

JAPAN HARVEST

Japan Evangelical Missionary Association

Fall 1995

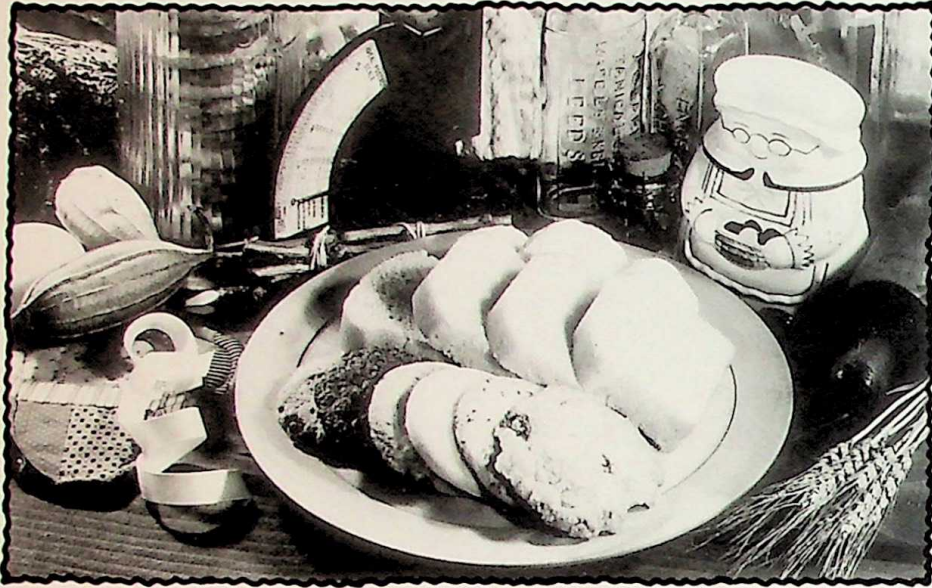
1945—1995 FIFTY YEARS UNDER GRACE



INSIDE:

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Warm heart communication by Aunt Stella



Aunt Stella's home-made cookies

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

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JAPAN HARVEST

Volume 45, No 2/Fall 1995

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In This Harvest ...

Fifty Years After the War

1995. It has been a year for declarations. A year of looking back at a war from all kinds of viewpoints. But I am excited about this issue of the *Harvest* because it tells at least a bit of the story of what I believe was the greatest declaration that came out of VJ Day.

This declaration was in the hearts of the Allied men and women who arrived in Japan as the occupation forces. They came, they saw, they were conquered. The love of Christ constrained them as they observed a beaten foe. They went to their knees and asked God to make a difference. And they declared that their own lives were available for His purposes concerning Japan.

One Mission that was born out of this love in 1945 is celebrating its 50th anniversary. Millie Morehouse, who leaves Japan this fall, gave a lot of time so that we could have a brief view of SEND's story. Thank you, Millie, for all your help.

Stephen Young sent a number of good manuscripts for us to choose from. You'll be seeing more of them in future issues. Thanks so much, Stephen!

Kenny Joseph willingly shared a great deal of valuable information about MacArthur and happenings in the mission arena in Japan in the early days. Kenny, I thank you.

Don and JoAnn Wright pursued a manuscript from one of their Conference Baptist pastors and so we have a personal story from Hiroshima. A special blessing!

Steve Friesen and Nancy Sorley came through as usual. I appreciate you both so much!

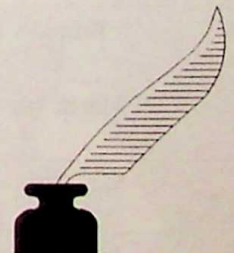
And Janice Kropp—she has so much more to tell. She and I share a history of being MK's in Japanese internment camps, who ended up as missionaries to Japan.

And a special resource for me was my own father. Thank you, Dad, for your heart for the Japanese that influenced my own heart toward this land.

I can't finish without gratefully acknowledging the time and invaluable input of two friends without whom this issue would not yet be in your hands. JoAnn Wright and Esther Suganuma spent hours proof-reading and giving wise suggestions. Bless you!

And first, and finally and everything in between, I thank my heavenly Father, the Author of all.

Katie Sisco, ed.





JEMA Windows

Ron Sisco
JEMA President

Being awakened at 4:00 a.m. by the phone and hearing a strange voice say, "Mr. Sisco, this is long distance, I like you to speak to your son" is an extremely abrupt way to come out of a deep sleep. It took me about a minute to gather my wits and begin to ask some intelligent questions. "Kyle, where are you?" "What's happening?"

Now relatively relieved I was to hear that our son was in an Army Recruiting Office being offered a free international flight to his parents to explain a recruiting plan they were offering him. (My mind had already envisioned him in a doctor's office or a lawyer's office or even a police station.)

Our son was asking our permission to sign a contract with the Army in exchange for their paying for his undergraduate degree. My reaction, like Nathaniel's ("Can anything good come out of Nazareth?"), was negative. "No, Kyle, your mother and I don't see that the US military has anything to contribute to your life."

After several minutes of conversation, we agreed that we would let the decision rest for the weekend—he would pray there and Katie and I would *really* pray for our dear son whom we were sure would be corrupted by this ungodly organization.

Surprisingly, by Sunday evening, Katie and I both came to peace about the future of our son—if he had peace and God's direction in this, we would give our blessing. And as the years have proven, this was God's provision for Kyle who is soon to be promoted to Captain as a US Army medical officer.

This issue of the Harvest focuses partly on GI's, men who, in the service of their

country, came to occupy a land and received a higher call to serve as God's ambassadors. Not all of them became Japan missionaries. Some went home and raised support for others. Some served on mission boards. Some went to other mission fields. Many prayed. But the work they started as GI's here and in the Philippines continues to produce fruit today.

I have often thought, "What if Russia had occupied Japan instead of the US?" As you read this issue, you will either be reminded of or made aware of the grace of God in His love and plan for Japan. We have much to thank Him for because all of this history greatly impacts *our lives* even today.

There are many stories of love and forgiveness that came out of wartime, as well. You will find, a tiny sampling of them in this issue. Blessings as you read, enjoy and praise!

JEMA Calendar of Events

Date	Event	Place
October 28th	Women's Workshop—"Bringing My Ministry Into Perspective"	Send Center
November 8th—11th	Church Planting Seminar with Dr. Steven Childers	Torchbearer's Lodge at Lake Yamanaka
February 4th & 5th, 1996	Leader's Consultation	SEND Okutama Bible Camp
February 6th, 1996	JEMA Plenary Session	Ochanomizu Christian Center
March 4th—6th, 1996	JEMA Women's Retreat with Kay Arthur	Megumi Chalet in Karuizawa
May 28th—31st, 1996	JEMA 3rd Prayer Summit	SEND Okutama Bible Camp
July 28th—31st, 1996	JEMA Summer Conference with Rollin Reasoner	Karuizawa

CELEBRATING 50 YEARS IN JAPAN

SEND International, as its name implies, is an organization dedicated to sending missionaries throughout the world. SEND began 50 years ago in the Philippines and Japan at the close of the war. Dramatically God opened doors to present the gospel, and Christian servicemen were the first missionaries on the scene to share God's love and the message of Life.

A similar unexpected and great opportunity came when the Berlin wall fell in 1989. Like an avalanche the Gospel began to sweep through eastern Europe and the Soviet Union. SEND is one of the instruments God had prepared to take advantage of this unique opportunity. We had already changed our name from *Far Eastern Gospel Crusade* to *SEND International*. In the mid eighties when we began ministry in Spain, that became the spearhead of our world wide ministry. As Europe opened up to the gospel, our involvement stretched from six countries to the present total of eighteen.

It has taken fifty years to come this far. We cannot forget or overlook the faith and labors of the rugged pioneer missionaries, nor that it was backed up by the prayer, dedication and giving of devout Christians in North America with a burden to see the Gospel shared.

LEADERS OF A GROWING MISSION

Philip Armstrong was the young man chosen to lead the Far Eastern Gospel Crusade before he was thirty. Missionaries were then being sent only to Japan and the Philippines. After twenty years the work in Taiwan was opened. Some couples from the Japan field helped establish the Taiwan work: Sidney and Dorothy Best, who were veterans of the Yokohama Chinese Church ministry, Phil and Vi Lam, and Rollie and Jean

Friesen. A few years later the Central Alaska Mission merged with FEGC, extending our mission's labors into Alaska and the Canadian Yukon.

In 1981 the mission name was changed to *SEND International*, and leadership was given to Frank Severn, who had served as a missionary in the Philippines. Just as this change in leadership was completed, God suddenly called Phil Armstrong home to glory in a tragic plane accident in Alaska. We had lost our Moses, but we praise God that Joshua was already in place.

BECOMING INTERNATIONAL

As we face the twenty-first century, and anticipate our Lord's return, Frank Severn now leads a mission of nearly four hundred members divided into the three regions of Asia, Europe and North America. Asia, the oldest region, is mainly concerned with evangelism and church planting. In 1989 we entered Hong Kong, facing the challenge of reversion to China in 1997. We are also prayerfully preparing for entry into China when that door opens. The present Asia Regional Director is former Japan missionary, David Loewen.

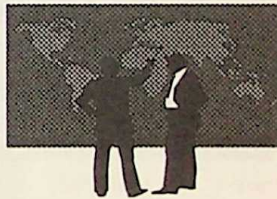
Our newest region, Europe, has gone through an explosive growth. We are putting our resources into cooperation with existing churches, and the opening of Bible schools. In Poland the church and a seminary are very closely linked. In Bulgaria SEND is cooperating with national leaders by providing faculty for a Bible school. In Albania we are able to send in teams of agricultural specialists, who help open the door for evangelists.

In Russia, Ukraine and other places the harvest is already taking place. We are involved in several Bible schools in Russia and the Ukraine as well. Former Japan missionaries Rollie and Esther Reasoner are helping new missionaries get into the ministry in Ukraine.

While most attention was focused on entering Russia from the European side, SEND missionaries in Alaska were looking for some new evangelism challenges. Just across the Bering Strait lies the northeastern point of Siberia. If you want to recruit missionaries for Far East Russia who can survive the hard winters, what better training ground than Alaska! God opened the way for a ministry in Providenya, the Russian city closest to Alaska. From there contact with Russian evangelical churches in Far East Russia has led to cooperation in the city of Khabarovsk, not too far from Japan. Now former Alaska missionaries are being used in seminary teaching and evangelism, and requesting help from the churches of Japan.

The main work of the North American Region of SEND is to prepare and send missionaries. The International Office of SEND is located in Farmington, Michigan, a suburb of Detroit. The US office is on the same property, and for many missionaries it is home base. The Canadian office is near London, Ontario. Many ministries are carried on in North America, and recently ministry among immigrants and foreign workers has been added to our outreach, mainly focusing on Japanese and Filipinos.

Internationalization of missions is an inevitable trend, as missionaries from the third world and some non-traditional sending countries are added to the mission force. Most SEND missionaries are from North America, but we also are regularly adding some from Germany, Philippines, Australia and Japan. Our goal is to become a truly international mission. As we reflect on all the way that God has led us during our first fifty years, we praise the One who has called us and done the work.



History of SEND International

by Millie Morehouse

Roots in Manila

In the spring of 1945 Manila was enjoying its first peace after the years of war. Led by burdened chaplains, some Christian GI's wanted to evangelize their comrades. They rented a mortuary. At the close of the first meeting seven young men knelt among the coffins, and gave their hearts to Christ. The scene was repeated week after week, until they outgrew the mortuary. So the GI's put up a servicemen's center for what became known as the "GI Gospel Hour."

Some of these same chaplains and GI's arrived in Japan a few months later, and asked God for a similar evangelistic opportunity. From October 1945, GI Gospel Hour meetings were held in the Kaigan Church near the pier in Yokohama. In 1872 that Church had been the first organized Protestant church in Japan. Now through the GI Gospel Hour it became the starting point for another movement of God. In the following months GI Gospel Hour meetings were held in several locations in Japan, the Philippines, Korea and Okinawa.

Some meetings were reported in the U.S. and Europe too, but they did not take root as the Far East rallies did.

Soon the GI's started meetings in Japanese for the searching youth of this nation still in shock after the war. A Yokohama church building became a medical clinic, veterans' hospitals were visited regularly, two orphanages were established, and numerous churches were assisted with children's meetings and Bible classes as eager young military men and women channeled their zeal into service for Christ.

A Mission Is Born

In 1948 the Japan and Philippine GI projects joined to form a mission called *Far Eastern Gospel Crusade (FEGC)*. Years later the name was changed to

SEND International. Many of the servicemen reached through the GI Gospel Hour went home to get their college and Bible school training, returning as missionaries. Many, but by no means all, of them came back under FEGC.

With GI Gospel Hour meetings still going on as the mission was getting established, ministry to servicemen was



Seiji Horiuchi interpreting at GI Gospel Hour

prominent in the mission's thinking. Jesse Miller survived imprisonment in the Philippines, then became an FEGC missionary. Later God led him to begin the Christian Servicemen's Centers, which have continued to minister to American servicemen overseas.

Two veteran Christian and Missionary Alliance missionaries, Miss Mabel Francis and Mrs. Anne Dievendorf, who stayed in Japan during the war, linked their experience with the young servicemen and the new mission of FEGC. They helped the new mission get established as a stream of missionaries began to arrive in open and needy Japan.

About 1950, former Chaplain L. E. Sweet, FEGC's first Japan chairman, challenged the mission with a vision of Village Advance. Much of the Japanese population was still scattered from the burned out cities, so taking the gospel to the rural towns was a real challenge. Re-

cruitment and training of new missionaries led to the building of the former SEND Center in Yokohama. From this base missionaries went out to towns and villages throughout the Kanto area. Rev. Sweet's leadership was recognized when, in 1950, he was elected president of JEMA's predecessor, the EMAJ.

Once the initial language and orientation period was over, missionaries began working with struggling small groups in various locations. In the mid-fifties FEGC Japan was invigorated by an active tent team ministry. Shelton Allen and Roger Fox, two former GI's, bore the main burden of those efforts. Fox also lead the mission vision of planting

churches in the large *danchi* housing areas that sprang up in the sixties.



Tent meeting in progress

From the early 1950's SEND had workers in Okinawa, which was not yet a part of Japan. In the mid-60's some members of the Urata family came to know the Savior. They witnessed actively to their relatives, and soon the key matriarch of the clan, Grandma Urata, became a glowing witness for Christ. First contacts were made with family



Celebrate the Vision • SENDing Together

members living in Naha, the capital, but soon trips were made back to the home area in the southern Yaeyama Islands. At least two churches started in Okinawa through the witness of the Urata family. To the fourth generation, relatives continue to come to the Lord—now over forty are believers.

Projects For Evangelism

The GI's had a strong emphasis on project ministry as well as evangelism, and that twofold emphasis still characterizes the work of SEND International. For example: In the early days, FEGC missionaries joined some TEAM missionaries to establish the radio ministry of Pacific Broadcasting Association (PBA). The

first teachers for a school for missionary children were from FEGC. Known as the Japan Evangelical Christian School, it started in Meguro, then sold the property to the Covenant denomination for their Bible school, and moved into FEGC's prop-

erty at Higashi Kurume where the Christian Academy in Japan (CAJ) continues to this day. Bob Sorley (BGC) was one of the early students. Howard and Phebe Blair, just retired from Japan this year, were among the first teachers and dorm parents.

Thirty-five years ago property in the western mountains of Tokyo was purchased and developed into Okutama Bible Camp. Originally three quonset

huts were put up for camp. With the completion of a new chapel this fall, the entire facilities have been rebuilt. Each year OBC touches hundreds of lives, with both Japanese camps and English *Joy Bible Camps*.

In addition, FEGC/SEND missionaries have been loaned to assist other para-church ministries. Some have taught in Bible schools in the Kanto area, mainly Tokyo Christian University, Japan Bible Seminary, and Kyoritsu Bible School (formerly in Yokohama). SEND missionaries have helped as staff for Japan Sunday School Union, Japan Missionary Language Institute, Kirisutoshu Gakusei Kai (Japan's IVCF) and Church Information Service.

Moving Forward

As SEND Japan begins its second half century, we rejoice that a new generation of workers have replaced the original GI's and others who came just after the war. Over fifty churches begun by SEND missionaries continue in their communities as witnesses for Christ. Most are mature congregations, others are yet being nurtured toward autonomy. Our main goal is still to start and develop churches



Okutama Bible Camp

that will reach Japanese for Christ.

Churches founded by SEND missionaries joined to form the Japan New Testament Church Association (Nihon Shinyaku Kyodan), which is now part of the recently merged Japan Evangelical Church Association (JECA).

During this, our fiftieth anniversary year, SEND is holding several special activities climaxing with a banquet on September 29. Churches we have founded are designating a special Sunday for a SEND missionary to visit and share. We long and pray for the time when the eager openness that characterized the Japanese people just after the war will again sweep this nation, and the fifty years of sowing the Good Seed of the Gospel will yield a great harvest for the glory of God!

Millie Morehouse retires this year after being in Japan with SEND since 1955. Millie gave to Japan's entire missionary community through her work at C.I.S.



Millie Morehouse



Blairs and Fitzwilliams / CAJ 1958

LIFE

After the Bomb

By Kanji Araki

as told to H. Dennis Fisher

Reprinted from

Baptist General Conference

The Standard, July, 1985

August 6 dawned bright and clear, with promise of a hot and muggy afternoon. I was three years old and playing alone in a room in our tiny house. My sisters, Itsuko and Yuriko, played in an adjoining room. Earlier that morning a warning siren had sounded. An airplane had been sighted over the city. Few paid attention. Unlike many other Japanese cities in 1945, Hiroshima had *not* been a target of United States' bombing raids.

At 8:15 a blinding flash lit the sky. Super-heated air began to blow at tremendous speeds, creating nuclear winds which knocked down buildings and set the center of the city ablaze. In what must have been a split second, the shock wave and blast hit our home, flattening the house over our family.

The pressure of the blast exploded a window near me, driving splinters of glass into my face, head and forearm.

Our home, like most Japanese houses, was made of wood, paper and other light materials. So we were not crushed by the collapse. Instead, the debris sheltered us from the rest of the blast.

My mother woke with blood streaming down her face and covered with rubble from her waist down. Her first thoughts were, "I'm alive! I'm alive!" When she realized she was not seriously hurt, she began to thank God for sparing her. Then muffled sounds reached her. "Help, help! Mother, mother! Please help!"

"Don't worry!" she shouted back. "I'm here. I'll help you." Furiously she began to dig on both sides. She found Itsuko first, with little Yuriko protected underneath her. As she worked to free my sisters from the rubble, Mother saw me emerging from a pile of debris.

Walk Through Hell

My wounds were the most severe. I needed medical attention, she realized. But where could she go for help? Most of our neighbors had been killed. Fire raged all around us. Destruction stretched as far as one could see. Yet our family had been miraculously spared. For this she lifted her head and praised her Savior.

Out in the road people were running in all directions. "Come, children, we will walk to Ujina." Somehow Mother remained calm in the midst of the panic and chaos. Ujina, a suburb farther from the city center would have suffered less damage, she reasoned.

As we trudged toward Ujina, we saw nothing but burning buildings surrounded by horribly injured people. Walking through that inferno can only be compared to walking through hell. Mother carried little Yuriko on her back, and Itsuko held my hand. I was bleeding and in shock. I had no shirt. Itsuko was barefoot. Along the way we picked up some clothing which had blown out of small shops.

It took much longer than usual to reach Ujina. Our injuries, the mass of people fleeing with us and the extensive debris scattered all along the way slowed our progress. When we finally reached the suburb, Mother headed straight for the hospital. Hordes of injured and dazed victims were already ahead of us and soldiers were bringing in people by the truckload.

A Few Dabs of Mercurochrome

Above the incessant cries for water was the cry of a small child, "Mother! Mother!" Many had their clothes burned off their bodies. Faces were swollen beyond recognition.

Even after her own trauma and the long walk to Ujina, my mother began to give aid to others. She went from victim to

victim with a bottle of water. As she went she kept asking, "Has anyone seen my eldest son, Wataru?"

My brother, a junior high student, had left for school before the bomb hit. Because the school was closer to the city center, we feared he had certainly been killed. Suddenly a boy called out, "I have seen Wataru! He is one of the few in our class to survive. Do not worry. He is all right."

Later we learned that after the explosion Wataru had helped an injured friend and then returned to our home. But for awhile we had feared greatly that we would never see him again.

After an hour's wait I was treated for my wounds—a few dabs of mercurochrome. There were so many with injuries far worse than mine and the hospital was running out of supplies.

Evening brought little rest. The warning sirens continued so that almost everyone spent the night going in and out of a nearby shelter. Even the blackness did not hide Hiroshima's suffering. Throughout the night the city lay in an orange glow of fire that continued to consume the rubble.

Reunion in Radioactivity

After that first anxious night we set out for home hoping to find Wataru. Mother of course knew nothing of the effects of radioactivity as she led us back toward the city. At the spot that used to be our home we found Wataru waiting, apparently unharmed.

Some neighbors who had survived assured us that our grandmother had escaped too. Like Wataru, she had been nearer to the blast and was badly burned, bruised, tired and weak. But at least she was alive. Mother did what she could to treat Grandmother's wounds until she could be taken to the hospital.

We had no other place to go so we stayed near the rubble of our home. We slept under the stars and used for our bed the metal roof that had been blown down flat when the house collapsed. We lived in the midst of radioactive fallout for four days, not knowing the lingering effects of the blast.

Our First Fatality

Grandmother was the first of our family to reveal the long-term effects of the bomb. Ten days after the giant explosion she died. Our only comfort was that she was a Christian and we knew she was with a loving God in heaven.

Though he had been spared major injuries, Wataru had taken the full impact of the radiation. His gums began to bleed, his hair fell out, blood drained from his ears. He developed an ugly rash, like others with A-bomb sickness. Mother became gravely concerned and took Wataru to hospital, but as his fever raged and his condition became more and more critical, news came that our beloved country had surrendered.

Like so many of our countrymen, Wataru had believed that Japan would be victorious. News of his country's defeat coupled with the radiation sickness resulted in my brother's death on the morning of August 31st.

Meanwhile, my father was at a military installation some distance from Hiroshima. Because communication was to a large extent broken down, my father did not hear of Wataru's sickness and death until September 9th.

My parents' deep grief for Wataru became mixed with anxiety about the health of their remaining children. Soon I fell ill with radiation sickness. My father and mother prayed fervently for me and for the health of my sisters.

By the middle of October I was well enough to move with my family to a rented house in another section of Hiroshima. There Yuriko, our baby, developed complications from the A-bomb sickness and died about a year later.

A Church of Peace

With so much sickness and devastation, Hiroshima was slow to recover. Survivors had little to live for. A feeling of hopelessness pervaded the city. But my parents were different. Their faith in Jesus Christ gave purpose to their lives.

Mother had tried to give physical help to the wounded. Now she and Father saw a need for spiritual aid as well. They invited friends to our home for prayer and Bible study.

As more and more people became attracted to the weekly meetings, a worship service and Sunday school were added. Eventually an ordained pastor from another area came to lead the services and we named our house church the Church of Peace. It continues to hold services even today.

An Empty Heart is Filled

My parents' faith did not automatically spread to us children, of course. My own personal turning point came when I was 18. After high school I had been accepted at a leading university with national reputation in law studies. I had adopted a naturalistic world view and avidly studied secular philosophers, but I became aware of a growing emptiness. Something was missing in my life. I began to read the Bible every day in search of the Christ I had grown up hearing about. "What kind of person am I?" I asked. "What is the purpose of my life?"

Finally one day I put my trust in Christ. Not only was I saved from sin, but I found that my empty heart was filled with joy and assurance of eternal life.

I became increasingly interested in Bible study, prayer, and witness. Through Interservice Christian Fellowship I received practical training and nurture in the faith. The Lord led me to further theological training and then into the pastorate.

For 23 years I have pastored a church which I planted in Kamifukuoka, a suburb of Tokyo.

Spared for a Higher Purpose

In my walk with the Lord, I have had to work through inner conflicts about the atomic bomb's toll on my life. Although I was too young to remember the experience, I have heard my mother's stories about its impact on me and my family.

God has helped me deal with bitterness that could have resulted. Through studying His Word I began to realize that sin—man's rebellion against God—is the real source of war. Sin is shared by all peoples, American and Japanese, as well. Because of this I am not angry with the American people for the bomb that fell on my hometown.

Certainly I grieve the loss of my grandmother, brother and sister, but I know they are with the Lord.

When I was dedicated to the Lord, I was given this verse: "You were bought with a price. So glorify God

in your body," I Cor. 6:20. This verse says to me that I was spared so that my life might have a higher purpose in serving God.

God in His grace has allowed my wife and me to have five healthy and normal children. I praise His name for the joy of a happy family.

Today Hiroshima has been restored. It is a beautiful and productive city. That's what God began to do in my life the day I put my trust in Christ—make me beautiful and productive for Him.



Pastor Araki and family just before his mother went to be with the Lord.

“Jesus Saves Jesus Saves!”

Male voices a hundred strong lifted high the gospel song in the bomb-damaged Tokyo church. After more singing, a U.S. Army chaplain gave a message of salvation. It was March 1946, and my first GI Gospel Hour.

Arriving from China earlier in the week, I had seen the notice on the barrack's bulletin board: *GI Gospel Hour every Saturday night at the Ginza Methodist Church.* I resolved at once to attend that meeting.

In China I had been stationed at a very small air base 60 miles east of Kunming, the China terminus of the Burma Road. There had never been more than thirty of us GI's at that base. Since it was not large enough to warrant the assignment of a chaplain, there had been no regular services. Though I remember that a chaplain flew in once to give us Holy Communion (which turned out to be my first taste of brandy).

Hungry for Christian fellowship and the ministry of the Word, I eagerly joined these Christian GI's in Tokyo. As it turned out, my participation in the GI Gospel Hour activities was part of God's way of directing me to my future career.

As a high school senior, I had already publicly committed my life to Christ to go anywhere He called and do whatever He appointed. While on duty in China I had read Mrs.

Howard Taylor's moving account of the life and death of young William Borden of Yale. I was stirred by the words Borden had written in his journal, found after his death in Egypt: “No reserve, no

retreat, no regrets.” Influenced by that book, as well as by what I was seeing all around me, I offered my life specifically for overseas missionary service. Now in Tokyo, the focus narrowed still further.

The highlight of my tour of duty in Japan was the privilege of teaching the Bible to young Japanese men and women. A school had been set up in the Shinagawa section of Tokyo for teaching English. Once a week there was to be an English Bible lesson. Through connections at the GI Gospel Hour, I was assigned to teach that class. About 70 people attended ev-



GI Gospel Hour every Saturday night at the Ginza Methodist Church.

ery week, very few of them understanding any English. Of course, I knew no Japanese.

But they came and I taught the Bible from what I had learned in Sunday school. There was no interpreter. I can't imagine that those students benefited in the least from that 19 year old GI. But the experience gave me a love for the Japanese people and a strong desire to return to Japan as a career missionary.

From Shinagawa in 1946, the line led to Iowa's Lake Okoboji in 1947, where many of those now ex-GI's gathered in convention. I will never forget the moving of the Spirit among us the night Mrs.

Charles Cowman spoke. For me it was another confirmation of the fact that God was leading me back to Japan. But, of course, that con-

vention had far wider implications, for from it the fledgling FEGC, organized earlier that year, received new direction and impetus.

“No reserve, no retreat,
no regrets.”

I never even considered the possibility of going with another mission. From the very beginning FEGC was my mission, the mission born out of the vision God had given several hundred GI's and their chaplains. As I reflect on the past 50 years, my heart fills with joy and gratitude for the mercy of God. To Him be all the glory!

Howard Blair



Howard Blair

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Fifty Years After the War

A GERMAN MK DURING THE WAR

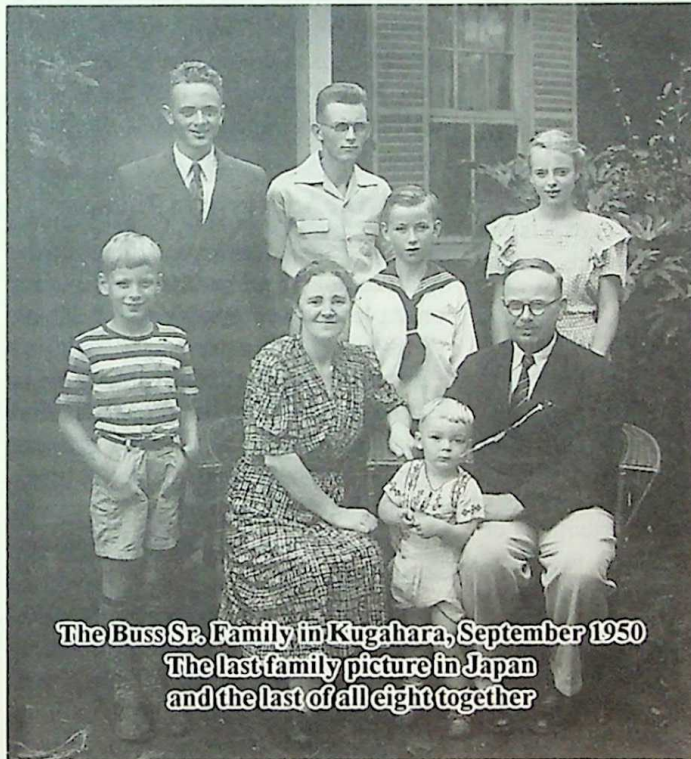
by Seigfried A. Buss

Fifty years have passed since the faltering voice of Emperor Hirohito informed the nation that Japan had surrendered.

My family, along with several hundred Germans, had evacuated to Karuizawa to escape the air raids and other hardships. But without financial support, each day was a struggle for survival. On several occasions Dad was offered assistance from the German government,



Salvation Army International Staff Band



The Buss Sr. Family in Kugahara, September 1950
The last family picture in Japan
and the last of all eight together

provided he would join the Nazi Party. He entrusted our family of eight into the hands of Jesus, instead.

We resorted to farming. It was back-breaking work, but we thanked God who provided the harvest. A large tent used for evangelism was cut up and traded for daily necessities. Although missionary work had come to a halt, my parents were busy ministering to the German community, both materially and spiritually.

The defeat of Germany put us in a very precarious situation. We were told more

than once that Japan would fight to the end. It was implied that we would perish in the conflict. Several Germans in Karuizawa committed suicide after intense interrogation by the Secret Police.

The fall of Okinawa brought the war closer to the main islands. The whole country was preparing for invasion. Then unexpectedly Japan surrendered.

It is difficult to describe the abject poverty and demoralization of the Japanese people. I thank God for allowing me to share with my parents and newly arriving missionaries in bringing in the spiritual harvest at the war's end. It would take a book to tell all that I experienced in His glad service as a teenager. It was a harbinger of what God had in store for me in the years to come.

Seigfried and Edith Buss have ministered with TEAM in Japan since 1961. Dr. Buss gave many years as JEMA President and Japan Harvest editor.

SALVATION ARMY CENTENARY

OCTOBER 12—15, 1995

In celebration of the 100th anniversary of the Salvation Army in Japan, their International Staff Band will be in concert, Thursday, October 12th, at the Hitomi Memorial Hall. Other public meetings are as follows:

Women's Meeting: Yamaha Hall
October 13th at 1:30

Centenary Celebration: Aoyama Gakuin
October 14th at 2:00

Sunday Worship: Aoyama Gakuin
October 15th at 10:00

International Festival: Aoyama Gakuin
October 15th at 2:30

For further information, please call Commissioner Ted Morris or Captain Judy Bishop at 03-3237-0881-5.

Most of the meetings will be in Japanese, but the messages will all be in English by SA International Leaders, **General and Mrs. Paul A. Rader**, originally from the US but now based in London, England.

In July 1995 the book, *Ambassadors for Christ*, received the Gold Medalion Award from the Evangelical Christian Publishers Association. **Dr. Seigfried A. Buss** authored some chapters of this excellent book.

*Congratulations,
Dr. Buss!*

General MacArthur and the Emperor

The war ended and General Douglas MacArthur signed the unconditional peace treaty aboard the USS Missouri.

MacArthur was of such stature that he well eclipsed the Emperor, who came to his office with hat in hand and in essence said, "I am responsible for all the political and military decisions made. You do with me as justice in your country decides," which was offering up his head on a platter. But at the same time it was throwing himself on MacArthur's mercy.

MacArthur did have mercy on the Emperor, though he was required to make his "ningen sengen" (disclaimer of deity). He asked a missionary, Vorrhies (who was married to a distant relative of the Emperor), to meet him at a certain spot in a garden for a walk.

"What does the West think god is?" was the Emperor's question. Vorrhies answered, "Well, of course, He is the only true God of creation. He created the heavens and the earth."

To this the Emperor said humbly, "Well, I didn't do that." So he could honestly say that, according to that standard, he was not that God.

A Call for Bibles and Missionaries

MacArthur issued a call for 5,000 missionaries and 10 million Bibles by telegrams and letters in 1950.

In March, he wrote to Eric North, President of the American Bible Society,

"Dear Dr. North, I read your report that the American Bible Society, working in conjunction with the Japan Bible Society, has made possible the distribution of more than 4,000,000 copies of the Scriptures since the beginning of the Occupation. My Chaplain tells me that people of 51 denominations in 48 states have contributed to this project. That your expenditures have passed the \$1,000,000

A Timely Leader

By Kenny Joseph

mark is an indication of the great generosity of the American people and represents a very gratifying achievement. You are well on the way to reaching the goal of 10,000,000 copies which I requested. I confidently believe you will succeed. Sincerely yours,

Douglas MacArthur" (SCAP, TOKYO)

At the same time he sent a telegram to the Pocket Testament League. Glen Wagner, former football star, responded, "We can print a million gospels of John," and MacArthur answered, "Make it ten million!"

Thus began Japan's greatest postwar evangelistic crusades. The Pocket Testament League had large meetings with distributions of

these red Gospels backed with the song, "What a Friend We Have in Jesus." Most of the meetings featured American evangelists, youth workers and ministers for short terms.

But there were those who came to stay, like the Owen Stills, the Harold Coles, the Harold Simses, and others. When God led me to Japan in 1951, a single missionary's monthly support was \$125 per month; a couple's \$250.

A house helper cost 300 yen a month. The average language teacher got 35 yen an hour, and they came to your house.

But back to MacArthur's call for Bibles. Another 1950 telegram from General MacArthur went to the Gideons:

"I have publicly stated my firm belief that Christianity offers to Japanese a sure and stable foundation on which to build a democratic nation. Japanese are becoming increasingly aware of funda-

mental values of Christian religion and appreciate its spiritual and moral blessing. Your assistance will be of inestimable value. Copies of Holy Scriptures, especially New Testaments, both English and Japanese, are essential for success of Christian movement. Your representative welcome to Japan to make firsthand survey of situation. I assure you of my deep appreciation of your interest in spiritual rehabilitation of Japanese people."

Douglas MacArthur

The Gideons sent a singing engineer, Dick Holzworth, who organized the first Gideon camp in Tokyo in 1950. Soon after, they printed the first of the 23 million New Testaments they have since distributed to Japan's hotels, hospitals and schools.

MacArthur's Influence

General MacArthur exemplified all the qualities of a true leader. He was not only leader of the entire SCAP, (Supreme Commander of the Allied Personnel), with all the soldiers from England, New Zealand, Australia and America, but he was a leader of ideas with an over-all vision. He not only got a peaceful occupation of Japan, but also made it possible for Japan to become open to the Gospel.

Can you imagine the meeting of the two leaders, when the Emperor, in effect, asked MacArthur what to do? "If you like, I can give an order on the radio to all my subjects to accept your democracy and your Christianity."

MacArthur answered, "Democracy, of course, but let me think." After a minute he said, "Constantine ordered the baptism of 300,000 soldiers but that didn't work." Then after another pause, "Revelation 3:20 says, 'Behold, I stand at the door and knock. If any man (not nation) hears My voice and opens the door, I will come in and fellowship with him.' No, keep it on a personal basis."

The wisdom of Mac Arthur is amazing. The wisdom of our God in raising up this man as a leader should cause us to praise Him as we reap the benefits still fifty years after the war.

"What does the West think god is?"

TO SING AGAIN

by Eric McMurray



I stood in that second hand bookstore in Tokyo overwhelmed with emotions and memories. In my hand was a paper-back compilation of sixty-five hymns entitled *A Special Selection of Revival Hymns in Japanese*. Following the title were these words in English:

“Compiled by Rev. Ugo Nakada.

Printed and bound by the Rodeheaver Hall-Mack Co., Winona Lake, Indiana.

Printed in U.S.A.”

And handwritten, in ink:

“Tachikawa Pentecostal Church, No. 31.”

I gladly paid the fifty yen the Kanda bookstore owner asked for it. It was soiled (I like to think) by thousands of hands, its pages and covers held in place by Scotch tape, but that day in 1984 I would have paid five *hundred*, maybe even five *thousand* yen for it! I’ll tell you why.

In the fall of 1945, as a Canadian soldier attached to the US Army for duty, I was posted to Japan in the role of a translator. During my four month stay, I became acquainted with several Japanese pastors. One of them was the Rev. Ugo Nakada.

One day a group of Christian fellows, mostly from the Allied Translators and Interpreters Section (ATIS), paid an evangelistic visit to a Japanese military hospital. Since we weren’t fluent in *spoken* Japanese, we had the help of an interpreter—Rev. Ugo Nakada. I think he also arranged the hospital visit. We sang and preached, and then went from bed to bed giving out chocolate bars we had saved from our rations especially for the purpose. There was evidence that some hearts were touched, not just by the simple gift but also by the Gospel.

Afterwards, Ugo Nakada invited us home. We gathered around the piano, singing hymns to the accompaniment of the Nakada’s sixteen-year old daughter,

who like her father, was obviously gifted musically.

Then in March, 1946, as I was preparing to return to North America, I had a visit from Ugo Nakada. In his hand he had a copy of a hymnbook produced by his company, and a letter to his friend, Homer Rodeheaver. (*Musician, song leader for Billy Sunday and publisher during the first half of the twentieth century.*) Would I carry the hymnbook and letter to the States and get them to Mr. Rodeheaver? (International postal service had not yet been re-established at the time.)

Although I understood the need, I felt it more keenly as Ugo Nakada shared details of the urgent crisis facing Japanese believers. During the war there had been a massive loss of hymnbooks through bombing raids and the subsequent fires. Printing equipment and other materials had also been destroyed. There was a great need for a reawakening of praise and worship after the long years of wartime pressures and suffering. Ugo Nakada wanted his brother Rodeheaver to print a supply of hymnbooks for the Japanese church.

Of course I happily agreed to be his messenger. I couldn’t foresee the dramatic manner in which my mission would be accomplished.

Still in Canadian uniform, and carrying Ugo Nakada’s hymnbook and letter, I was posted to Washington, D.C., where I stayed for awhile in a room on the sixth floor of the Victory Center. It was a haven for Christians in the armed forces as well as a place of Gospel outreach.

Shortly after my arrival I saw a bulletin board notice of special meetings soon to take place at one of Washington, D.C.’s larger churches. And the speaker was to be...**Homer Rodeheaver**. Amazed at God’s leading, I went to the manager of the Victory Center and told him about

the important items I had for Mr. Rodeheaver.

“Is that so? Rodeheaver? He’s coming to this building you know! He has a suite reserved on the seventh floor.”

And that’s how, by God’s appointment, I was able to put that precious hymnbook and letter directly into Homer Rodeheaver’s hands. Then he arranged for a ride to church with him, giving me ample opportunity to share Ugo Nakada’s burden. Mission accomplished!

I never saw Mr. Rodeheaver again. But some time after, I heard that the Rodeheaver Publishing Company had printed twenty-thousand Japanese hymnbooks and sent them to Japan, free of charge—as Homer Rodeheaver said, “To get the Japanese Christians singing again.”

Now, nearly forty years later, standing in that second-hand store, my heart also sang. For the hymnbook in my hands was one of those twenty thousand. I like to think the Lord took joy in putting it there just for me.

If the name Ugo Nakada is unfamiliar to you, look in your Japanese hymnal and check under the hymn numbers. You may see his name as the actual-writer of the hymn or you may find the initials UN, as the translator of the words. He is also well known for translating **The Messiah** into Japanese.

Ugo Nakada was born in 1896 in Akita, the second son of Juji Nakada of the Holiness movement. He went to be with the Lord on July 14, 1974, at the age of 77, while giving a talk at his church. He was sharing about worship as “the greatest gift man can offer God and the joy of our daily lives.” ed.

CHRISTIAN INFLUENCE ON BUDDHISM: HISTORICAL PERSPECTIVE

by Stephen Young

Many people look at Buddhism from a philosophical or religious standpoint, but not from the historical angle. The historical approach is not easy as there are no hard facts recorded in the times of Shakyamuni, Buddha. One certain date is of Emperor Asoka's reign in India from 274-236 B.C. It was under his influence that Buddhism spread.

HISTORICAL PERSPECTIVE

Modern scholars have agreed to place Shakyamuni's life between 563 and 483 B.C. There are no original records of his teachings. Various sects developed, each having its own bias, and recorded teachings were not in place until a couple of centuries later. What then did Shakyamuni teach and who was he?

Shakyamuni was a titled prince from a wealthy family in north India. He was married and had one son. Growing concern about evil and suffering caused him to leave home to seek enlightenment through meditation. After three years of seclusion, he claimed to have found what he sought. The Indian word *Buddha* means enlightenment.

He began to teach that all suffering, sorrow and evil is due to man's greed or desire. To rid oneself of desire would bring enlightenment. He claimed that man had no soul so there was no need to preserve your life. There is no God or gods, no heaven or hell, no need to believe in a god or to pray. When death arrives, all will become nothing. This was the goal of enlightenment.

In order to reach enlightenment (or nothingness) while alive, Shakyamuni set out an eight-fold path to follow. This eight-fold path was:

1. Right belief
2. Right emotions
3. Right actions
4. Right way of living
5. Right effort
6. Right words

7. Right awareness
8. Right concentration

At such a height, one would escape from all desire and suffering. Nirvana or enlightenment would be achieved. It would be like blowing out a candle. Flame and smoke disappear into nothingness.

SOME COMMON TEACHING

Shakyamuni's eight-fold path has teaching common to the Old Testament. In fact, on pages 32-35 of *The Teaching of Buddha*, it is clearly stated that Buddha taught the sin of killing, stealing, adultery, lying, and coveting. 500 B.C. was Ezra's time—a period when many Jews were in Persia and trading with nearby nations. The Jews had memorized parts of their Law, so it is believable that Shakyamuni heard of the Ten Commandments through Jewish merchants in India and added them to his own teachings.

CONCEPT OF KARMA

The question arises as to what happens to those who do not attain nirvana. What happens to the evil in people? Supposedly man has no soul, and reincarnation was not in Buddha's mind. His understanding was that any evil was to be transferred to another person who was born into the world. This was the concept of karma—for every cause there would be an effect. It followed that a person born with physical handicaps had received bad karma from an evil person.

This was a difficult teaching to accept, as was the teaching of the need to rid oneself of all desire. Only a few dedicated ones could reach nirvana. Shakyamuni never answered many of the questions raised by his teaching. He did not deal with the issue of the source of desire and lust. He just assumed they were there. He did not deal with the problem of man's heart—sin. In fact, his form of Buddhism would never attract a lot of followers and that is why various sects were formed and in the first century A.D. a

major change took place.

TRADITION OF THOMAS

Indian tradition says that Christ's disciple, Thomas, went to North India from 47-52 A.D. and then to South India from 52-72 A.D. There he proclaimed Christ and established seven churches in South India, four of which still exist as part of the Mar Toma Church. This early presence of Christ's teaching in India was a major factor in the radical change within Buddhism in the latter half of the first century.

TRANSFORMATION OF BUDDHA

For the purpose of simplification we will say the major change was from self-powered (jiriki) to another-powered (tariki) position. People were discouraged with the early Hinyana form of Buddhism, so the Mahayana sect was formed. A brilliant first century Buddhist scholar, Ashvaghosha, wrote the second book on *The Life of the Buddha* and the *Lotus of the True Law*. In his teachings, Ashvaghosha transformed the perfect Buddha into a universal Buddha. The Buddha now was an incarnate god, just as the Christian church teaches that Jesus Christ is incarnate.

So there was a switch from self-motivated salvation to one of salvation by faith in Buddha as the incarnation of the universal God, the only savior of all who come to him in faith and receive the free gift of imputed righteousness. There are at least nine important doctrines Mahayana Buddhism adopted from Christianity.

First, Buddha was incarnated as a cosmic god with great compassion for lost men, desiring to save all of them. Second, he offers himself as their savior by faith in his name. Third, every man has an immortal soul. Fourth, Buddha's salvation is of the soul, from hell to paradise. Fifth, the sinner, through faith in the savior Buddha receives the perfect

righteousness of Buddha. Sixth, the name of the savior Buddha is Amitabha, (Amida in Japan), an invented name of about 150 A.D. meaning "Brilliant Light." Seventh, Buddha is a Triyaka, a trinity of three persons in one—spirit, supreme god, and a visible manifestation. Eighth, Buddha will come to earth again as Maitreya (Miroko in Japan). Ninth, Buddha's next coming will introduce an age of great prosperity.

It is said that Buddhism came to Japan from Korea around 550 A.D., but it was not until 950 A.D. that the idea of Amida blossomed in Japan.

THE GREAT DECEPTION

Most Japanese do not know about Shakyamuni's original teachings. If you ask them why there was a major change in Buddhism in 90 A.D. most would not even know of this radical change made by Ashvaghosha after his contact with Christian teaching. Ashvaghosha did not want to break with the Buddhist religion so he rewrote the doctrines of Buddha incorporating Christian ideas of salvation and making Buddha an incarnate god-savior. Instead of teaching Jesus Christ as the only Savior, Ashvaghosha gave Buddha this role, and a few years later the name Amitabha was given to this great deception.

How important the Scriptures are, where the truth concerning Jesus Christ is clearly written that: "...there is salvation in no one else; for there is no other name under heaven given among men, by which we must be saved." Acts 4:12



Stephen and Sarah Young
Eric and Stephanie

USING SCIENCE AS A TOOL TO REACH THE SECULAR MIND FOR CHRIST

by Tim Boyle

The history of science reveals that modern science is actually a child of the biblical worldview. Without a belief in the created world that the Bible teaches, modern science would never have developed.

Practically all of the early scientists who laid the foundations for modern science were devout Christians, and yet over the last century plus, faith and science have generally come to be viewed as in opposition to each other. Recently, however, a number of evangelical Christian scientists have been spearheading a movement to recapture science as the tool it should be for revealing the wonders of Creation and the mind of the Creator.

A leading proponent of this movement is Dr. Hugh Ross, an astrophysicist who founded a ministry called "Reasons to Believe." This is their statement of purpose: "Reasons to Believe exists to remove the doubts of skeptics and to strengthen the faith of believers. It examines how the facts of nature and the truths of the Bible give each of us a reason to believe."

One of Dr. Ross's main premises is that the revelation we receive through the "book of nature" must be in complete agreement with the revelation of God in the Scriptures, since both "books" were authored by the same infallible Author. Thus, if there is an apparent conflict, it is because one or the other is not being properly interpreted.

Dr. Ross has produced a number of books, videos and audio cassettes centering on his own specialty of astronomy. "The heavens declare the glory of God" sums up his message. The incredible dis-

coveries of modern astronomy not only show God's glory to the believer, but also graphically prove to any open-minded person that the only possibility for explaining the intricate design and fine-tuning of the universe is for there to have been a designer behind it all.

Dr. Ross advocates an initial approach where objective, concrete facts are first presented that show a Creator had to be behind it all. A prejudiced mind can, of course, reject even the most powerful evidence, but many people simply need objective facts to give them a "reason to believe." Once this barrier is breached, then the more subjective aspects of the gospel can be presented to a mind opened to a whole new understanding.

Dr. Ross will be coming to Japan next January as the main speaker of the Hayama Missionary Conference to be held at Amagi Sanso Jan. 4-6. He will also be speaking at Tokyo Christian University and several other places in the Tokyo area that are being arranged. An additional trip is being planned for later in 1996 once his book, *The Creator and the Cosmos* is published in Japanese.

For further information, call Tim Boyle at 0298-55-1907 (tel/fax) or Jim Sandholt at the American Baptist office: 03-3202-0051.

Thank you for letting us know about more MK returnees! We're pleased to add the following:

- Paul Bishop
- Paul Bridgman
- Joyce Oshiro
- Sharon (Waala) Ronan
- Murray Uomoto

LETTERS FROM JAPAN DEC 1945—MAR 1946

by Eric McMurray

In December, 1941, as the Japanese bombed Pearl Harbor, a young Canadian missionary family with two tiny girls were put under house arrest along with many, many others in Japanese occupied China. A year later they were interned, at first in Chefoo, and later, Weishen. In the fall of 1943 they were chosen out of thousands to be among the 1500 who were repatriated in exchange for Japanese internees from North America—on the last rescue voyage made by the Swedish ship, the Gripsholm.

Upon arrival in Canada the father volunteered to join the Canadian army. Because of his fluency in Chinese, both spoken and written, he was given training in Japanese. At the war's end he was loaned to the American army and was with General MacArthur's men in the early days of the Occupation. His mother saved all his letters—and so we have these personal glimpses 50 years after the War.

Dec. 1, 1945

Dear Mother,

I am in Tokyo at last. It is strange to be living here in the heart of the Japanese empire and able to walk about freely and do as one likes.... We can travel anywhere by train free, also by street car, whenever we want.

The people go about their work and don't pay much attention to us unless we speak or ask questions. They brighten up immediately when one speaks Japanese, and are most polite and friendly.

I prayed yesterday morning that God would lead me into contact with some Christians. At noon I was introduced to an American Japanese (G.I.) who is a fine Christian and wants to be a missionary in Japan when he gets out of the army. He took me with him to talk to an American officer who is in charge of all Japanese broadcasting, regarding the future of radio work in Japan—especially Christian broadcasting. The officer went so far as to say that if we have any suggestions regarding religious broadcasts, to let him have them.

In the evening I went to a prayer meeting in this N.Y.K. building—eight Americans and myself—all born again men seeking to serve God here. This group have a "G.I. Gospel Hour" going every Saturday night in one of the big churches, for American soldiers. They also have "Youth For Christ" meetings for Japanese young people at different churches.

Dec. 9, 1945

I gave a short testimony at the Tokyo G.I. Gospel Hour last night. I didn't stay for the entire service, as I wanted to come home and... throw off this cold. There is no heat in Japanese churches....

Dec. 12, 1945

Just a few lines from Sendai, 200 miles north of Tokyo. In a way I was sorry to leave Tokyo, and to miss the work that is going on there in the name of the Lord.

The need of these people for the Gospel is tremendous and the opportunity right now is tremendous, too. It seems to me that the church of Christ should concentrate her energies on Japan for some time to come.

Dec. 30, 1945

Today I went to the Morioka Japanese Episcopal Church. I was asked to give a testimony in Japanese and surprised

I went to a prayer meeting in the N.Y.K. building...all born again men seeking to serve God here. This group have a G.I. Gospel Hour going every Saturday.

even myself by doing so fairly acceptably. After the service I had a friendly time with the pastor and congregation. It

was a joy to tell them of my love for the Japanese and my desire to get back into God's service, possibly in Japan. They are sorry I'm not staying here. So am I, as I could have a Bible class here easily.

Jan. 10, 1946

Our ATIS (Allied Translators and Interpreters Section) appears to have adopted four little Japanese boys. You should see them dressed in G.I. clothes too big for them, and eating in our dining hall. They are waifs from the streets.

I guess I haven't told you how I met Okuda san. Miss Emiko Okuda used to work with Tudor Jones and the Bees. She also knew Mr. Dempsey of the Japan Rescue Mission. Well, she was preaching on the street and inviting listeners to a meeting nearby, as a friend and I were passing. We waited and got to know her. I tell you all of us were thrilled! I have already sent letters to the Bees and Tudor Jones for her.

Poor Tokyo is still mostly in ruins, food is scarce. Of course, we eat well, as soldiers—but the Japanese are short of daily needs. The little group to whom I



have been ministering often sing, "The Lord Will Provide." I have been able to give them a few chocolate bars, etc., and how they appreciate them!

Did I tell you of my verse? I got it last Sunday as I was reading my Bible on the flat roof of the N.Y.K. building. It is Job 29:25, "I dwelt as a king in the army...as one that comforteth the mourners." (KJV)

March 4, 1946

I keep meeting interesting people. Some have been such a blessing to me, and their experiences an inspiration. At the meeting last night was a dear brother who spent some months in China as a private in the Japanese army. He was much buffeted for his faith, and was a faithful witness to the Chinese. My, how he was rejoicing in the Lord.

Then there is Mr. Shimizu, the Church of God pastor. He lost practically all his personal possessions, including his home, in the air raids. His church building was ruined as well, but he says that the Lord has taken away these things and now he has no worries but is free from the cares that come with earthly goods.

I had been invited with a friend to go to a Japanese home for supper, and then to the evangelistic service in that district, led by Pastor Otani, a real man of God, whom I have come to love in the Lord.

It was lovely to go to this home, leaving our wet boots outside, and to sit around a low table—the Pastor, our host, my friend, Seiji Horiuchi, and I. I am getting to love the Japanese type of home and their idea of comfort. Anyway, the main thing was that I was able to listen to the pastor as he talked of the things of God to our host, who as yet has not fully come to the knowledge of Christ.

After awhile, we were served

quite a nice Japanese meal, prepared by our host's daughter. These people had spent some time in Manchuria, so it was fun speaking a little Chinese. Of course I had no trouble using the chopsticks!

I was asked to lead the singing at the meeting, in Japanese. This was a new experience for me, but I find that for such a job my Japanese speaking ability is not too bad. You should have seen us there, all crowded into a small room in the home of a Christian doctor, and me kneeling there leading the singing in Japanese. I never realized what good use all my weary hours of study last year would be put to. Praise the Lord, who doeth all things well.

Your loving son,

Eric

I learned my first Japanese vocabulary from this soldier. I am his daughter. I grew up wanting to be a missionary and always assuming, because of my roots, that God would call me to the Chinese people. He had His own reasons for giving me an "ear" for Japanese as a young child! ed.



Eric McMurray with daughters, Edie and Katie.

1946



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Every Thursday Night
6:30-8:00 pm

Evangelistic Concert

Bible Time

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Report from
Duane Engholm

More than 200 GI Gospel Hour members, spouses and friends gathered at Northwestern College in the Twin Cities in July this year to savor the same kind of fellowship they had in the aftermath of WWII. There was great music (enhanced by the years), good preaching (with the warmth and glow of a long walk with the Lord), and inspiring testimonies (reflecting God's ways with us then and now).

The GIGH, known by its members as the "God-Inspired Gospel Hour," was a phenomenon from its inception. About 99% of us were only 18-23 years old. Few had more than a smattering of Bible training. Yet, if the definition of a missionary is "one who is sent," then missionaries we were, though we didn't realize it at the time.

For once, the military forces teamed up with God and sent us to the Pacific islands, paid our way, and kept us there long enough to do something that had never been done before.

That's right—never before. In the entire history of world missions, you will not find the equivalent of a movement of such beginnings, and which produced results out of all proportion to what might have been expected from such a bunch of young people.

We had no experience, no organization, no sending churches, not even a doctrinal statement. (Once at a single meeting 28 denominations were represented!) And no one "leader," even.

Chaplain George Hixson provided the initial challenge to a small group of enlisted men, but the moving force of the GIGH was the prodigious energy, vision and dedication to God of hundreds more.

EX GI's HOLD 50 YEAR REUNION

What's more, this motley assortment of people, through their preaching and praising, eventually produced something, that if the Lord tarries, will outlast all the GI's who prayed it into existence—the Far Eastern Gospel Crusade, now known as SEND International.

Under the banner of MEMORIES RECALLED, DREAMS REALIZED, AND VISIONS REVIVED, this aging but enthusiastic group determined to continue their project of supporting a Chair of Evangelism at the Far Eastern Bible Institute and Seminary (FEBIAS) in Manila. FEBIAS was the first project of the GI Gospel Hour, launched in September, 1945.

Only heaven will reveal how many men and women were touched, inspired and



Ex-Chaplain Hixson passing the torch

moved by the Spirit of God through the GI Gospel Hour in the Philippines and Japan. If you were one of them, it would be great to hear from you. Please call Duane Engholm at 0727-24-7784.

Report from
**Nobumasa
Mitsubishi**
with Nancy Sorley

Though the GI Gospel Hour was aimed at GI's, Japanese youth attended and eventually outnumbered the GI's. So in the fall of 1947 it was divided into two groups: the GI Gospel Hour and the Tokyo Gospel Hour. Pastor Yutaka Akichika was in charge of the Japanese



counterpart at first and then Seiji Horiuchi. Later, I led it until it closed in 1951.

This year Duane Engholm and Harry Olderberger organized a 50th reunion. Pastor Reiji Oyama from Tokyo, who had been led to the Lord by officer Henry Ikemoto, was there. And the third Japanese to attend was Mrs. Nakanishi. Chaplain Sweet, who also led me to the Lord, led her to the Lord when she was a high school student.

We certainly recalled a lot of memories with many involved from the beginning of the Gospel Hour, like Phil Rounds, Conrad Miller, Rollie Reasoner, Howard Blair, Beatrice Koski Hiben and others.

The speakers were former Chaplain George Hixson, Rollie Reasoner, Russell Honeywell (of the Philippines), and myself. As we saw how our dreams had been realized with the spread of the gospel around the world, we knew that our work was not through. Our vision was revived and we left with a sense of unity to continue the work until we all get together again in "glory."

FROM HATRED TO LOVE

By Reiji Oyama; translated by Stephen Young

Martyrs For Christ

In 1919, an American missionary named J.H. Colby arrived in Japan. He and his wife stayed until 1939 when they felt Japanese military insurgence was seriously undermining the work of the Christian Church. They moved to Panai Island in the Philippines, staying there until Japanese invasion threatened—at which time they moved further into the jungles, continuing to preach the gospel.

In 1943, the Colbys, with seven other missionaries, were captured by the Japanese. The Japanese soldiers, thinking it strange for an American couple to be in so remote a place, accused them of being spies. They were given thirty minutes to prepare themselves for death. In the first fifteen minutes, they read the "Sermon on the Mount." The remaining fifteen minutes were spent in prayer. They were beheaded.

The Colbys had two daughters attending college in the United States. When Margaret and Alice received word that their parents had been killed by Japanese soldiers, they were grief-stricken. But it wasn't long before the grief turned to hatred for the Japanese. They wanted revenge.

How We Know What Love Is

One day as Margaret was praying, she was struck with what her parents might have been praying about before they were killed. She realized they may well have been praying for the Filipinos and the Japanese to become Christians. If that was the case, then she and her sister were in opposition to their parents' deep heart desire.

To let go of the hatred in her heart was not an easy thing, but as Margaret pondered I John 3:16 she realized that Jesus gave his life so that people could be

saved from the punishment due them for their sins. Christians were called to sacrifice their lives for others in order to bring them this message of freedom from the wages of sin. "This is how we know what love is: Jesus Christ laid down His life for us. And we ought to lay down our lives for our brothers."

The Scripture worked a powerful change in Margaret's heart. She wanted to show her love for God to the Japanese. There were no Japanese in her area, so how was she to do this? One day she heard there were some Japanese prisoners of war in a camp near her home. She volunteered to serve as a helper there.

She had been working there for awhile when one of the prisoners asked her why she was so kind to them. When she told him the story of her parents and her reaction to the tragedy, he could not believe what he heard. The Japanese were trained to seek revenge in such a situation. They could not understand actions of love towards legitimate enemies.

God Changes Colonel Fuchida

The war ended and the Japanese POWs were shipped back to Japan. One of them was a friend of Colonel Mitsuo Fuchida, who had led the Pearl Harbor air raid. When Colonel Fuchida heard the story of the Colby family, he was amazed at Margaret's kindness to Japanese POWs.

Soon after hearing the story, at a train station in Tokyo, Colonel Fuchida received a tract. It was the story of American pilot Jacob DeShazer, who had been a prisoner of the Japanese for forty months in China. While a prisoner in Nanking, DeShazer was given a Bible to read for a brief time. The message of the Gospel changed his life dramatically and not only brought him heart peace but enabled him to forgive and even to love his enemies.

Colonel Fuchida felt impelled to purchase a copy of the Bible and he began to read the New Testament. When he came to Luke 23:43 it was as if a bright light was turned on in his mind. Jesus, as He was suffering in pain, almost dead, turned to His Father in Heaven and said, "Father, forgive them, for they do not know what they are doing."

Now, like Margaret, Colonel Fuchida's heart was also changed from one of hatred to that of love. He accepted Christ and received forgiveness of his sins. Until 1969 he shared his faith with many.

Alice Colby's heart was also filled with love for the Japanese and she made a decision to give a whole year's salary for the purpose of Christian evangelism in Japan.

"This is how we know what love is: Jesus Christ laid down His life for us. And we ought to lay down our lives for our brothers."

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GCOWE '95 Declaration

AD 2000 and Beyond Movement

Our Foundation

We, about 4000 Christians from 186 countries, were graciously hosted by churches of Korea in Seoul, May 17-25, 1995, for a Global Consultation on World Evangelization. We continue the spirit of earlier consultations committed to the task of global evangelization.

Our Mandate

Basic to our vision, mission and strategy is the incarnational model of Jesus Christ (Galatians 4:4; John 1:14). He alone is the Way, the Truth and the Life (John 14:6). In obedience to Him, the disciples went in the power of His Spirit to be His witnesses and establish His church across the earth (Acts 1:8).

The Lord of the harvest calls us to follow Him (Mark 1:17), to take up our cross (Mark 8:34), and to measure our lives by the priorities of His Kingdom (Matthew 6:33). By placing the emphasis on becoming like Him, Christ intended that His disciples grow not only in holiness but also as active participants in His mission (John 14-17). To make reproducing disciples of Christ is a way of life; it is the way our crucified and risen Lord lived His life on earth, and now the way He commands all His disciples to follow (II Timothy 2:2).

Our Vision

Our concern is for the whole church to take the whole Gospel to the whole world. Our primary, but not exclusive, focus is on the "10/40 Window" (area ten to forty degrees north of the equator from West Africa to East Asia) where most unreached people groups are located. There also we find greatest degrees of poverty, illiteracy, disease and suffering.

We confess... our failure in the past to do all we could have done to make Christ known throughout the world, especially in the areas where no church movement exists. We also repent of our needless divisions and competitive attitudes that have hindered the advance of the Gospel. We resolve, by God's grace, to no longer ignore the challenges, nor miss the opportunities set before us.

Our Purpose

We seek, in a spirit of servanthood, to encourage, network and motivate Christian leaders and churches by inspiring them to obedience to the great Commission (Matthew 28:18-20) and the Great Commandment (Matthew 22:37-40). Our intent is to stimulate cooperation among existing denominations, congregations, para-church organizations, mission societies, and service groups of all kinds in order to work unitedly toward this objective (John 17:20-23).

The expected result is the establishment of a mission-oriented church planting movement among every people of the world, in rural and urban centers. In the face of widespread tribalism and racism, only the Gospel can bring lasting peace and reconciliation among peoples (Ephesians 2:14; Galatians 3:28).

Our Strategies

With this in view, we wait on God in prayer and fasting. Without heaven-sent revival, all our efforts will be in vain. We yearn for an outpouring of sovereign grace and power in a mighty spiritual awakening across the whole church.

Our role is as catalyst to arouse concern and accelerate divinely motivated initiatives. As God enables, we will do this by disseminating information and facilitating cooperative missionary efforts, lead-

ership development, compassionate care for physical needs and social justice, and evangelistic efforts across cities, nations and continents.

We recognize that these strategies need to be worked out in specific country-by-country cooperative plans. We gratefully acknowledge the example of the brothers and sisters of Korea who have challenged us by their creative plans such as: a 1-1-1 intercessory prayer movement (every member praying for 1 minute at 1 p.m. every day for one non-Christian friend or particular country or unreached people or missionary friend or pastor); a call for every Christian living in a country whose per capita gross national product is more than \$5,000 to give at least \$1 a month to help those in poverty; and a summons to courageously stand for the universal upholding of human rights and religious freedom. Strategies should be matched by commitment to their implementation.

Our Commitment

The tremendous potential of the AD 2000 & Beyond Movement was vividly portrayed by the powerful Korean Student Mission 2000 event at the Olympic Stadium. On the evening of May 20, 80,000 students, under the banner of the cross, dramatically dedicated themselves to obey the Great Commission.

We, too, covenant to pray and worship as we work together for the evangelization of the world. We must have empowerment that comes from on High. In total dependence upon the Holy Spirit, we dedicate ourselves anew to Jesus Christ, "who loved us and gave Himself for us" (Galatians 2:20).

JEMA Church Planters' Institute

November 8-11, 1995
Speaker: Dr. Steven Childers

@Torchbearer's Lodge
Mt. Fuji's Lake Yamanaka

Dr. Steven Childers is a Church Planting professor at Reformed Theological Seminary and former Dallas area church planter. At last year's Church Planting Seminar, Dr. Childers' knowledge in the area of church planting and church growth and his interactive style provided JEMA missionaries with valuable, practical insights.

Here's what fellow missionaries said about last year's conference.

"...the most helpful conference during my 40 years in Japan..."
"This was no conference, this was a life experience..."

Please see Harvest insert for seminar options and registration form.

We'll see you there!

Tentmakers Leave Advice

After nearly five years in Japan, the Erik Davidson family have had to say goodbye. Through hosting monthly TNT (Tentmakers Network Tokyo) meetings as well as serving on the leadership team, they had contact with literally hundreds of foreign Christians in Japan. Many of these are tentmakers.

Davidsons left this advice for fellow tentmakers:

Pray for Japan. Living here, you have strategic insight. You know what to pray for. Who to pray for.

Learn Japanese. Commit yourself to regular study of the language. The most effective means of tentmaker proselytizing, friendship evangelism, is very difficult when you cannot communicate. Studying the grammar and vocabulary will give you insight into the culture and thought processes of the Japanese.

Join a Japanese church. Despite obvious difficulties, tentmakers are well advised to try to become a part of a local

congregation rather than an international one. A Japanese church is likely to be the best place to bring your non-Christian Japanese friends for discipleship, fellowship, and worship. As a foreigner in a local church, you may find your role being that of mentor rather than leader. As a tentmaker, you might even find yourself more effective in the supporting and training of Christians who are "young in the Lord" rather than in direct evangelism.

Have local support. As a tentmaker, it is important to come under the umbrella of a "covering" group. In addition to Tentmakers Network Tokyo, several mission groups have programs that integrate tentmakers into their strategy. Training, fellowship, and accountability are indispensable in making your efforts effective for the Lord's work. No Lone Rangers!

Have home support. Prayers, letters, and e-mail can help keep a tentmaker on course. Though they receive no financial support, many tentmakers send periodic newsletters to prayer supporters back home.

Work hard. We are sharing the Gospel

with a nation of hard-working people. As a tentmaker, you must prove diligent in the work place while at the same time maintaining your priorities.

Socialize carefully. You are often much further "in the world" than the typical missionary. Although this can be good, there are obvious traps. Consider carefully...what you do, where, when, and with whom.

Get involved with your community. The most effective evangelism opportunity can be with the people who know how you really live...your neighbors. Having our children in local Japanese schools has been the single most effective means of sharing the Christian faith during our entire stay in Japan.

We will miss you all! God bless you! Keep up the pace!

Erik and Lori Davidson have two children of their own: Sonja and Derek Hiroshi, and adopted David Akira while in Japan. Their address in U.S. is:

25978 Mission Street
Carmel, CA 93923
Tel.: 408-622-9858

Fifty Years After the War

New Life League Dedicates Building to God's Glory

On Monday, September 11th, New Life League hosted a remarkable celebration to dedicate their new building for the Lord and His kingdom's work.

In the spacious, well-windowed auditorium, over 160 guests were treated to a "smorgasbord" of speakers and musicians, along with a smorgasbord of food. Bringing congratulations, blessings and encouragement were leaders from Norway, the U.S. and Japan. Rev. Koji Honda brought the final message.

New Life League will soon enter its 41st year in Japan. They were on the old property in Niiza, Saitama Ken, for 35 years. They are now located in Hatoyama in a lovely complex, housing an immense press that can print 1,536,000 B-6 size Bible pages per hour—four times faster than their previous speed.

They use 1,200 tons of paper a year, ap-

proximately half of which is the thin Bible paper. Printing Bibles is their main focus, though they put out many other excellent materials as well. They presently print Bibles for China, Russia, Burma, Ethiopia, Philippines, Germany and Spain, to name a few. A large portion of their printing is in Japanese, and they publish English materials as well. We are indebted to them for the excellent work they do in printing the *Japan Harvest*.



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Fifty Years After the War

JEMA SUMMER CONFERENCE

report by Bob Shade

Dr. Richard L. Ganz, pastor of Ottawa (Canada) Reformed Presbyterian Church, converted Jew, converted doctor of clinical psychology, author of *Psycho Babble*, and 1995 JEMA Conference speaker was unforgettable.

Probably most of us have never heard the theme of the holiness of God, as seen in Isaiah 6, expounded with such clarity, conviction and passion. Dr. Ganz, who certainly knows modern psychiatry and psychology as few of us could ever hope to, also warned us against referring people to counselors whose main roots are in secular theory. He says that the current boom in counseling, psychology, and "self-esteem" approaches in evangelicalism is leading us down the wrong trail.

Dr. Ganz is a disciple of Jay Adams of Westminster Seminary and espouses "nouthetic counseling." The message is: "We (in the church) can and should handle most of our own problems. We are "competent to counsel."

Does that mean we should never refer people? Of course not. The first thing to do is have medical personnel check for organic causes. But we should beware of referring people to counselors who try to deal with guilt by shifting the blame to some deterministic scheme such as Freud's, which removes all hope by trying to find the roots of the problem in an inaccessible "unconscious." Dr. Ganz believes that too many Christian counselors are unnecessarily beholden to secular theory and methodology.

But most of the sessions were devoted to "Bring About Biblical Change," "The Importance of Forgiveness," "Put Off the Old and Put On the New," all from Ephesians 4:17-32. There is no "holiness pill" that will do the trick; we

need to submit to a daily discipline of developing new habits.

Dr. Ganz is himself a very disciplined person; often up at 4:30 a.m. for time in the Word, prayer and running. He and his family enjoyed the fantastic sunrise view at Sunset Point several mornings and wondered why none of the rest of us were there!

He came with his wife, Nancy, and his two younger daughters, Natanyah and Micaiah, 13 and 9, on July 7th. It was a big step but their faith was rewarded with about 15 meetings in various churches and seminar groups. They lived in the temporarily vacant home generously offered by the Phil Foxwells. The prices in Japan were a big shock and the hottest summer in 100 years was a severe trial. But the Lord saw all involved through "the many dangers, toils," and broken plumbing....

The seminars were outstanding this year. Gene Taylor led small group sessions grappling with the problems of "passing on our vision" to the people and our successor in the church. Brenda Dickey gave an excellent session with a thick handout on "Nutrition in Japan." Brenda says the vegetables here often do not have the nutrients one would expect because much of the soil is depleted.

Flossie Epley presented her specialty of "Options in MK Education" very ably. And Stan Barthold and Laurence Hiebert teamed up to reduce "agony in the study" by giving wonderful suggestions of what to preach in our baby churches. I guarantee nothing, but I think most of these people can provide copies of their materials if you missed conference this year.

Next year we are looking forward to having "our own" Rollie Reasoner as summer conference speaker.

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Potpourri & Promises

by Janice A. Kropp

Ponder Points: #1 Evil is here to stay. #2 Don't be alarmed. #3 Understand what's going on.

JESUS took advantage of every opportunity! As He walked, He talked. When He sat, He gave instruction! In Matthew 24 we find the disciples and the Savior leaving the temple. Taken by the massive and magnificent structure, the disciples brought it to Christ's attention. In that moment Christ took the visual picture and proceeded to teach. "Do you see all these things?" Jesus asked, "I tell you the truth..." and the lesson began.

In our Lord's "signs of the END of the AGE," the presence of EVIL in our world was made clear in the words... "wars and rumors of wars," that is, "nation rising against nation, and kingdom against kingdom." God's created beings fighting and destroying God's created beings. How tragic! Jesus did not end the teaching here but added, "See to it that you are not alarmed!" The unregenerate heart of man produces in kind...destruction, torture and killing. Evil is here to stay! But don't be alarmed! Understand what's really going on!

This week my husband and I, walking home from the Mission Office, met our eighty year old neighbor returning from shopping. Her little cart with purchases and a bouquet of flowers were in view, and I commented, "And you bought flowers today!"

"Yes," she replied with a smile, "they are for *hotokesama*. Today marks the fiftieth year of my husband's death. He was killed during the war." We were embarrassed for we knew what she meant. We apologized. "Oh we are so sorry...Kinodoku desu ne!" "Oh," she replied, "I am long over the sorrow." What a precious lady and it's obvious

she holds no grudge! She seems to have handled life well without knowing truth. But, oh, it is certainly up to me to help her understand what's *really* going on, if you know what I mean!

This event takes my mind back to Hiroshima friends...

For seven years our family lived in Ushita, part of the city across one of Hiroshima's many rivers. Although there were no signs of the A-Bomb destruction apart from the "Peace Park," the war had impacted tens of thousands of lives. With all that, I recall only kindness and graciousness shown while living there!

This has always spoken to my heart! I remember the neighbor behind us. Then past middle age, she told us quietly that her father had been killed by the atomic bomb. Another, as a young teen in 1945, told us his memory of that fateful day. Then came the day he experienced the power of the Gospel. I wonder if he ever contrasted the two. Mr. Fujii, a top notch printer, was the first of several to come to Christ at Shalom Center, our ministry base there. I'll never forget the change in Mr. Fujii's life. I haven't space to elaborate, but Gospel power builds! Today he leads worship services, is one of the church's elders, and after twelve years of praying and waiting, saw his wife changed too! He understood what was taking place!

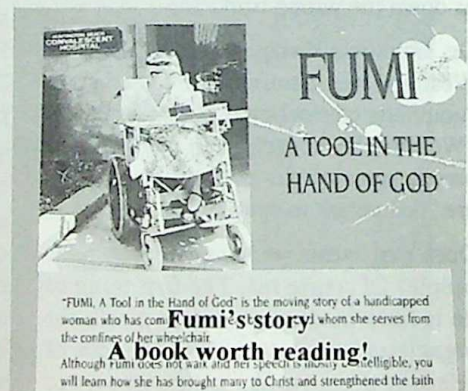
I'd like to take you back a little further to the turn of the century...

Born into a Christian home, Kikuye Hoshino married Junji Shioya, a non-believer. In 1906 Junji went to America in hopes of tapping in on some of the "good life" to support his family.

After the death of her parents, Kikuye left behind her three sons, two of whom she would never see again, and headed for the States in search of her husband. Coping in America, along with separa-

tion from her children and beloved country, Kikuye found living more a struggle than enjoyment. Then, the birth of her fourth child brought the shock of her life. The doctor tried desperately to get the new-born to breathe, but by the time she did, the damage was done. Those critical moments without oxygen left baby Fumi with cerebral palsy. So from birth Fumi had no control over her hands, arms, legs and later her speech.

Fumi required a great deal of care, but her father lovingly taught her to cope, pushing her to her limits. Her Heavenly Father found her when she was sixteen years old and lovingly helped her each step until now, well over seventy years! Fumi is still praising her Lord!



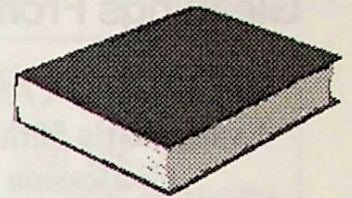
But on December 7, 1941 at five o'clock in the morning life seemed to be going from bad to worse. Fumi's father was awakened and whisked off to the police station in Fullerton, California. The charge—possible espionage. By April, 1942 the Shioyas, along with 17,000 Japanese, two thirds of them American citizens, were placed into prescribed areas known as Poston I, II and III. It would be three years before these dear ones would return to normal life.

Did all this poison Fumi's spirit? After

Recommended Books

FUMI, A Tool in the Hand of God, by Lula Rampey,
Publisher: International Bible Society

EDGE OF CONFLICT, by Harry & Miriam Taylor,
Publisher: Christian Publications



all, her handicap alone could make her miserable and bitter. No such thing! Even with the premature death of both parents, leaving her alone in the world, Fumi determined to understand the Lord's will! Her story is a powerful witness to God's grace and peace in dark times.

Meanwhile, across the Pacific Ocean

On September 26, 1945 the 81st *Wildcat* Division along with their chaplain, Major Clarence Finsaas, landed at Hachinohe, Japan. Their assignment: to "occupy Northern Honshu..." In January Major

Clarence was sent to the Tokyo/Yokohama area and saw firsthand the devastations of war. He also made friendships with many Japanese. In a letter home, he wrote, "Regardless of what the Japanese may



Chaplain Finsaas

feel as to losing the war and the presence of American troops, the fact remains that a new day has dawned for Japan...the Japanese have the making and quality of a great people and it is only a matter of time until they will again be up among the powers of the world. It is not even impossible to believe that in the future she may become one of America's best allies...."

On August 18, 1946, the 81st Division received further orders: **head home**. They did, but Clarence would never be the same. He had seen Japan's physical and spiritual needs and almost immediately upon arrival in the U.S. connected with four other chaplains. Together they

formed the Far Eastern Gospel Crusade, now known as SEND International. Writes our own beloved colleague, Lila Joseph, "Little did he know at that time that his only sister would become a missionary to Japan! Clarence was my oldest brother, and a godly, stable influence in the lives of all our family members until his Homegoing two years ago." The mother of four sons, and grandmother too, Lila has served with husband Kenny in Japan since early 1950's. The Josephs' lives and ministry are bright testimony to the reality of Christ's teaching!

Finally, a glimpse in the Philippines

For three years and three months of internment, 1,300 Americans had been at the mercy of their Japanese captors. There had been "horrible" experiences when all possessions were lost, stolen or left behind. There were times of terrible sickness, sometimes resulting in death. There was torture, and some died. And many were near starvation at war's end.

There had also been the miraculous experiences when wild cows *stood* outside the prison gate. Concerned parents had pled with God for milk for the thirsty and hungry babies! And the cows came!

There were those unusual days of quiet when no allied planes flew bombing missions for *lack of fuel*. Those very days, the American prisoners were being transferred from the mountains of Baguio to the City of Manila!

Finally, after 1,137 days of confinement, the captives were released by American soldiers.

(Janice, her brother, and parents were in that tattered, weary group on that unforgettable day. You can read the full story in Edge of Conflict, written by Janice's parents. ed.)

But whether in war or peace are we to fear? "See to it that you are not alarmed!" are the precious words of

Christ. In His love He is telling us NOT TO FEAR, the command He gave more than any other!

QUESTION: Is there fear in your heart today? Oh, I know we're not in a physical war here now, but maybe you are fighting on a different FRONT. It can be just as real, for it can leave you maimed, crippled and even dead (in your spirit) if you are not on guard. No matter what the battle—sickness, soured relationships, feelings of ineffectiveness, worry, prodigal children or death of a loved one, Christ's words are for us all, FEAR NOT. God is sufficient!

"You will hear of wars and rumors of wars, see to it that you are not alarmed...the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains...."

Of course, we know the direction of HIS-STORY! These birth pains will usher in the King of glory! The past FIFTY YEARS of peace and rebuilding here in Japan have been years of opportunity and grace. If God should give us yet FIFTY more or just ONE, let's be found faithfully loving Him, caring for our families, loving our neighbors, always busy about Kingdom work. Let's hold dear the words of Jesus and let's get HIS WORK done! jk.

This issue's promise.

"Peace I leave with you, My peace I give YOU."

John 14:27

Evangelist's 50th Year Confession

"I am a coward, the chief of sinners," says Japan Evangelical Crusade's Koji Honda, reflecting on his life, before, during and after World War II.

On June 30, 1995, evangelist Honda issued a formal statement, detailing personal sins committed during the war, when he was drafted into the Navy while pastoring and also working at the Kobe city office.

"Repenting of past sins is the key to new direction in the future," Honda believes. His confession statement bears that out, as he acknowledges the sins of compromising with the state religion, joining the military without protest, and stealing public provisions during and after his time in the Navy.

As to his motivation for issuing the public confession, Honda explains, "Immediately after the war, I publicly confessed my sins in a gathering of pastors and received assurance of forgiveness before the Lord. That's why I've been able to serve as an evangelist all these years.

"However, I am aware there are others for whom the past is not resolved. Some have already died. Others would like to confess but find themselves unable to do it. By publicly admitting my sins, I hope to represent those of my generation who died without repenting, and also to encourage those who would like to resolve their sins, but don't have courage to do it.

The Confession

"This year marks the fiftieth anniversary of the end of the Pacific war, and I think it is a very fitting time to call for confession of our participation in, cooperation with, and dedication to the war. I want to express my profound respect and admiration for the many coming forward at this time to repent of their sins and responsibilities in the war.

"Fifty years ago I was an energetic pastor in my thirties when I became directly involved in the war effort. For this I carry deep regret and repentance, and would like to, as a survivor of that period, publicly acknowledge my sins.

1. Sin of participating in the war.

"Japan aggressively invaded and occupied Korea, China, Taiwan, the Philippines and many other countries and islands of the Pacific. Countless acts of cruelty and violence were committed in numerous atrocities and massacres. All of this was labeled 'holy war,' and all citizens were mobilized to support the war effort.

"In addition to all who died at the hands of the Japanese, there were at least two and a half million Japanese citizens who perished in war disasters. That I was not willing to speak one word of opposition to this war is something I deeply regret.

"There were Christians like Kanzo Uchimura, who, laying their lives on the line, courageously took an anti-war stance. Though Uchimura was labeled a 'traitor,' I knew he was right. Yet I still went against the will of Jesus Christ, who taught and modeled the Gospel of peace.

"In spite of the fact that I was praying for the war to end quickly, I confess the heavy responsibility of one who never spoke out publicly against it, even though, as a pastor, I knew the Word, knew the righteousness and love of God, and even was preaching the love of Christ in His death! With head deeply bowed to the ground, I repent again before God, the church, and the world. I was a total coward.

2. Sin of compromise with Shinto.

"The national leaders told us, 'Shinto and its shrines are not a religion. They are only the emotional support system of our nation.' As a result, the government forced churches to display charms and talismans from imperial shrines in their sanctuaries, along with pictures of the emperor and empress. A

time of homage to the emperor was to precede each worship service.

"Because the pastors were looked up to, they were often elected as community leaders. This involved having to lead community groups on trips to shrines (when troops were departing for the front, for example), even to calling out the command to bow! Some pastors resolutely refused this duty, but I didn't have the honor to resist.

"When I was inducted into the Navy unit at Yokosuka, and even after that, I was forced to worship at shrines. I am so ashamed that I simply complied with those orders. I confess my cowardice. It could be that I am the only person in the church today who has displayed such lack of courage in upholding the honor of Christ.

"Other pastors, of whom I learned later, resisted and were jailed. I hold them in utmost respect for their valor, dedication and sacrificial faith. I simply accepted the government's arguments and thought the compromise of churches to be the reasonable thing to do.

"I would like to ask Christians today, especially young people, 'If you were where I was, would you have fought valiantly for your faith?' In this age of liberty, it is easy to criticize those who didn't stand up for Christ during the war. Yet, to admit one's past sins is no easy thing either. As we all evaluate what happened fifty years ago, I want people to understand there were pastors like me who struggled with difficult choices and fought with their consciences.

3. Sins committed in the military.

"When I was conscripted and was filling out the personal information sheet, under the heading of 'religion' I put 'Christianity,' and for employment I wrote 'public servant' (since I was employed at Kobe city office) and 'Christian pastor.' Immediately my superiors labeled me a 'spy,' to which I responded, 'I am a Christian and a

pastor, but in no way am I a spy.' Eventually they accepted my explanation, and after my three months' training, I was assigned as an aide to a military instructor. One day a superior officer gave me a beating. I decided I would have to be very astute in my behavior.

"Sometimes, in response to orders from my superior, I used my position to siphon off part of provisions designated for incoming draftees. When we discovered that some of our group's share of supplies had been stolen, I would go over to another unit and steal from their supplies.

"The sins I committed during this period as a Christian and a pastor are ones of which I am most ashamed and I hang my head in repentance. I was not faithful before God or men. Of course these are sins for which I prostrated myself to the ground in repentance before the Lord and my fellow pastors in post-war prayer meetings we held on Kobe's Shioya mountain.

4. Sin of devastating and violating those we fought.

"In the name of 'holy war' Japan devastated many of its neighbors. Taking their country, their freedom, their homes, families, jobs, lives, and peace, we dragged Korea, China, Taiwan, the Philippines and South Pacific countries (even Europe) into the pit of hell. However, we devastated the Korean nation in a special way, robbing her of seven things: her land, rulers, language, family names, food, freedom (economic and religious), and her citizens' lives... for thirty-six years.

"When I ponder these facts, I sometimes feel ashamed to be a Japanese. Now when I visit churches in Korea, Taiwan, and other Asian countries, I always preface my messages with confession of the sins Japan committed against them. I believe it's the right thing to do.

5. Sins committed in post-war years.

"In the days after I returned to civilian life in Kobe, I often stole wood and tin

out of nearby trenches. Also, at the city office, I secretly made off with food supplies. I must confess that I was just a plain sinner.

"As I review my life fifty years ago, I humbly confess I was a Christian without honor, a coward, and a pastor who was the chief of sinners. On account of an evangelist like me living the life I did, I believe I was a stumbling block to the spread of the Gospel in Japan, and that the Holy Spirit was prevented from working here as He has in Korea. I humbly confess to my fellow Japanese and to all Christians.

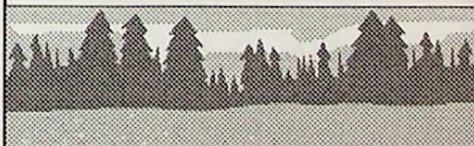
"My sins are difficult to forgive, I realize, but I beg my brothers to forgive me on account of the sacrificial death of our Lord Jesus Christ. I pledge my remaining days in renewed dedication to the Lord. I hope I will be a small spark that lights the fire of the gospel in this land.

"I know that my words are insufficient to express what is in my heart. I only ask for your forgiveness and understanding in the Lord. I would greatly appreciate your continued prayer and support."

JEMA WOMEN'S COMMISSION IS SPONSORING A WORKSHOP ON OCTOBER 28, 1995

The theme : Bringing My Ministry Into Perspective see insert for details

The third annual JEMA Women's Retreat



will be at Megumi Chalet in Karuizawa.

Speaker: Kay Arthur.

Date: March 4-6, 1996

Watch for details and registration insert in Winter Harvest!

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Some Post-War Evangelical Firsts

Compiled by Kenny Joseph

- OMS tent teams (1949) probably the most productive evangelistic ministry combining preaching with church planting.
- Japan Bible Christian Council begins (1949).
- General MacArthur's letter to the Japan Bible Society (1950) starts Bible printing boom.
- C.I.M. becomes the OMF in Japan
- Pocket Testament League calls for 10 million Gospels of John. Glenn Wagner answers General Mac Arthur's call.
- Gideons launched in Japan, with Dick Holzworth (1950) leading the first campaign in Tokyo. 22 million Bibles distributed, post-war.
- WLP started (1950) by Ken McVety to add evangelical books in Japanese to bare bookshelves.
- Evangelical Publishing Depot (EPD) started by former POW Bobby Wright.
- Christian Businessmen's Committee starts in Marunouchi, Tokyo, with K. Endo (1951).
- TEAM-AVED (1951) started by Don Nelson to capture the thirst for films.
- Youth for Christ starts up in Japan, also answering MacArthur's call, with Gospel teams.
- Pacific Broadcasting Association founded (1951) by former GI's.
- Soul-winning Tent Teams Training School starts in Shizuoka with Bob Jones' help (1952).
- Japan Gospel Caravan itinerant street evangelism launched from Shizuoka (1952).
- Youth For Christ World Congress (1953).
- Missionary Language Handbooks Vol. I and II, K. Joseph and R. Stellanwagen (1955).
- Japan Christian College re-launched from Domei Bible Institute in Tokyo (1955); founded by Dr. Fred Jarvis who asks Don Hoke to lead.
- Japan Christian College Evangelism Department publishes 3 soul-winning handbooks (1955-60).
- Japan Harvest expands from mimeographed sheets to 50-page journal.
- New Life League grows out of "Jarvis Projects" (1959).
- Japan's first nation-wide Evangelism Conference in Kobe, (1960), led by Koji Honda.
- Evangelist Honda leaves Kobe Central Church and launches full-time evangelistic campaigns (1961) with Eddie Karnes as advance man.
- Lockman Foundation answers appeal for Amplified Bible in Japanese (1964).
- Tokyo Olympics Christian Witness and Crusade (1964).
- Fellowship of Asian Evangelicals and Oriental Evangelical Fellowship reborn from the Japan Gospel Association (1945-1959) in 1965. Its "child" is the Evangelical Fellowship of Asia.
- Asian Lay Christian Association (1965)

TOKYO REMEMBERED

by Alma Tygert and Lila Joseph

At the May, 1995 Christian Women's Club luncheon, Mrs. Fredda Gooden was honored by the organization she founded 22 years ago. Fredda's husband, Joe, shared the podium with her.

Besides traveling for World Vision to Viet Nam, Korea, India and throughout Japan, Joe Gooden pioneered the first nation-wide pastors' conference, which brought in 1,539 pastors, and the Keswick Convention, both of which are still going strong here in Japan.

When asked what it was like when they arrived in Tokyo in 1950, the Goodens spoke of city lights that went off at eight; the attempts to make things as clean as was possible in a rubble-filled city; the beautiful hairdos of the women; waking up to the sounds of *geta*; the outward smiles of people.

This is what they had to say when asked what advice they would give missionaries today: "Don't let love for God and His Word fade; love Japan and its people; train people who will train others. Pray with fellow missionaries."

The Goodens served the Lord in Japan for 37 years, retiring in 1986 to Southern California near their daughters.

COMING UP IN THE HARVEST

*Attracting Students to Church
Five Japanese Prisoners
On Teaching English in Japan
When Parents Need Our Help*

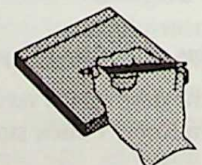
*Dependence or Freedom
As Understood in Japan*

*The Matter of Japanese
Self-Control
Children's Ministry*

*Mentoring/Modeling
and more*

*The Japan Harvest,
a JEMA organ,
is for the encouragement and
information of the Christian
community in Japan, as well as
to be a voice of Japan for the
wider community abroad.*

*We appreciate our
readers' input and
suggestions!*



KANSAI NEWS

by Nancy Sorley

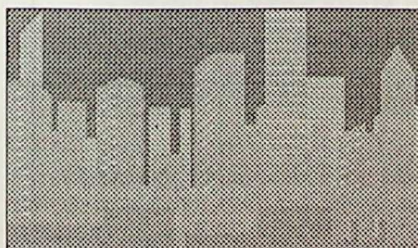
WARNER SEMINAR

Missionaries from Kyushu to Sendai attended a seminar for "Resolving Spiritual Conflicts" May 31 to June 2, 1995 in Ikoma City. Dr. Timothy Warner, currently the Vice-President for International Ministries of Freedom in Christ Ministries of La Habra, CA, led the seminar, which dealt with identifying worldviews, understanding spiritual warfare, and applying it to the Christian's personal life and ministry. For Western missionaries with a Western worldview it is important to understand the animistic worldview we are confronting every day.

Dr. Warner's insights opened up an awareness of the struggles Japanese Christians face. Japanese and English books, tapes, and videos of the seminar are available through International Chapel Ministries, Tel. (07437) 4-4274.

This From Kobe

All the shelters are now closed in Kobe. Reconstruction of the city seems to be moving along steadily. But the trauma of loss and grief remains a very real part of life for many of Kobe's citizens. Kobe's churches need continuing support and prayer that they will be a source of life to their city.



RELEASE IN OSAKA

Tom White of Frontline Ministries and facilitator of the past two JEMA Prayer Summits, was in Osaka for the All Japan Evangelistic Crusade this July. Frontline Ministries' board member, Don Snow and his wife, Joni, along with two other prayer partners, Scott and Tim Rohrer, accompanied Tom on this fifth journey to Japan.

Tom shared the following in a recent letter.

"Let me tell you about a very special thing the Lord did during the crusade. Don Snow is a retired Army Colonel, and was in Corvallis last January when Paul Ariga repented for Japan's aggression in World War II. Since then, the Lord has put a sorrow in Don's heart over the suffering and loss of the Japanese people in Hiroshima and Nagasaki, and a prayer burden for their healing.

At the close of one of my sessions, I asked Don to share in front of about 1200 people. As Don, Scott, Tim and I knelt to pray, the Spirit fell on the people, and many broke with weeping and travailing prayer. Some were open to admit their nation's aggression, others freed to release bitterness held against the United States. God's healing presence flowed during a precious season of prayer. One older woman fell into Joni's arms, sobbing and releasing to God a fifty year burden of bitterness held against President Truman. The Lord is good and gracious to all who call upon His name!"

JUNE GREGORY WITH THE LORD

After a brave battle with cancer, June was called Home on September 6th. She was living in Kent, England since her retirement from Japan. June was 61 years old. She was a faithful servant for the Lord Jesus and an encouragement to her friends.

June came to Japan with CLC in 1966 and stayed until 1994, with a 7 year break at one point to take care of her parents.



Another Soldier Called Home

Francis B. Sorley, missionary to Japan from 1948 to 1977, died in Cambridge, MN, on July 2, 1995 at the age of 83.

Although he started out as a chemical engineering student, Francis surprised his family by going into full-time Christian service. During the war, he became a chaplain in the U.S. Army, serving on transport ships between the Far East and the West Coast. During this time he felt the Lord calling him to Japan as a missionary.

In 1948, Francis, Marian, and their son, Robert, (presently a missionary in Japan) arrived as the first Baptist General Conference missionaries to Japan. They started churches in Nerima and Nihonbashi as well as taking an active part in the beginning of Christian Academy in Japan.

Francis was always involved in interdenominational cooperation among evangelical missions. He served for many years in various offices of JEMA and its predecessor organizations.

Fall of 1995

JMLI started ANEW!

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二つの家があります。この家は倒れてしましました。

一つの家は岩の上に建っていました。強い雨が降った時、倒れませんでした。

一つの家は砂の上に建っていました。強い雨が吹いた時、倒れませんでした。

一つの家は土の上に建っていました。強い雨が降った時、倒れてしましました。

二つの家について、わたしのこれからは、わたしの自分の家を建てたい。嵐が吹くたびに、わたしの家が倒れてしましました。嵐が吹くたびに、わたしの家が倒れてしましました。嵐が吹くたびに、わたしの家が倒れてしましました。

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山田さんは先週の家のパーティーにさくらの花もきを作ったのでいしかったです。みんなで楽しみました。

3. 絵を見て、文を書

1. その

2. 白い

3. すし

4. ベル

Winter Term 1996: 1/8-3/22

Spring Term 1996: 4/3-7/12

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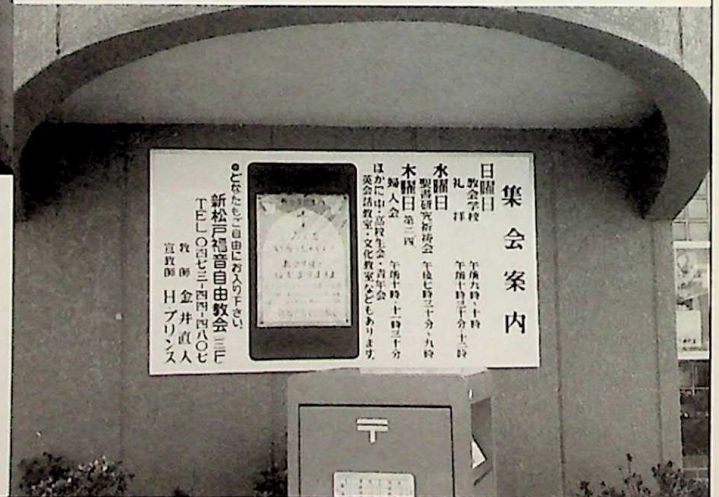
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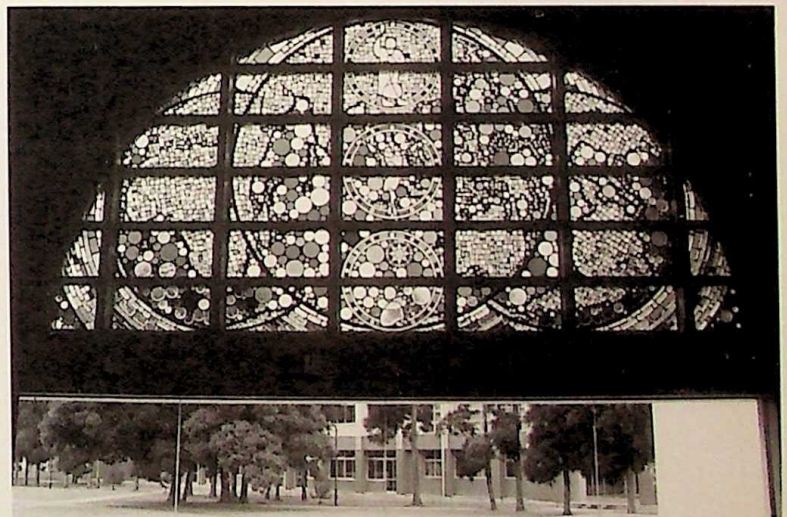
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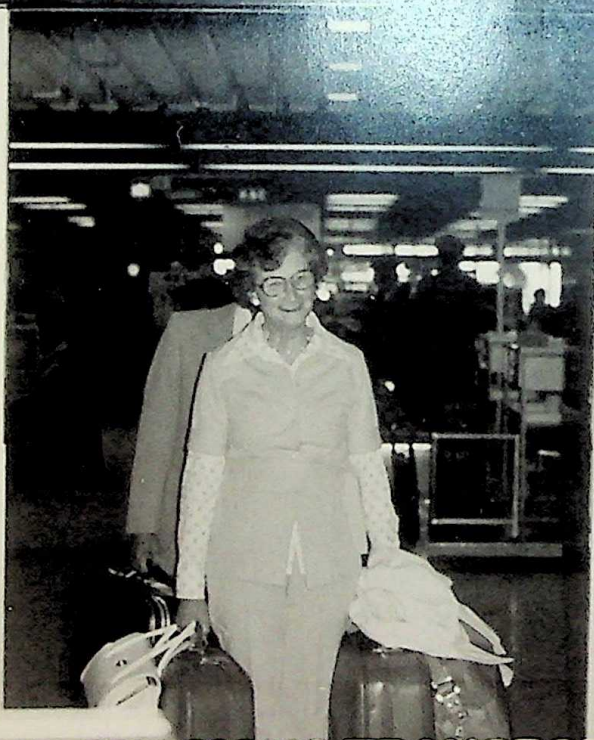
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