through some of their windows with *you*.

Joseph Carroll, in a 1954 devotional column wrote, "If we are to triumph over the enemy during these last days, there must be a renewed realization of the warfare in which we are engaged. We are at war...*now*. The Christian who, because of his obedience to all the will of God, is overcoming the enemy, primarily upon his knees, is the only victorious Christian. Satan does not mind what we do very much as long as our work is not permeated by prayer."

In January 1956 a copy of Billy Graham's message to missionaries ran like this: "If I were a missionary in Japan there are six things I would do. Make absolutely sure I had been called of the Spirit of God. I would make sure that I had been filled with the Spirit. I would learn the language, with God's help. I would do all I could to show that Christianity is not an American religion. I would get twelve men around me. It may take five years—but get twelve people thoroughly born again and spend days with them, hours with them—you would leave behind a church that would never compromise when the strain and stress came. I would work together with all those who love Jesus Christ."

The following is from a regular feature by Rev. and Mrs. Percy Luke in the Spring of 1957. "When I first arrived in Japan as an enthusiastic missionary wearing rose-colored spectacles, our Field Director gave me three unforgettable pieces of advice. '*Always take off your hat when you talk to a Japanese policeman; never give your seat to a woman in a streetcar, as you'll be misunderstood; and remember you've come to a country where you are not wanted.*' The first piece of advice took me a long way in that pre-war Japan. The second I had to prove to my own embarrassment; and the third became obvious in next to no time. That was 1932...."

There were also great pieces of advice on staying healthy in Japan. Take these for example: **Water** boiled for three minutes *when taken from a clean source* is considered safe for drinking. **Soft drinks:** carbonization kills some, but not all, disease-producing organisms. Bireleys Orange is reportedly pasteurized. **Milk** is relatively safe *if* boiled, evaporated,

condensed or powdered. **Raw Fish:** This is potentially Japan's most dangerous food. We're assured that Japanese aren't offended if we refuse to eat it, so there's **no excuse...**"

I'll close with this one from April 1959. Rev. Akira Hatori, writing on the 100th anniversary of Protestant Missions to Japan, spoke of **three musts** for our continued evangelism.

1) **Our Oneness in Christ.** On his deathbed a man named Motonari called his three sons and handed them each an arrow. 'Break them,' he commanded. They quickly snapped the shafts. Motonari then took three arrows and handed them in a bundle to his eldest son. 'Now try to break them,' he said. Of course the three together couldn't be broken.

2) **God's Resources.** God will not use our pride or our man-made parties and divisions. *We* have nothing to set before the Japanese people. God's work must be done in His supernatural power.

3) **Occupy the Land.** We must go into every city and village and possess the land. Let's speak about Christ to everyone we meet. I wonder if someday we will hear the voice of some lost friend cry out, "You spoke to me about baseball, but why not about your Christ?" "You did ¥100,000 worth of business with me and not once did you mention the treasure of your heart, Christ."

Certainly some things *have* changed, but the basic foundation of our mission here has not. Words of spiritual counsel written in the 50's speak straight to the issues today.

Calling Men To Prayer

On June 1-4 of this year twenty men met together for a four-day Prayer Summit sponsored by the JEMA Prayer Commission and under the auspices of Northwest Renewal Ministries (now known as International Renewal Ministries). It was a "let's build three tabernacles" experience but we were reminded that we needed to come down to the Kanto plain and face reality. (We are meeting now twice a month in various places in Kanto—if you're interested, give the JEMA office or Brent Drouillard, 03-3247-0862, a call about times and locations.)

Plans are to have a second Prayer Summit next year. The dates are already announced—May 10-13 (Wednesday noon through Saturday noon). Put this on your new 1995 calendar right now! Place and costs will be announced later.

Tom White of Frontline Ministries and Dave Halbert of International Renewal Ministries will be our facilitators again next year. You won't want to miss this one!

About Music

What Is It About Music?

by
Mark Ramquist

Come with me to worship at the urban-focused Hamamatsu Jesus Gospel Church. An instrumental ensemble concludes a prelude, a collegiate service leader steps forward and in enthusiastic *banzai* style, speaks one bold word, "Hallelujah!" Instantly, there's a unanimous roar of response, "HALLELUJAH!" Launching into a heartfelt worship time, the church flows through a series of hymns, choruses, special music, testimonies, a brief message from pastor Sakakiyama, more choruses, and an extended prayer time. When was the last time you were in a Japanese worship service that was electrified with the hush of His presence?

Crowd into the tiny, rural Muikamachi Christ Church on a sweltering summer night for a powerful evangelistic concert by a Japanese band. Students, townfolk, church members—it's standing room only including the *genkan*, with 10 or 12 people looking in through the door and windows! Why the "Tokyo rush-hour" crowd? Why the intent listening? A Christian music group is giving a concert! Music arouses their curiosity, makes them tap their toes (even the 95 year old Grandma!), and listen to the gospel lyrics. Voices of praise and words of testimony reach past their intellectual arguments to touch their spirits.

FUNCTIONS OF MUSIC MINISTRY:

What is it about music—Spirit infused, heartfelt—that touches our lives?

Music is a natural evangelistic tool. Hundreds of Japanese churches are growing in their membership and in their church life through revitalization of their music outreach. Among many examples, here's two:

- The Suita Bible Church with Pastor Takagi had previously used only very orthodox, classical church music. But after making changes, including the addition of contemporary music to the worship services, *attendance increased 25% in 3 months.*
- Pastor Sato's Otaru FukuinKan congregation of 30 was so conservative they did not use musical instruments. However, applying prin-

ciples of vital worship (learned at Byron Spradlin's Worship Workshop), the church in 1992 had an 8 member youth choir, a 5 member praise band, many new believers and seekers, plus *attendance had doubled to 60!*

Rev. Andrew Furuyama has stated, "*I strongly feel that music of all kinds is one of the greatest means to not only reach Japanese of all ages for Christ, but also for growth and worship.*"

Music that focuses on Christ's reality and attributes produces an atmosphere of celebration. This is very important for church planters, especially in the new "Cell Church" movement.

Music gives a timid or new convert a way of expressing their faith and life in Christ. Even a new believer can join the singing, and begin to verbalize commitment and truth. Choruses are easy to remember and repeat in private devotions.

Music is an aid in public relations, helping to elevate the image of the church in local communities. People love music, and feel positive about a church with good music.

But perhaps the most primary and astonishing ministry function of music is to bring victory in spiritual combat.

King Jehoshaphat and the Israelites vanquished their enemies with praise. Paul and Silas prayed and sang and the Lord set them free literally and set the jailer and his family free spiritually!

Why is spiritual victory unlocked when we praise God? First, Satan hates it—he is "allergic" to praise and worship of God. An intriguing thesis is given by LaMar Boschman, a well known worship leader, teacher, and author. In his book *The Rebirth of Music*, he says, prior to being ejected from heaven, the glorious Lucifer seems to have been created with musical instruments embodied in him in order to lead all Heaven in praise and worship to God. Because of his pride and rebellion, Lucifer was hurled from heaven and in nega-

Mark Ramquist and his wife, Sylvia, have been in Japan since 1981 with LIFE Ministries.



tive metamorphosis is now a gaping hulk of vile, life-sucking evil in polar opposite hatred of pure, holy worship to God. His revulsion is so bitter, that when we express praise to God—especially in vibrant songs—Satan recoils, and slithers away.

The second reason is that God is enthroned in the praises of His people. When we praise Him, His presence and sovereignty are introduced into a circumstance, and His will and purposes are more quickly brought to triumph.

THE FOUNDATIONS OF MUSIC MINISTRY

Music Ministry in the Bible:

Music ministry's overture began when "the morning stars sang together." Moving through the Old Testament, we hear a parade of musicians: Jubal, El-isha's minstrel, the singer/songwriter King David, and all the various temple musicians and choirs. The New Testament is full of singing: Mary's praise solo, Jesus sang hymns with his disciples, and believers are exhorted to sing "psalms, hymns and spiritual songs."

Music Ministry in Church History: Christians have filled history with music. In 112 AD, Pliny writes of Christians gathering at dawn to sing hymns. Constantine the Great was converted and in 313 AD, Christian worship began to develop liturgies. Gregory the Great established church music in 590 AD, which resulted in Gregorian chants and "plainsong." In 1360, the Lollard movement, established by John Wycliffe, sent members out singing and preaching the Word to the common people. In 1409, John Huff declared "church music should be by the people and for the people," so he wrote hymns and translated others from Latin. His followers published the first Protestant hymnal in 1501.

Martin Luther expressed the importance of congregational singing in 1523, issuing a hymnal and composing several hymns (often taking tunes from

secular sources). Luther also said, "next to the word of God, music deserves the highest praise. The gift of language combined with the gift of song was given to man that he should proclaim the word of God through music."

Music Ministry in Japan's history:

In 1566, the original missionaries to Japan realized music was an excellent tool to communicate Bible stories. They prepared and presented musical plays, apparently cast into the general form of *No*. So well received were these Biblical musicals, that people walked through the streets singing the songs! One report concluded that this musical expression,

Christians have filled history with music.

"is the most effective way with these people. It has made them abandon the songs of false religions for the praises of the Lord." But persecution seems to have blotted out music ministry—little is known about Christian music in "closed door" Japan during the subsequent 200 years of tribulation.

However, after Protestant missionaries arrived in 1859, a hymnal translation was begun in 1872. The first songs? "Jesus Loves Me" and "There is a Happy Land." Two years later, the first actual hymnal appeared. In 1903, it was developed by the Nihon Kiristo Kyodan into the original *Sambika*, revised after the War in 1954. In 1959 Rev. Ugo Nakada spearheaded the compilation by Nihon Fukuin Renmei of a new hymnal, the *Seika*. Other denominational hymnals were published as well. In the past 15 years, chorus books appeared, including *Tomo no Uta o*, and the Living Praise series. In 1969, "The Messengers" began ministry, followed in 1977 by Michitam's various outreaches. These two groups pioneered the surge in local mu-

sic ministry groups developing in the last 10 years.

FRUSTRATIONS OF MUSIC MINISTRY IN JAPAN:

Christian music in church and in outreach needs improved contextualization—current settings for today's people. Think about it: Japan is easily one of the most musical nations on earth. Music of all styles is everywhere in this culture. Seventy percent of the people in Japan like to listen to music as a favorite spare time activity. But for several unfortunate reasons, the church in Japan has limited itself in large part to music that appeals to only a very narrow segment of society.

Byron Spradlin, a pastor, teacher, and music minister who lived in Japan and has led several church growth seminars here, wrote in Music and Missions: A Strategy for Expatriates, "less than 1% of the

Japanese population embraces Protestant Christianity and much less than that is evangelical in persuasion. This 'resistance to the gospel' is due to the fact that the worship and communication motifs of Christianity have never been allowed to develop a truly Japanese nuance of expression. When participative worship in familiar motifs of expression is used, then nearby non-churched will both take notice and will be drawn into participating. The ultimate result is an increase in both salvation and discipleship."

An overwhelming need for new music must be filled soon. This is not to say that music currently being used is bad. But given the way the man on the street understands the *bungotai* lyrics of some hymns and comes up with near heresy, perhaps some should be rewritten (or set aside for the museum).

David C. Lewis in The Unseen Face of Japan states, "Unfortunately, even today there is still in some churches a tendency for many hymns to be difficult to understand because of their use of many old-fashioned words." Lewis goes

About Music

asking a non-Christian about the meaning of the hymnal words her reply was, "I haven't the faintest idea." He asked a Bible college student who said, "I think it means this, but I'm not totally sure."

A quick look through the index of the major Japanese hymnals will show that many hymns are foreign introductions, translated into a version of Japanese that is now long past common understanding. Will the *Sambika* and *Seika* reach the J-League fans, the *enka*-loving grandmothers, the punk-rockers of Harajuku, and the *karaoke* singers who now, according to a government survey, number approximately 70% of the people in Japan?

THE FLOW AND FUTURE OF MUSIC MINISTRY

God is doing great things with music ministry here. The 80's and 90's have shown a large increase of indigenous Christian music groups. In addition, Christian music camps, seminars, and concerts have been increasing on an annual basis. Praise festivals and revival crusades have made strong use of music and worship. Recordings are expanding and increasing in quality, even a TV Gospel video program.

Whether a small country church, a vibrant urban fellowship, a Christian tape on a car stereo, a joyful Gospel concert, God is using music to communicate His love and His power to His people, as well communicating the gospel of Jesus Christ to thousands of non-believers.

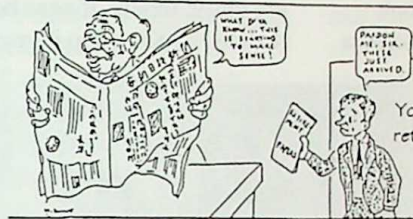
Plato was not a musician, but his perspective on music is insightful: "Give me the music of a nation and I care not who makes its laws, I will control its people."

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Fishers Of Men Through Music

by Hiro Kagami

We sat watching the news the other night in utter shock as hundreds of young people flocked to a gravesite to pay homage to a man on the anniversary of his death. This man, drug-addicted and dependent on alcohol, through his rock music had attracted a following of young people that was unbelievable. Yutaka Ozaka, with lyrics to his songs which proved his own inability to cope with life—"Why am I alive...," "What is life and where is truth?"—was leading kids! "Oh Lord," our hearts cried out, "let us be fishers of men through our music to lead these young people to You!"

The tragedy is that so many young people today have the exact view of life as this rock star. "Music, music, music!!!" the kids scream. "If we can't have our music, we can't live." So they listen by the hour to CDs and watch music videos with their eyes glued to these stars they have chosen as their heroes. Picking the music they like by the person who sings it, they set that musician up as a model to live by or follow in suicide as a model to die by.

We want to set before them Jesus. He's the model, the hero their hearts are searching for. No matter how beautiful a diamond is, if it is covered with newspaper, no one can see its value. We want to remove any covering, take away any wrapping that could hide the glory of Jesus and let Him shine for today's youth. We've got to find ways to tell the kids—to communicate to them His love and personal care for them. Music is one way to do that.

It was my life too before I met Jesus. I played alto sax for a band and gave

my all to my music. Then I was saved and realized that I'd wasted my affections and commitment on people and things which could offer me nothing. I prayed that the Lord would take away my music totally, if need be, to make me realize His Kingship in my life.



Evangelist Honda, Rie, Hiro, and Soccer star Bismarck

In another city however, unknown to me, my future wife was praying for a life partner to share her vision of giving the Gospel to teens through music. Six months after giving up my music to God, I met her in Karuizawa and a year later we were married. Rie says she was a great addition to my life because, shortly after we were married, the Lord gave me back my music and a ministry as well! This time, though, all the gifts He bestowed on me were to be used for His glory—not for my personal fulfillment.

Our desire is to see young people grow in God with the ability to freely praise Him the way He designed us to. Using the alto sax, piano and vocals we make music to fish for men! Through our fun, new Christian rap music CD for youth, praise and worship meetings in various churches, concerts at OCC on the first Thursday of each month, street evangelism at Tachikawa station, and chil-

dren's evangelistic meetings we have seen the Lord do His work.

We are, ourselves, so young in the Lord and find ourselves wondering at times if we are fit to lead these young people God has brought to us. But God encourages us to go on, telling us, "Don't be afraid. I will continue to remove the chaff from your lives. I will give you new strength for each day." As we see people believe in Jesus for the first time, we praise God for His faithfulness.

Our vision and prayer is that young people will be led to Jesus. We want to be used by God to see that happen. Please pray for us that we will humbly follow God, lead our own two boys in the way of the Lord, see

God's hand of provision in our lives and be able to make an impact on lots of young people's lives. We are praying for you as you bring the Gospel message to those God brings across your path.

Hiro Kagami was born in 1958 in Yamanashi. At the age of 13 he began to play the alto saxophone. He attended Waseda University where he was part of the modern Jazz circle. He was baptized at Tokyo Musashino Evangelical Free Church in 1987.

Rie Kagami was born in Okinawa in 1963. She began to play the organ at age four and the piano at six years of age. She attended Kunitachi College of Music where she studied vocal as well as instrumental music. She was baptized at Tokyo Musashino Ev. Free Church in 1983. She and Hiro married in 1988. They have two sons, four and two.

He's Using My Art For His Glory!

by Fumie Ando as told to Ruth Drouillard

From the time I was a little girl, art has been the delight of my heart. I majored in it in college and painted and spent my days drawing completely for myself. Relying solely on my own energy, I spent all of it in art until I totally wore myself out. Throwing the entirety of my self esteem and self worth into my work just to have it criticized and misunderstood drained me of any joy, leaving me feeling worthless, and without meaning in life.

Then I met Jesus in February of 1991! In Him I found all I had been lacking and the joy that had been elusive for so long. In His love I found my worth, Someone who understood me and gave me a reason for living and a calling for my future. I found that *He* gave me my art and since then, He has been patiently teaching me how to use it.

We often hear Christians ask, "What is my calling?" I pondered for quite some time, too, how I could use my art for God's glory. While I was thinking about my exhibitions and my art, I began to worry that if I didn't do some sort of highly valued work, I would disgrace God. But as I thought about Jesus and His example as He said in John 12:50, "I know that His command leads to eternal life. So whatever I say is just what the Father has told me to say," I realized that my calling is neither to draw wonderful pictures nor to succeed as an artist. My calling is to continue to live in God, to hear His voice and to speak His words seriously with concern for the eternal life of the people around me.

Whether the things I do are noticed by others or not—perhaps something as simple as a smile—I want to be involved in others' lives. If I am obedient to the things God tells me to do, God will take care of my needs. When I re-

alized this, the burden fell from my shoulders.

Just after I was saved three years ago, during the time that my drawing and artwork was still a drudgery to me, I felt like giving up. I read the words in Isaiah 37:30, "This year you will eat what grows by itself, and the second year what springs from that. But in the third year sow and reap, plant vineyards and eat their fruit." I decided to hold onto those words as a promise that God had good things prepared for my future, and I moved on with my art.

Sometime later, I was to hold an exhibition but I had once again been thinking, "after this exhibition is over, I'll be released from painting and drawing and I can just quit then...." But on the morning of the last day of the exhibition, God spoke to me on the way to the gallery, "Things which seem like the end to you are often only the beginning to Me." The Lord urged me to use my testimony as the pamphlet for my show. I felt so hesitant to do that—up until a few months earlier, I was afraid to share the gospel at all, never mind at a show! I followed the prompting and was so delighted to pass out the good news of Jesus' love to more than 200 people, many of whom I was able to share with personally. I was able to sow so many seeds that I was truly amazed.

As I thought back over the changes God made in my heart, I realized that He had proved the words of Isaiah 37:30 I had read so many months before. My first year was spent growing, the second was spent feeding on the truths of God's Word, and this third year I was able to share and give to others. In the preparation of my testimonial pamphlet, the woman who helped with the story and layout was saved and has been growing in the Lord amazingly since then. Then the Lord brought many, many people

who came because they wanted to see my work, and He used the artwork to direct their view to Himself.

When my heart was filled with a sense of urgency that I should do more and more after the exhibition, God quietly spoke to me, "Don't be in a hurry, everything will be done in My timing, wait and hope, listen to what I say and obey." God didn't expect a lot from me. He only asked that I would be faithful and obedient to Him. And when I listened to His voice, He used my work to share with these people He so dearly loves. What a joy it is to be used by Him for His purposes! I want to be, in all I do, a faithful follower of the Lord even in the smallest things.



Fumie Ando is an artist whose captivating works are shown in exhibitions and galleries in Tokyo. She has a pamphlet and show entitled "Warning in the Bible" that is thought provoking and creatively points directly to the message in God's Word.

MICHTAM MEANS PRAISE

by Eika Ko-Kosaka as told to Fuyuji Ota



Eika and Chu Kosaka

For the past 20 years, Tokyo-based MICHTAM has been jubilantly trumpeting the gospel through innovative and inspiring praise music. Their creations trip the scale from classical to contemporary and appeal to a wide audience, joyfully cutting across denominational lines to create a wonderful groundswell of praise! Well-known in Christian circles nationwide, the group has produced several CD's and are responsible for such praise events as Jericho Japan, March for Jesus and Praise Nights.

MICHTAM co-founder, Eika Ko-Kosaka, tells of their humble beginnings as well as their vision of hope for the future.

When our daughter was two, she was badly burned after pouring boiling liquid all over her upper body. We watched as the doctors removed her clothing, taking with it sheets of skin and realized that her future could hold life-long disfigurement and trauma. Turning to my grandmother for prayer and consolation was all we could think to do in this time of difficulty. Grandmother prayed that God would take this accident and cause something good to come of it. She took us to her Foursquare Church in Akitsu and asked the pastor to pray for Ami.

It took all the courage we could muster simply to go to the church because of the type of lifestyle we were living. But the love of the people and the warm welcome we received won our hearts and God graciously blessed us with the complete healing of our daughter within a month! After Ami's miraculous healing, we were saved and felt a tremendous gratefulness to God for saving our child and giving His Child to save us as well. We were both baptized eight months later.

Having had a background in secular

music, I was naturally interested when Nozomu Takimoto of the Gloria Singers asked if we would care to produce a praise tape for him. But the traditional hymns with their outdated words seemed to make God outdated as well, I thought. That was one problem. Then as we listened to and looked at the Japanese secular and Christian tapes, we realized that the Christian tapes' quality, recording and cover design suffered by comparison. "How can we as Christians put out material that will be delightful to look at as well as listen to, and be honoring to the Lord?" I wondered. That question was our motivation for beginning MICHTAM.

The Gloria Singers showed me that it was possible to praise God in non-traditional ways. And we saw the need for this in our generation. My husband and I, therefore, made a decision to put up an evangelistic recording company ourselves. We had no money at the time, but when my husband, Chu Kosaka, received royalties for a song he had produced, we knew we had the funds for MICHTAM.

It was hard in the beginning. The more concerts we staged, the bigger our debt became. Even Christians couldn't understand what we were trying to do. We were getting criticized from all sides. Our electricity was cut and we had difficulty even getting food. To bring in some money, our staff resorted to delivering packages. We wondered then if God had brought this situation upon us.

At this time, a missionary gave us a word from Leviticus 19:23-25. "When you enter the land and plant any kind of fruit tree, regard its fruit as forbidden. For three years, you are to consider it forbidden; it must not be eaten. In the fourth year all its fruit will be holy, an offering of praise to the Lord. But in the fifth year, you may eat its fruit. In this

way, your harvest will be increased. I am the Lord your God." Through these verses, we realized that we were passing through a period of heart purification. We were being trained to depend on God and not on ourselves.

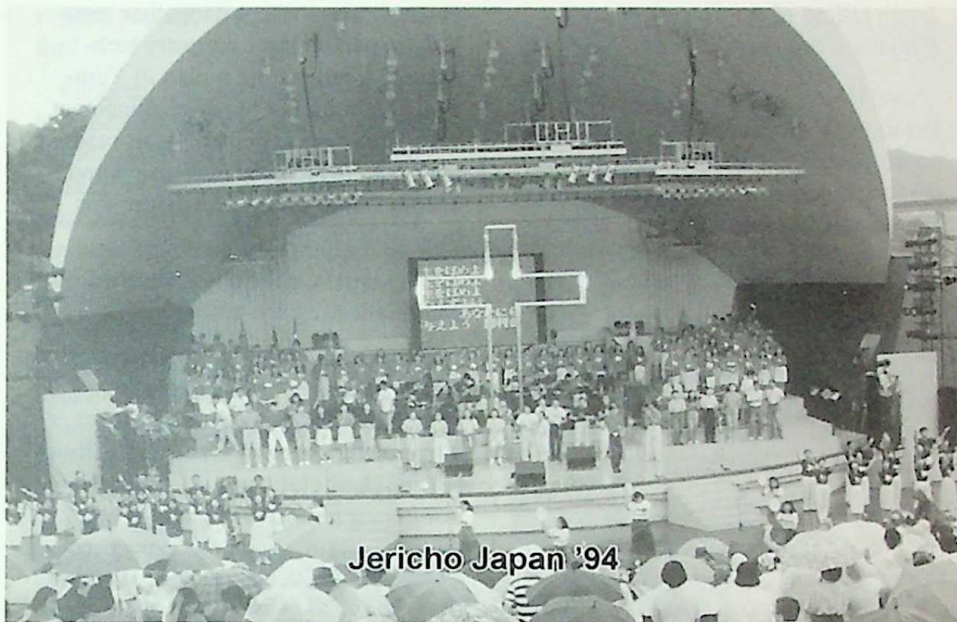
Every five years since we began, a new stepping stone appeared on our path. After the first five years, we met cellist and pianist, Berndt Bohman. Through him, we were brought into contact with classical music and we began to include classical renditions of hymns in our repertory. Through music, we were allowed to step into any church and, at times, were able to be bridge-builders between denominations as well as between Christians and non-Christians. On our tenth anniversary, we held a praise and thanks meeting called *Jericho Japan*.

From the beginning, our ministry has had two main thrusts: to draw in non-Christians through concerts and to encourage Christians in corporate praise and worship through *Jericho Japan* and *Praise Nights*. Fortunately, volunteers came and still come in droves. A large percentage of these have, through the years, become believers and even pastors. We firmly believe that the revival of Japan will be the revival of the world. (Isaiah 59:19) The revival will not just happen in one place. All of Japan will catch the spark and begin to burn for God. That's why we stage *Praise Nights* nationwide and want to do the *March for Jesus* all over the country. That is also why we hold music seminars every year and invite missionaries to speak so that the burden they feel for world evangelism may be passed on.

Right now, we hope to enlist the help

of missionaries who are willing to share their testimonies and their faith in the reality of God with the youth. We also need help with translating new Japanese worship songs into Spirit-filled English versions. We wish to ask missionaries to let their home countries

know about Japan's spiritual plight so that they can pray for our country. We welcome any help and are eager and willing to help any who need our help. Together with all the missionaries here, regardless of denomination, we want to strengthen the Body of Christ.



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“Puppeting” The News

by Russell Stutler

It's a pastor's dream—a sanctuary filled with visitors who have never heard the gospel before, listening attentively and enjoying the message of Jesus. We have seen this happen at many churches throughout Tokyo and the Kanto area, and have heard similar reports from all over Japan.

What made the difference was the use of an effective tool called “puppetry.”

Using puppets in church is not new. As far back as the Middle Ages, churches throughout

Europe were using puppets to perform Bible stories to educate the common people. In America, modern puppet ministry has been around for a number of years. In Japan, *Christian* puppetry is still a novelty.

I have been involved in puppet ministry for fourteen years now, having done shows in Japan for the last seven. Rieko learned puppetry four years ago and we began to perform as a team on occasional weekends. One year we did 21 shows to a cumulative audience of 911 children. Of those, 310 indicated they had prayed to receive Christ.

In 1991 our puppets gained wider recognition when they appeared on the *Joy and Challenge Praise World* videos produced by Word of Life Press. In 1992 we published “*Ningyo Daikat-suyaku*,” a how-to book containing everything you need to know to begin a puppet ministry. Since its publication, we've received letters from all over

Japan telling of the success of puppet ministries that have been started.

One church in Kumamoto-ken wrote to tell us of a junior high girl who was saved when they did their first puppet show at summer camp. She then joined the church, became a puppeteer, and



performed in their Christmas puppet show. That church now performs regularly in various institutions throughout the area. A lady in Miyazaki ken wrote about her use of puppets at weekly children's gatherings in her home. She sent a photo of one of her puppet shows. In the middle of five

puppets dancing and singing was a pair of small hands holding up a live cat! One lady in Ishikawa ken has an active puppet ministry with children three or four Saturdays a month. She also leads a group of Sunday school teachers and

pastors' wives who get together regularly to perfect their puppetry techniques. A letter from a man in Yamaguchi ken told of his discouragement with pioneer evangelism. After reading our book he received new vision and excitement to evangelize again, this time with puppets.

Why are puppet shows effective in communicating the gospel?

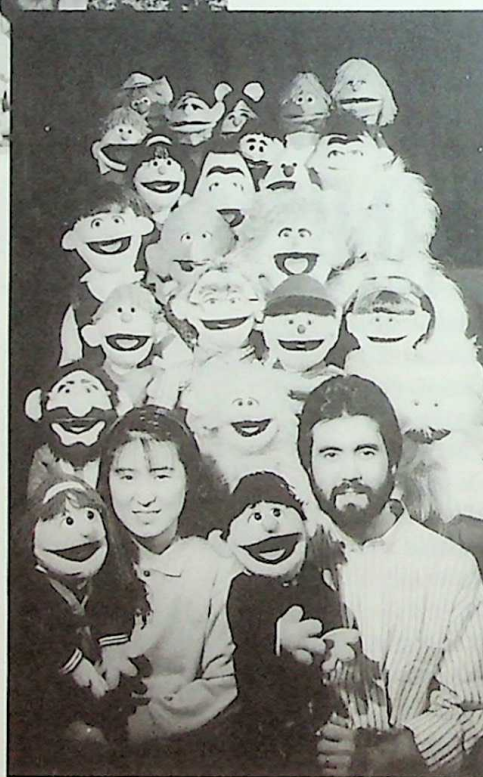
First, people, and especially children, who would not normally come to church are drawn by the uniqueness of a live puppet show. Parents are willing to send their children and, in fact, often bring their children and stay to enjoy

the show themselves! We have seen the importance of churches having their own ongoing puppet shows for follow-up and continuity in children's ministry.

Second, puppets tend to keep the listener's attention. A puppet is a visual aid with a personality that is fascinating, drawing the listener into the message.

Third, puppets can break down barriers. Even those who don't necessarily agree

with the message tend to receive it without resistance because they have taken a liking to the “messenger”. This is a great enhancement to street evangelism and tract distribution, too.



Puppets can be used in any number of contexts. I have had very satisfying results using puppets to teach memory verses in Sunday school, lead songs, or explain announcements. English classes are enhanced by using puppets to teach dialogues, for example. The students can even get involved by using the puppets themselves—always fun!

Puppetry is a creative tool which can be used effectively in many ways by Christians. If two of us working on occasional weekends can see such a response to this simple means, imagine what would happen if churches all over Japan had puppet ministries!

Russell and Rieko Stutler live in Tokyo. Russell teaches English full-time at Joshi Sei Gakuin Jr./Sr. High School. Rieko stays home doing most of the work for "Stutler Puppet Factory." They make and sell their own puppets, teach seminars and hold a four-week puppetry juku.

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STREET DRAMA witness of Tokyo Bible Church

Excited by their newest adventures in sharing Jesus with the neighborhood and far-reaching areas, Tokyo Bible Church is growing and reaching out-



ward in their evangelistic efforts. Their pastor, Hiroshi Fukuda, graduate of Seinan Bible School in 1967, planted a church in Fukuoka in 1976 and another in Tokyo in 1989. Assistant Pastor Makoto Fukuda graduated from YWAM Discipleship Training School in 1990,

attended King of Kings Bible College in Australia and helped to build Safari Paradise Assemblies of God Church, then came to pastor at Tokyo Bible Church in 1993.

Besides their growing ministry to children, women and the church body as a whole, their Tokyo Bible Church Ministry College is flourishing. Founded in 1993, their desire is to see every one of the students minister in their own area of gifting in the full truth of Biblical knowledge and godliness. They desire to train people to turn to God first and develop a relationship with Him, then to have a burn-

ing desire to see others saved, then to love and serve others. During the 2 year college course, outreaches focus on evangelism and sharing the Gospel.

A recent outreach to Fukuoka found the seminary students praying fervently that they would be able to share the

Gospel freely and without reserve. They trained hard to be able to do messages, pantomimes, skits and dances for street evangelism.

Through the prayers of the church, God sent them, provided their needs and blessed them above their expectations. At Kasui station during a street evangelism

drama program, God had already prepared the hearts of many young people. It was glorious seeing the light of the

Gospel shine as many knelt to profess a belief in Jesus! Hallelujah! Whether through skits, dance, or pantomime,

it is a joy to see the Holy Spirit move and do the work of drawing people to Jesus Christ. The students on the Fukuoka outreach team will never for-



get the things God taught them about His heart and His desire to speak to people whom He loves.

Worship In The Growing Church

by Gary Bauman

Around the world, a revolution in church worship music is taking place. For centuries organs, pianos and choirs provided the musical foundations of church worship, but suddenly worship teams, praise bands, and new worship choruses seem to be springing up everywhere. Japan is not immune to this trend, as we see church after church incorporating some of the recently written songs into their worship services or Bible studies. The younger generation seems to be enjoying this, but sometimes those born before 1945 feel left out or bewildered by the new worship forms and unfamiliar words and tunes.

Is this a healthy development, or just another fad? And what is my response to these changes of the last few years especially since I completed my training in the conservative evangelical American tradition of Sunday morning volunteer choirs, Sunday evening hymn sings, and progressively more spectacular musical extravaganzas?

Without downplaying the contribution of the trained musician, I confess I am excited about this renewed interest in worship expressed through music. Although I love directing a choir, too often in the past the choir has appropriated the joy of personally expressed worship that the rest of the congregation should also experience. If we examine the history of Christianity, we realize that what we're seeing today has happened before. Once again, a fresh wind of praise is blowing as we return the gift of exalting God with a new song to the believers of this generation.

In the early history of the church, musicians began determining the "appropriate music" through which God could be honored, choirs were organized, and music gradually increased in complexity until the average churchgoer could enjoy it, but only professional musicians could aspire to perform it. Pope Gregory put an end to one of these cycles of increasing complexity by dictating that only the less complex forms of music could be used in worship. In a later age, when the language and music of the church had once again been

separated from daily life, Martin Luther gave it back to the common folk by wedding folk tunes to Christian lyrics in German, rather than Latin texts sung to traditional church melodies.

While some members of Japanese churches may complain about the reduced use of the *Sambika* and *Seika* and a tendency toward "shallowness" in some praise choruses, others are rejoicing in a new found freedom to praise through lyrics they understand, rather than singing texts in an ancient Japanese that even needs to be explained.

Since one of the characteristics of a growing church is vibrant, heart-expressed worship, LIFE Ministries has enlisted the aid of experienced worship leaders during recent years to provide training in worship. The Japan Church Growth Institute and SONG-RISE, both LIFE outreaches, have been involved in organizing these training sessions and providing help to local churches. And ever since 1990, when I conducted a survey of 100 churches and confirmed the fact that the single greatest desire of Japanese pastors in relation to music and worship was the training of worship leaders (see *Japan Harvest*, Vol. 41, Number 2, 1991, *Worship and Music in Japanese Churches*), my heart has been directed toward this ministry.

In 1991, we hosted Dr. Howie Stevenson of First Evangelical Free Church of Fullerton, California in a two day worship seminar with over 50 participants in the Kanto area. In 1992, Rev. Byron Spradlin of the fast growing New Hope Community Church in Rancho Cucamonga, California was our guest in regional worship seminars in Osaka, Tokyo, and Sapporo with a total of 250 participants. Just recently Pastor Kenji Oyama and I co-lead a seminar in Tokyo with hints on moving smoothly from existing worship practices into more relevant and meaningful worship. Now during this coming year, we'll be spearheading the development of a Japanese worship training workbook. But what are some practical hints you can use right now?

Gary Bauman served as music minister in two churches in the U.S. for ten years before coming to Japan with LIFE Ministries in December 1988. He and Barbara have two children, Jessica, six, and Josiah, four.



Worship

The first step is to ask yourself who you want to help meet with God in worship. Your existing congregation is certainly the most visible choice, but if you're interested in church growth you should think beyond that. While not forgetting long-time members your focus should probably be on seekers and potential seekers. If you're working in an established church, you may feel like you're walking a tight-rope as you respect the past traditions of your congregation while encouraging worship styles that help new worshippers unfamiliar with "churchianity" meet with God, but it's essential to grapple with this issue if you're interested in a healthy, growing church. If you move slowly and offer sound Biblical teaching on true worship, people will become more willing to seek it.

From a musical point of view, if most of your seekers are classical musicians you may help them meet with God most effectively through classical forms. On the other hand, if your seekers tend to prefer the latest popular music, you'll probably find they're stimulated toward worship more readily with one of the contemporary praise and worship styles. The main point is to avoid creating artificial stumbling blocks that hinder clear communication of the gospel. Don't try to teach seekers a totally new musical style when they come to worship. Offer them a style related to what is already familiar, yet focuses them on the God of creation.

The second step is to identify potential worship leaders. There are many practical considerations in the training of worship leaders, but of primary importance is that worship leaders first of all be worshipers themselves. As you look for worship leaders in your congregation, look for those who evidence a developing spiritual maturity and growth in a life of prayer. Why prayer? Because at its core, public worship is a form of public prayer.

For example, on June 1-4, 1994, at

Okutama Bible Camp near Tokyo a group of about 20 missionaries and several English-speaking Japanese Christians joined a "Prayer Summit." As we gathered to meet with God and honor Him, we found ourselves freely lifting up our voices in spoken praise, worshiping through spontaneous reading of Scripture, and exalting the Lord through time-honored hymns and worship choruses. There was no professionalism or self-consciousness about our times of praise, just a desire to humbly give to God.

As we met for this extended period, I realized that although I had always recognized the intimate relationship between prayer and worship, I was now participating in focused, deep worship in a way I had experienced far too infrequently in my life. And when I returned to church on Sunday, I found my participation in worship much freer and more focused on the One we had met to worship. The foundation of rich public worship is rich private worship. Worship leaders must draw from a deep well of personal experience.

Although there are many other areas that flow out of these two, if you begin here you will have a good start in improving your church's worship life. The church that is excited about worshiping the Living God is going to be far more effective in sharing Him with others!

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Beautifully Presenting the Gospel

by Betty Hudson as told to Ruth Drouillard

In 37 years of serving as a missionary in a country, one sees many changes. Delighting in obeying the Lord's calling on her life here in Japan since 1957, Betty Hudson has weathered, enjoyed and grown through the changes. Her heart for the people of Japan and her desire to help them understand the beauty of church music has remained the same.



Betty Hudson with one of her church choirs

When Betty first arrived in Japan, there was a tremendous absence of music in the church. Hymns were sung but not meditated on or understood. Organs were played poorly. Choirs were few and special music was relatively unheard of. Her desire was to see hymns well used for worship during services, Christian music teachers passing on the skill of organ playing to their students, and choirs of even three or four members blessing the congregation with special numbers. It was a vision that has seen reality with more than a thousand students who have graduated from the Christian Music Association's courses over a period of thirty-one years—many with the same desires and goals as Miss Hudson.

Using an adult education program with day and evening classes, Miss Hudson began instruction in hymnology, choral singing and organ. Her teaching center branched out until, at one time, there were fourteen separate

training centers. The branches have since moved from under her direct guidance, but among the students from those schools today there are professional teachers instructing voice, organ and piano. There are also Christians teaching church music and hymns in seminaries, and professional singers using their gifts to share the Gospel in places as far away as Germany. "Practical

teaching is what I want to do," says Betty Hudson. "I want to give people something they can use to help direct others' attention toward God."

"The beauty of art, and music in particular, is that it can point the way to God so gently. Art touches the heart and music gets inside a person. Songs are able to enter in and move

people because they don't think to fight against the message. God can speak through the arts because people are touched and don't resist the pull toward Him. A non-Christian who comes to a concert may be moved by the beauty of the music, the culture, and an appreciation of the art and, in finding this common ground, may then be able to identify with the Christian group. When a church's own choir does a concert and invites others to come, they offer a special gift to the guests—a high quality gift of beautiful music with the warmth and love of the Lord. There has always been a great response to music by the Japanese people as a whole. Where some may never come to church to hear a sermon, music can be a wonderful drawing card because the Japanese love the arts."

Betty Hudson has had the joy of seeing life come into music in the church. She delights in seeing people who were unable to sing at all develop their voices

and teamwork to make lovely music for the Lord. If a church can only have a choir of two or three people, even that adds a dimension of joy to the life of the church. More music should be used in the church for the purpose of directing the worshipper's attention to God. Through hymns, people can offer a consecration to tie the pastor's message to their hearts and respond to the Lord. Hymns, therefore, need to be carefully chosen by ministers who have taken time to understand a bit of hymnology. It is extremely important, Miss Hudson feels, for pastors to have some sort of a music course which gives them an appreciation for the precious part music plays in our expression to God. Often, we lose sight of the fact that those involved in music are directly involved in ministry. Music is a way we give back to God—an important vehicle on which our thoughts and prayers can ride.

Every age has hymns which were written to express that particular generation's heart toward God. Unfortunately, not many new Japanese hymns have been written over the past fifty years, thus we are missing this age's expression to God in this way. There is a great need for hymn writing today. It is so important for young Christians to use prayerful, meaningful hymns in their worship to honor God and develop in their Christian faith. As people come to understand the words they are singing and give those words as a message from their own hearts to God, life comes into the music. That life is one of the results of the special work Miss Hudson has accomplished through her years in Japan. She has faithfully pursued what the Lord called her to do for Him. Through her ministry of music she has shared the light and life of the gospel all over this land.

Out of the Mouths of Children...

by Brent Drouillard

Brent is the director of King's Kids Japan and the coordinator of King's Kids East Asia. He and his wife, Ruth, and their four children have served with YWAM in Japan for seven years.

"To lead children and teens worldwide into a proven knowledge of God, together making Jesus Christ known to all nations." This is the purpose of a dynamic movement of children, youth and families called "King's Kids International," a ministry of Youth With A Mission working in partnership with families and the local church. Ever since its inception in Kona, Hawaii in 1976, the ministry has seen hundreds of thousands of young people mobilized to minister in well over 100 countries. In fact, last year alone 140,000 young people from more than 100 countries participated in King's Kids programs globally.

King's Kids Japan was formed in 1991. We conducted our first international outreach the following year. Thirty two team members and staff, ranging in age from three months to 60 years, traveled to Barcelona, Spain for the "Target World '92 Youth Congress," joining 3,500 youth from 105 countries for a week of teaching, worship, ministry, regional presentations and workshops.

For the next two to three weeks, teams went throughout Eastern Europe and the Middle East to proclaim the Gospel through creative arts ministries, sports or practical work service. King's Kids Japan served in orphanages and did street evangelism with local churches in Romania and participated in outreaches in Linz, Austria.

It was during our time in Romania that each one of the team members had experiences that they will never forget. "When we went in the front door of the house and I saw the three little boys all

alone, just waiting for something to eat, I was shocked," said Wataru, a 21 year old college student. "They had no parents at home...I am so blessed to have had the upbringing that I had!" The reality of the desperate needs there touched the hearts of all the team members, and the opportunities to help and to share the love of Jesus encouraged them so much.

Twelve year old Mika came on the outreach because she knew she needed direction and fulfillment in her life. She had been hanging onto the coattails of her parents' faith. The rigors of the outreach—sleeping on the concrete floor of an unfinished orphanage, eating sheep cheese and grain porridge for breakfast, boldly proclaiming the Gospel before unfamiliar crowds, seeing countless parentless children with no hope for the future—were

all used by the Lord to affect her in a way that would change her forever. Mika's life was transformed by the power of Jesus Christ! This year, Mika, now 14, participated in her third King's Kids' outreach with a love for the Lord, a love for life and an evangelistic zeal that blessed many, including the whole team.

Last year in Khabarovsk, Russia, the team gathered together for a time of prayer, seeking God for His strategy for reaching out to the city. The Lord spoke clearly to the hearts of the kids and confirmed His word through Scripture.

They were to do a "performance to the Lord in Lenin Square" and then go to the Wednesday night service of a nearby church to encourage and challenge them to take the gospel to the streets. After an inspiring performance in the Square (where no one but the Lord was present!) the kids took the challenge to the church. The following day, twenty of the forty church members met the team in the park for a time of choreographed song, dance and mime, interspersed with testimonies by the Russian brothers and sisters. In two days, sixty people had received Christ and were linked to the local church!

Our ministry began simply. Training camps were followed by outreach for committed Christian kids. Monthly meetings leading up to the camps are open to all. Kids bring their non-Christian



friends to the lively meetings where they are exposed to a time of Christian fellowship, worship and praise, prayer and fun. We have seen a number of young people come to Jesus!

Children and young people have an incredible capacity to know God and to make Him known. Their simple, faith-filled testimonies dynamically impact others with the love of Jesus Christ. It is our prayer that King's Kids and other related ministries will provide opportunities for the vast number of young people in Japan and East Asia to better know God and to reach out with the wonderful love of Jesus Christ.

MEBIG

transcribed from a film clip by Pastor Gonbei Uchikoshi

Way up north in Japan there is a church founded years ago by a missionary whose vision was to see children brought to Jesus. The Lord prepared the heart of one young man, Gonbei Uchikoshi, more than twenty years ago to carry the vision. After becoming a Christian in his university days, he worked in a bank for four years before being called into ministry. In America



at California Christian College, he was exposed to the idea of a children's rescue mission home. Today, over thirty kids have come through his rescue mission home here—three of whom Pastor Gonbei and his wife have adopted. Their natural born son, Tsuyoshi, shares his parents' vision, time and love with the children they have taken into their home.

It is this heart that beats behind Pastor Gonbei's words when he declares that many parents today are not fulfilling their roles or taking their responsibilities seriously. Children, he says, are abused and then left totally uncared for when their parents fail. The "absent father" syndrome is so common that kids search for father-love from other places or people leading to severe maladjustment and delinquency.

Children, these precious treasures given by God, are so in need of being cared for and led to Jesus. However, the way it has "always been done" may not be adequate for drawing the kids to church and keeping them interested. Today's children are bombarded with images on a typical music video at an accelerated rate—an average of 3 or 4 images per second! With that kind of exposure to such quickly changing scenes, it would be extremely difficult for them to sit through, absorb and enjoy a quiet one hour Bible lesson. Our presentation, while of course not necessarily in competition with music videos!, has to be interesting and fun, animated and attractive—one which draws kids

and holds their attention following the Lord's example in communicating to His people.

What kind of program can provide all those things for kids?

MEBIG!

ME for *memory*, **BI** for *Bible* and **G** for *game!* It's an explosion of joy through children who love Jesus and they touch 400-500 kids a week. They have MEBIG everyday at church and in 13 parks and

playgrounds. The high school kids run the program, sharing their love for Jesus and providing good role models.



They have a creed they love to say or yell!

We Love Jesus!

We Sing Loudly About Him!

We Remember His Words!

We Play Happily With Each Other!

We Bring Our Friends to Him!

And they play lots and lots of games! And they sing lots and lots of songs

with actions! And they listen to the Pastor and work hard on memorizing Bible verses in fun and different ways! The children meet on Wednesdays specifically to



pray for their parents' and loved ones' salvation. They pass out tracts on Saturdays and hold hilarious fun nights with dramas which feature the "Hai-Hai Obasan" and the MEBIG Lady,

whose picture is taken only with those who can win memory verse contests!



In 1990, a 780 tsubo building held the children in MEBIG but by 1992, a second building was needed to hold the numbers of kids that were coming. *Praise Explosion*, with all the lyrics done by the children, was published in April and the CD came out in May. Any church can do the same type of program with their kids, says Pastor Gonbei, who travels around Japan sharing his burden.

It is the children's words which speak the loudest, though. Like Harumi, 15, who was into school violence and glue-sniffing.

learned to like myself better."

Like Kiyoe, whose mother died an alcoholic and whose father left her when he remarried., who says, "I've been loved and I found my gift in singing and I do—JOYFULLY—to express my thanksgiving and my praise to God and my desire to serve Him as a missionary to kids without parents just



"Life was nothing, it was totally empty and had no meaning...but coming here and finding joy, real joy in these people at church...there's really love and acceptance here in Jesus and I've

like I was." These are the voices which encourage us to reach the children with a message that is Good News to them!

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Christian Academy Profile

by Dr. Bruce Hekman



In June 1994, after eight years at CAJ, Dr. and Mrs. Hekman returned to the U.S. A new headmaster has arrived to carry on, but Dr. Hekman left this reflection on CAJ's history and a look into the future.

Student Profile:

Enrollment records show that student population has fluctuated from a high of 418 in 1973-74 to a low of 285 ten years ago back up to the current 370. Enrollment figures don't tell the whole story, however. The number of students representing the school's six owner missions has declined steadily for twenty years, but in the last eight the total number of missionary children has increased, from 181 in 1987 to 234 this year. Today students from more than 40 missions make up 64% of the student body.

The non-missionary population has changed. The number of non-Christians has steadily decreased, while the number of Christian non-missionary families has increased. And there is a spurt in the number of CAJ alumni returning to Japan and enrolling a second generation at their alma mater.

Our records for the past eight years show a gradual shift in nationalities. With the missionary community becoming more international, and the steady increase of Korean missionaries

in particular, the international mix at CAJ is getting richer. Countries represented have increased from nine to fourteen. Americans predominate at 58.5% this year, a slight decline from 61.4% eight years ago. The Japanese population has decreased from 24% in 1987 to the current 19.6%.

Staff Profile

The heart of any school is its staff. Finding qualified staff is the single most difficult challenge in my role as Headmaster. Mission-supplied staff members can only be recruited through mission organizations. Some missions will not recruit teachers because it's not consistent with their own strategic plans in Japan. Others have limits on the number of staff they can provide. But those with growing numbers of students at CAJ are making a concerted effort to help find qualified staff.

The process of finding and finally receiving missionary teachers is long and difficult. Raising support, adding a stint at language school—it all takes time. More than once CAJ has experienced the frustration of losing a prospective teacher to another field or other change of plans, sometimes after three years of planning together. As a result, CAJ has for many years been forced to hire some staff directly on annual contracts. Over the years, we have been blessed with dedicated staff members, many of whom made great sacrifices to come and stay, year by year, filling positions unfilled with mission-supplied staff.

The CAJ Board has challenged missions to recruit staff based on a fair-share goal related to the number of children the mission has enrolled. Through a "shared-expense" plan, CAJ offers to financially assist first-term missionary teachers. Through a new "volunteer" plan, CAJ hopes to recruit recently retired teachers to fill one-year furlough

vacancies. Five years ago nearly half of CAJ's staff were hired directly. This year the percentage of mission-supplied teachers has risen to 54%. Next year, with the return of six from furlough, CAJ's staff will have 63% mission-supply. The Board's goal is that the ratio of mission-supply to direct hire will equal the ratio of missionary children to non-missionary children.

CAJ Programs

The day school program includes a solid core of the basics. But the heart of CAJ's curriculum is our desire to equip all of our students with a biblical vision of the way Christians are called to live in this world. The natural outgrowth of this is service. From taking food and blankets to the homeless in the stations, to laying the foundation for a church in the Philippines, to singing at local hospitals, to Madrigal performances and testimonies in Japanese churches, CAJ students are encouraged to serve and minister in a fallen world.

They are also encouraged to develop their diverse talents through fine arts and athletic opportunities. In recent years, CAJ students have excelled in these areas. From the elementary soccer teams to the success of the girl's varsity basketball team in the Far East Tournament CAJ students have shown their commitment to excellence.

Recently a team of educators visited for our six-year accreditation review. Commendations included praise for the faculty, administration, and the school philosophy. CAJ students were commended for their positive attitude and "obvious sibling-like care for each other." Also noted were the high morale and team spirit of the community and "...the general degree of overall satisfaction expressed by the parents in meeting the major goals of the school."

Four major recommendations have encouraged us to continue to search for a Director of Guidance; to continue the process of curriculum articulation from kindergarten through grade twelve; to emphasize the growing role of computers; and to clearly define the goals of our special needs programs.

In addition, CAJ continues to honor its commitment to meet the needs of the missionary community through the School Support Services program, which provides advice, resources and assistance to missionary families who home-school; through its quality five-day and seven-day boarding program; and through a satellite school for elementary children in Nagoya.

Facilities

Buildings at CAJ consisted of remodeled cow barns when the school first occupied the Higashi Kurume property. Gradually those were replaced with other buildings, most of them painted pink about twenty years ago. Over ten years ago the Board began to wrestle with the obvious need to replace some of the aging buildings. The old gym was first, followed by the boarding facilities. The old dorms had been converted to apartments and storage; upkeep and maintenance were a growing expense. With the assistance of Mr. David Fisher, a U.S.-based architect, CAJ developed a campus masterplan to make maximum use of the school's land.

Phase One resulted in a new gym, new water and electrical supply systems, and a new, family-style boarding facility. The old dorms were torn down to make way for the new gym; parking was added on the south and north perimeters of the campus. Now, with enrollment at capacity and classrooms in closets, and the age of the high school and middle school buildings

more and more visible, CAJ Board has launched Phase Two. After two years' review of the original masterplan and development of a financial plan for the new project, the Board authorized the school's two architects to begin the design stage for new and remodeled classroom space.

Phase Two plan calls for demolition of the high school building and two rooms in the main academic building. In the masterplan revision, the Board decided to save significant amounts of money by remodeling the existing elementary and middle school building. There will be a new middle and high school building with academic offices, a new, slightly larger dining room, and a larger library equipped with computers. The current business office/guest house facility will be demolished, as will the old gym and dining hall. The current library will house the business and development offices as well as the Headmaster's office.



The Board set the Phase Two budget at eleven million dollars, a 17% reduction of the original estimate. To meet this budget and keep costs as low as possible, the size of the new building will be reduced, some imported materials will be used, and volunteer labor employed whenever possible. Efforts to raise ¥150 million in cash within three years have already begun. The plan also calls for borrowing at today's attractively low rates. A modest per pupil building fund fee has been set for next

year to build a reserve account for debt payment, which is expected to extend for twenty years. By careful budgeting and cost control, next year's tuition rates are held the same as this year, so the bottom line cost of education at CAJ reflects only a modest increase.

CAJ students and parents currently enjoy the fruit of earlier generations' vision. Our auditorium, home economics, industrial arts, boarding and athletic facilities are strong, safe, well-designed, and heavily used. The Phase Two plan is the current generation's effort to provide the same quality for classrooms, library, dining, computer facilities, and laboratories.

Reflecting on the Past: Anticipating the Future

CAJ is a remarkable and unique place in my experience. The harmony achieved in the great diversity of backgrounds represented is a gift of grace to

be cherished. The students are among the nicest, most mature I've met in my thirty years in education. The staff are remarkably selfless and cooperative colleagues. The parental support is a significant factor in the high success rate of students.

CAJ exists because years ago God called missionaries to bring the gospel to Japan. Now He is calling a new generation to continue the work. Our faith in God's

plan and purpose for the Japanese people gives us hope for the future of Christian Academy. A well-worn poster in my office displays words I have often shared with staff and students: "Do not pray for an easy life. Pray to be a strong person." This has been my constant prayer for the students, staff and parents of the Christian Academy for the last eight years. With God leading, CAJ can face the future with hope.



Potpourri & Promises

by Janice A. Kropp

Carbon Copies

CARBON COPIES—to some of us this brings delight—to others of us it brings dismay. “We are so much like our parents!”

Missionary children are a special breed of human being, whether you are an MK who is now a parent, or simply an MK. In this issue I wish to feature **Mrs. Kerstin Dellming of the Evangelical East Asia Mission**, who fits both these categories. As you read I trust that you will hear her written and unwritten message....

“I am an MK and a MISSIONARY. I’m one of those who knew what missionaries were like, and yet became one. As stubborn and sinful as all the others, but also as perfect in Christ and rejoicing over salvation as all the others! Struggling in tears and in laughter, but full of faith and vision!

“There is much written about MKs and their problem of identity—“What culture?” “Which country?” As a child on furlough I remember discovering that Swedes were large, pale people who didn’t live in China! I also remember my first day at school when the children shouted, “Chinese, Chinese, she was born in China.” “Whatever was wrong with that?” I thought. “THEY were the different ones; THEY couldn’t even speak Chinese!

“My first years spent in China were full of adventure and miracles. My father and mother met and married there. I was their fifth child, born between two Japanese bombing raids. My brothers made friends with the Chinese, Japanese and American soldiers and as far as we were con-

cerned, we knew nothing about ENEMIES. Our favorite playground was down in the bomb shelters and I was as happy with my collection of bomb shells as any child could be. But one day our house was bombed and there was little food. For some time our family had to move around as refugees carrying our cooking stove and pieces of luggage, along with our goat, who gave us milk.

“It was during this time that I learned a basic lesson for life—God knows our needs and He is our Provider. We were riding on a bus with a tumbled down roof. Passengers had to stand in transit to hold the roof up, when suddenly—a jerk, and then the bus came to a stop. As we were standing there on the hot dusty roadside, not knowing if our bus could be started again, a cloud of sand came toward us. Right in front of us an American jeep stopped just for a moment. Sunburned, smiling faces looked down at us, then in another cloud of sand they were gone, leaving us with a heap of canned foods and drinks—He was our Provider!

“Another lesson learned during those times was that Jesus works the same kind of miracles He did 2,000 years ago! I watched crowds of Chinese gather at churches and wherever the name of Jesus was proclaimed people were saved, healed and delivered. I saw a lame man walk normally again!

“In 1950 when the Communists took power in China, my family came to Japan. Everyone in the neighborhood came to look at us, even when we woke in the morning we could see eyes peeping through the holes in the “amado.” But very soon we became friends and Japan became “our” country. It seemed the whole world with its joy and beauty belonged to us! Until the age of twelve I studied at home and then it was time to leave for Sweden to continue my educa-

tion. But I promised my friends that I would be back as a missionary in about twelve years time! A few months later my father died suddenly. My mother, though, has remained in Japan even to this day. She did offer to stay with us children in Sweden, but we all knew that her place was in Japan.

“As I think back, I believe that my mother’s prayers had the greatest impact on my life as I grew up. I don’t think I need to mention the dangers and temptations MKs encounter going through culture shock. I became a very independent, outgoing person. Very active as a Christian, but also, more and more compromising. If it had not been for the Hand of God I do not know what would have happened to me. During my early teens I had an accident causing severe neck pain. This held me back in many ways and became my “thorn in the flesh.” Then in January of 1960 God spoke to me in forgiveness and challenge through Isaiah 6:8. “Whom shall I send?” and my joyful answer was, “Here am I, send me!” That year I entered Uppsala University to prepare for missionary service in Japan. There I met Bo Dellming, the man God sent my way in answer to my mother’s fervent prayers. In 1965 we were married and the following year came to Japan.

“My husband and I never went to language school, but studied with a private tutor. We moved into a house which we also used for church. As we learned a few sentences in Japanese and then how to pray simply we found ourselves sitting in counseling saying “*hai, hai*” without really knowing what was being said. We would point to Bible verses and pray, and to our surprise and joy we sometimes saw joy and peace as a result. One thing we learned was that when something did happen it was certainly not because of



us. My husband and I shared our ministry in every way from the pulpit to the housework. We were then blessed with a daughter and twin sons all within two years time! By this time the church had outgrown our house and we built a church building next door. With three babies to care for I decided to be a housewife and mother and stayed home except for special hours each week when Bo took care of the children and I conducted ladies' meetings and baptismal classes, which I fully enjoyed.

"The Lord allowed us to come very close to the people in our church. We all seemed to grow together. There was love and joy and room for everyone. I think the secret was the joy of the Holy Spirit. It was during this busy fruitful time God spoke to me, 'There is only one thing that I want you to do as a missionary and as a person. Keep your eyes constantly on Me. Thank Me and praise Me regardless of the situation. I will do the rest!' From that point on there was much less of my own effort in witnessing. Then as person after person received Christ I felt like the "friend of the bridegroom" standing beside, watching and rejoicing.

"When our children turned six we sent them off to boarding school. That was awful, absolutely awful! I cried for a whole week both alone and in front of the whole church. It was then that things started happening. One day Saito San showed up and stayed with us. He was our first alcoholic, but not the last. One after another came, including people with serious problems. How did we manage everything? Well, it *was* difficult. When our children came home we tried to be careful to give them time by getting away on picnics or taking refuge in our little cabin not too far away. Our time together as a family was so precious, but we had to fight for it.

"We spent 17 years in our first church,

which was more a time of receiving than giving. We never were able to solve the problem of more work than we could get done. Twenty eight years have passed since we came to Japan and when I look back I find it much easier to think of the countless blessings than to try to count all the things I've regretted!

"We have just started from the beginning again with pioneer work in a new town where until just recently the church was in our living room. Our daughter married a Japanese and she and her family are members of our little church. Our boys are on their way, but still wondering how God will lead them. My husband and I are once again close co-workers, and still have a need to "date" each other on a regular basis. We also give more time now to prayer and fellowship together! What a privilege it is to be an MK and a MISSIONARY!"

*****SEED THOUGHTS*****

For thirty years Jesus worked hard learning and perfecting the carpenter's trade from His earthly father. Carpenters seem to naturally produce children skilled in the use of hammer and saw. For those with "good, godly" parents the "carbon copy" reality brings joy and blessing. But, I am aware that in our missionary community are those who come from hard and unfortunate backgrounds. To these the "carbon copy" thought brings anger...even fear. Please, be not dismayed! Let's always remember that Jesus is in the "business" of making things BEAUTIFUL, in HIS TIME. Professionals tell us that our backgrounds do affect us, but they need NOT control us!

ON PARENTING, take comfort in the thought given by Joe White who contributes to the leaflet, "Better FAMILIES" and I quote....

"The giant oak sleeps in the acorn...Grandma's apple pie rests patiently in the appleseed...and within every young soul is a great vision for life, awaiting nurture from the parent who dreams expectantly, and who lovingly communicates that dream to the child again and again." HOW ARE YOU DOING?

THIS ISSUE'S PROMISE:

"KNOW therefore that the LORD your GOD is GOD; He is the FAITHFUL GOD, keeping His covenant of LOVE to a 1,000 generations of those who LOVE HIM and KEEP HIS COMMANDS." Deuteronomy 7:9

Let us keep turning out "carbon copies!" Some will become missionaries, others strong Christian businessmen and women, others will be less visible, but may they all be men and women of God, evidences of His remaining faithful!

To ALL MKs with love...jk



Kerstin Dellming



Favorite Sanbika Hymns

How often have we sung our favorite hymns in Japanese, then realized that in spite of knowing some of the words, we really did not understand everything we were singing? It's worth learning some of the various literary or classical verb forms in the hymns because it will not only improve your language skills, it will enhance your enjoyment of the music. In this second article of a series, let's explore the meaning of one of the most loved hymns of the Japanese church. You'll gain a new appreciation for it, and find deeper response in your heart as you sing.

讃美歌312 -- What A Friend We Have In Jesus

Verse 1

いつくしみ深き 友なるイエスは、
 罪とが憂いを とり去りたもう。
 こころの嘆きを 包まず述べて、
 などかは下ろさぬ、 負える重荷を。

いつくしみ = lovingkindness
 深き(ふかい) = deep
 罪 - sin
 とが = fault
 憂い = sorrow, grief, oppression
 たもう = 下さる(くださる)
 こころ = heart
 なげき = sorrow, grief, oppression
 つつまず = つつまない (from the verb
 つつむ = to wrap)
 のべる = to say
 などか = why(どうしてか)
 重荷を下さる = let go of burdens
 下ろさぬ = 下ろさない
 負える = (verb 負っている = to bear)

Paraphrase:

Jesus, our friend, full of
 lovingkindness,
 Sins, faults, griefs, he takes away.
 By not covering over your heart's
 sorrow but expressing it,
 why don't you let go of the burdens
 you are carrying?

Verse 2

いつくしみ深き 友なるイエスは、
 われらの弱きを 知りて憐れむ。
 悩みかなしみに しずめるときも、
 祈りにこたえて 慰めたまわん。

よわき = ようわさ, weakness
 知りて = literary form of 知って
 あわれむ = to have compassion, mercy
 なやみ = trouble, anxiety
 かなしみ = sadness, grief
 しずめる = 沈める, to sink
 祈り = prayer
 こたえる = to answer
 なぐさめる = to comfort
 たまわん = たまう plus む(ん)(たま
 う is polite verb "to give")

Paraphrase:

Jesus, our friend, full of
 lovingkindness,
 Our weaknesses he knows, and he has
 compassion on us.
 In times when we sink into anxiety
 and sadness,
 He answers prayer, and comforts us.

Verse 3

いつくしみ深き 友なるイエスは、
 かわらぬ愛もて 導きたもう。
 世の友われらを 捨て去るときも、
 祈りにこたえて 労りたまわん。

かわらぬ = かわらない, unchanging
 愛(あい) = love
 もて = で, with
 みちびき = to lead, guide
 よのとも = human friends
 われら = 私たち, us, we
 すてさる = abandon, get rid of
 いたわり = sympathize, console, be
 compassionate

Paraphrase:

Jesus, our friend, full of
 lovingkindness,
 With unchanging love he guides us.
 Even when human friends abandon us,
 He answers our prayers and is
 compassionate.



The next time you sing this song, remember these lessons, and your heart will flow in gratitude to God as you sing your praise to Him.

by Miriam Davis, OMF Japanese Language Center in Sapporo

God Is At Work In Japan!

Meet... Living Stones

The Story of Makoto Fujimura



It was totally legitimate adultery to have art for a mistress. For Mako Fujimura, it was like chasing the skirt of truth. As a serious, committed artist, art was his life and his hope—a mistress he would have sacrificed everything for, “even if it meant poverty, loneliness or death.”

Like any addiction, it produced a roller-coaster euphoria vacillating between triumph and despair. His slavish commitment to art excluded all else: marriage, family life, social responsibilities. It provided an excuse to be anti-social and irresponsible. “As a consequence, the more I succeeded in art, the more I failed to honor other aspects of life. While I applauded myself in my works, I hated myself in my life. The more beauty I found in painting, the more ugliness I found in myself.”

Then one day, Mako’s wife, a Christian, invited him to a Christmas candlelight service. Having been exposed to churches of every stripe in New Jersey where he grew up, Mako had come to certain conclusions. Christians were hypocrites. Religion was valid though irrelevant. The Bible was artistic but surely penned by unscientific, superstitious minds.

Surprisingly, that night, Mako felt at home in church and his curiosity was piqued enough to prompt repeated visits. There, he was patiently ministered to by a kind, silver-haired New Zealand missionary who helped him see beyond a simply historical Christ. “If He was indeed the Messiah, Mako,” the pastor said, “He died for you. Even

if you were the last man on earth, He would have done exactly the same, suffering unjustly on the cross, for you... that you could be freed from sin.”

This revelation, combined with convicting verses from William Blake’s poem, *Jerusalem*, helped him finally understand three truths: “God is Love;” “To love is to die;” and “Greater love has no one than this, that one lay down his life for his friends.” With wonder he marveled that, “Jesus Christ called us friends, knowing fully that calling us a friend would cost His life.”

The search ended in surrender. “I spent my whole life trying to find someone or something to die for, to commit myself wholly to, to structure and define my life around. Jesus Christ loved me enough to die for me. I was defeated by a greater love.”

With the surrender of his SELF came the surrender of his art. Yet, as with Abraham, God returned to Mako his Isaac, his beloved art. Today, Mako uses that art to interpret the Truth. “Art is our expression of our reason for our existence. We exist to Love—Love in the sense Jesus defined, supernatural, agape love that reaches beyond the boundaries we mold for ourselves, that breaks us free, liberating us from pre-

conceptions and the bondage of self-destructive sin.”

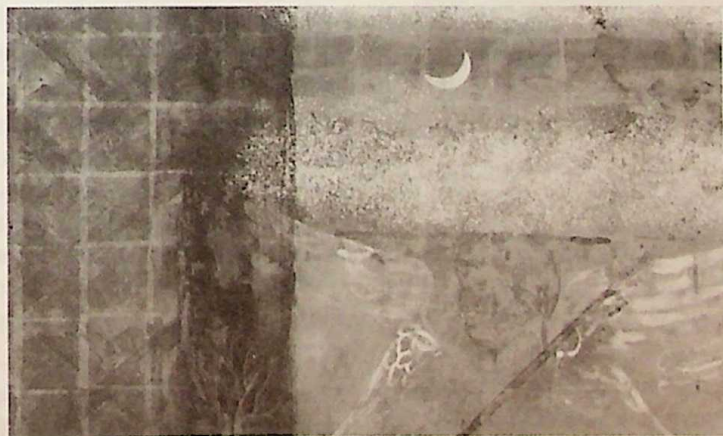
Mako’s canvasses are now no longer mute works of art. Their tongues have been loosed. They are as voluble in their witness and praise as the trees of the field that clap their hands.

Mako Fujimura is a talented artist who has

*Wouldest thou love one
who never died
For thee, or ever die for one
who had not died for thee?
And if God dieth not for Man
and giveth not Himself
Eternally for Man,
Man could not exist....*

from Jerusalem by William Blake

formed a ministry called IAM (International Arts Movement) with the vision of penetrating the cultural arena with the message of the Gospel. IAM operates both in New York and Japan touching the lives of creative professionals and those who enjoy their works. For those interested in IAM, contact Japan Campus Crusade for Christ, #201 Hasegawa Bldg, 3-11-9 Yato-cho, Tanashi, Tokyo 188. (0424) 21-8990.)



The Atonement Cover #1 by Mako Fujimura

Christian Witness Through Sale Of Disaster Shelters

In 1991, Kazuro Nishimoto, a Christian businessman, started a company to import disaster-time emergency shelters. As a "showroom" for his company, named SHELTER, Nishimoto, a member of independent Fujidera Christ Church, constructed a shelter in his own home in Habikino city. Though having a shelter is normally kept a secret in Japan, this one is open for anyone to look at and Nishimoto uses it as a witness.

Nishimoto explains, "In countries where the Bible has been taught, people are familiar with end-time prophecies and have an awareness of coming dangers. Shelters are a common thing there. We Christians know the Lord will return for us, and we have nothing to worry about. But ten years ago, I began to think about the needs of those who don't have this hope and peace."

Even before Nishimoto's shelter was completed, he began to be besieged by visits from curious members of the building industry in Osaka. He decided to paint pictures of Noah's ark, the crucifixion and the resurrection of Jesus on the outside wall of his shelter. On the inside walls he wrote out Scripture. "Just explaining what's on the walls has become my way of witnessing," says Nishimoto. "I tell people that real safety is found in believing in Jesus, who promises eternal life to us and delivers us from the fear of death."

Stateless Child Receives Japanese Citizenship

Recently Japanese citizenship was granted to a one year old boy thought to be born of a Philippino woman in Aichi ken. In June 1993, the foster parents, Ricky and Sarah Gordon, presented Jason's birth document to the Tsushima city office to begin

adoption procedures. City officials took the matter of Jason's citizenship to the justice ministry. After nine months of investigation, citizenship was granted, based on a law that allows a child citizenship when neither parent's identity is known.

Ricky Gordon was surprised by the government's decision. "We're not Japanese citizens, and all we did was submit the first of many documents for adoption proceedings. The city office did the rest." The Gordons, with five children of their own and a live-in interpreter, are in their sixth year of church planting in Shizuoka.

Ricky and Sarah were serving last year in a Christian organization that ministers to needy women when the case of a mother disappearing after giving birth came to light.

"After having preached to others in the church and society about what the Bible says concerning orphans and adoption, I sensed God was saying, 'Now what are *you* going to do about this?'" Ricky shared.

All five Gordon children have welcomed Jason with open arms. Their church family has totally supported them in their decision.

Sarah expresses her conviction this way, "Since God adopted me as His child, I think it's important to accept needy children. In Japan, where blood relations are so important, adoption isn't a positive thing. If we can demonstrate love for children other than our own, I think people will have greater courage to follow the Bible's teaching in this area."

In a situation similar to Jason's case, the Bill Reeses have sought citizenship for their three year old Andrew, but a court decision to grant citizenship was overturned in January on the grounds that there are records of his probable Philippino mother having entered Japan.

The process of the Gordons adopting Jason was not without its difficulties. They request prayer as they pro-

Yodogawa Christian Hospital's Hospice

1994 marks the tenth year since the opening of the spacious 23 bed hospice unit at Yodogawa Christian Hospital in Osaka. The hospice movement in Japan actually began with Yodogawa Christian Hospital's Dr. Tetsuo Kashiwagi. In 1973 he grew concerned with the special problems terminally ill patients experience. As a result, a staff team was formed to emphasize care of the "whole body." The program not only benefited the patients but also their families. In April 1984 the hospice unit was opened on the 7th floor of the Hospital. During its first nine years they have admitted 1,884 patients with an average stay of 40.2 days. Individualized care is given to each patient to control pain and the symptoms so the patient can live more fully. Time is spent talking, listening, and giving support to patients and their families. The spiritual care available has resulted in patients responding to the Gospel.

36th HAYAMA MISSIONARY SEMINAR

January 4-6, 1995
Amagi Sanso Conference Center

"Leadership: The Church in Japan and the Missionary"

Leadership is crucial to the discipling of the Christian community. Concepts of leadership in the church in Japan have been largely influenced by the missionary's church and culture. We want to reflect on Biblical leadership within the church in the Japanese setting, with special attention to the continuing role of the missionary.

Speakers:

Robert Ramseyer, Marvin Yoder,
Kunimitsu Ogawa, Robert Lee,
Peter Lundell

Contact:

Denis McIntyre (0721-25-8454)

1994 JEMA Summer Conference

JEMA Summer Conference, August 1-3, was held within a little different framework than usual. The speakers came to us from Focus on the Family and to some extent that is what we did—*focused on the family*. H.B. London, cousin of James Dobson, and co-worker with him on Focus' staff for the last few years, was the main speaker. H.B., as he let us feel comfortable calling him, was in pastoral ministry for 30 years. His heart is for pastors and their families. Of course, that includes missionaries, too!

As well, Focus desires to reach out to Japanese families, and to have an impact on this society. Some Japanese Christian businessmen have invited Focus on the Family to do that very thing and are ready to support that effort financially. So H.B. and Jim Daly, International Director for Focus, who accompanied him, were especially interested in learning about Japanese family and societal needs.

One result of this was that, instead of the normal seminars and workshops, there was a panel discussion as well as an open forum, both of which concentrated on the needs of the family in modern Japan.

On Tuesday night, one of James Dobson's latest videos was shown to a packed house. Taken from his video series "When God Doesn't Make Sense," it was particularly directed toward young people, but applicable to all. Focus on the Family generously donated hundreds of books and tapes, as well as booklets and pamphlets to the missionary community. Dobson's new book, *When God Doesn't Make Sense*, was one of these.

The Ladies' Tea was held as usual, with H.B. as our speaker. He chose II Tim. 1:1-7 as the Scriptural basis for sharing on the *influence* women, whether single or married, have on those around them.

The theme for the Conference was *God's Unfathomable Love* and H.B. brought that truth out again and again throughout his messages.

His final message was given within a very difficult personal framework. He never adjusted to the heat or the time change and so did not sleep well. By the last night, he was exhausted as well as facing the time pressure of a 9:00 pm train departure to Tokyo. He took time to be with individuals throughout the days of the conference, which added impact to his messages, but gave him very little time to rest. We personally appreciated his almost intense down-to-earthness. He rarely let anything pass without asking why or how. He listened, but he also provoked us to deeper thought.

He threaded his messages with stories and was very honest about himself: his failures as well as victories. His last message grew out of his own "*Petitions to the Lord*." 1) *Lord, stretch my mind*. Help me to see the whole world, not just my own small borders. Help me to include all the unsaved, not only those in my immediate world. Help me see as You see. 2) *Lord, sensitize my conscience*. Don't allow me just to be comfortable in my own surroundings. Take me where I will encounter those truly in need. Help me to be angry about the things I should be angry about, so that I refuse to tolerate injustice and sin (pornography for example). 3) *Lord, make me bold*. Keep me aware that I'm in a battle. Keep me from walking out unprepared. Don't let me turn away from sacrifice. Make me bold to show Your love to people all along my way—at this point he told one of his stories and it has stayed in our hearts.

He was visiting the leader of a mission to Indians in Canada. As they sat talking in his new friend's office, suddenly a worker rushed in, "Come quick!" he shouted. "Old Joe has passed

out in the snow." H.B. followed the leader outside to find an aged Indian in a drunken stupor. The mission leader knelt and cradling Old Joe's head, wiped his soiled face with his own handkerchief, before bringing him into the mission building. H.B. was deeply touched as he watched this scene but later a disturbing thought came to him. "Why didn't the *worker* help Old Joe? He must have had to step right over him to run for his leader."

H.B. pressed home the message. "Lord, make us bold to show Your love to those along our way. Help us not to leave it to *someone else*."

by Diana Reuter and Katie Sisco

From The Mailbag

Dear Editor,

A few months ago you carried some very good articles on the cults and Jehovah's Witnesses. You named several books that would be of a help in witnessing to Jehovah's Witnesses. I was sorry that my book *Approaching Jehovah's Witnesses in Love*, in Japanese, *Ehoba no Shonin e no Jissaiteki Aporochi*, was not listed. The second printing had been sold out at that time but Word of Life Press has now put out the third printing. The Jehovah's Witnesses grew by 7% in 1993 and now have about 178,000 followers. More Christians need to be involved in witnessing so their growth can be stopped.

Now CLC is publishing my book in English and it should be in the bookstores by this fall. Thank you very much for making this information available to the readers of the *Harvest*. (I have been involved in witnessing to the Witnesses for over 8 years since leaving Japan in 1989 after 35 years of service there. My full time ministry now is seminars in churches teaching Christians how to witness to the Witnesses.)

Yours in Christ, Wilbur Lingle

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