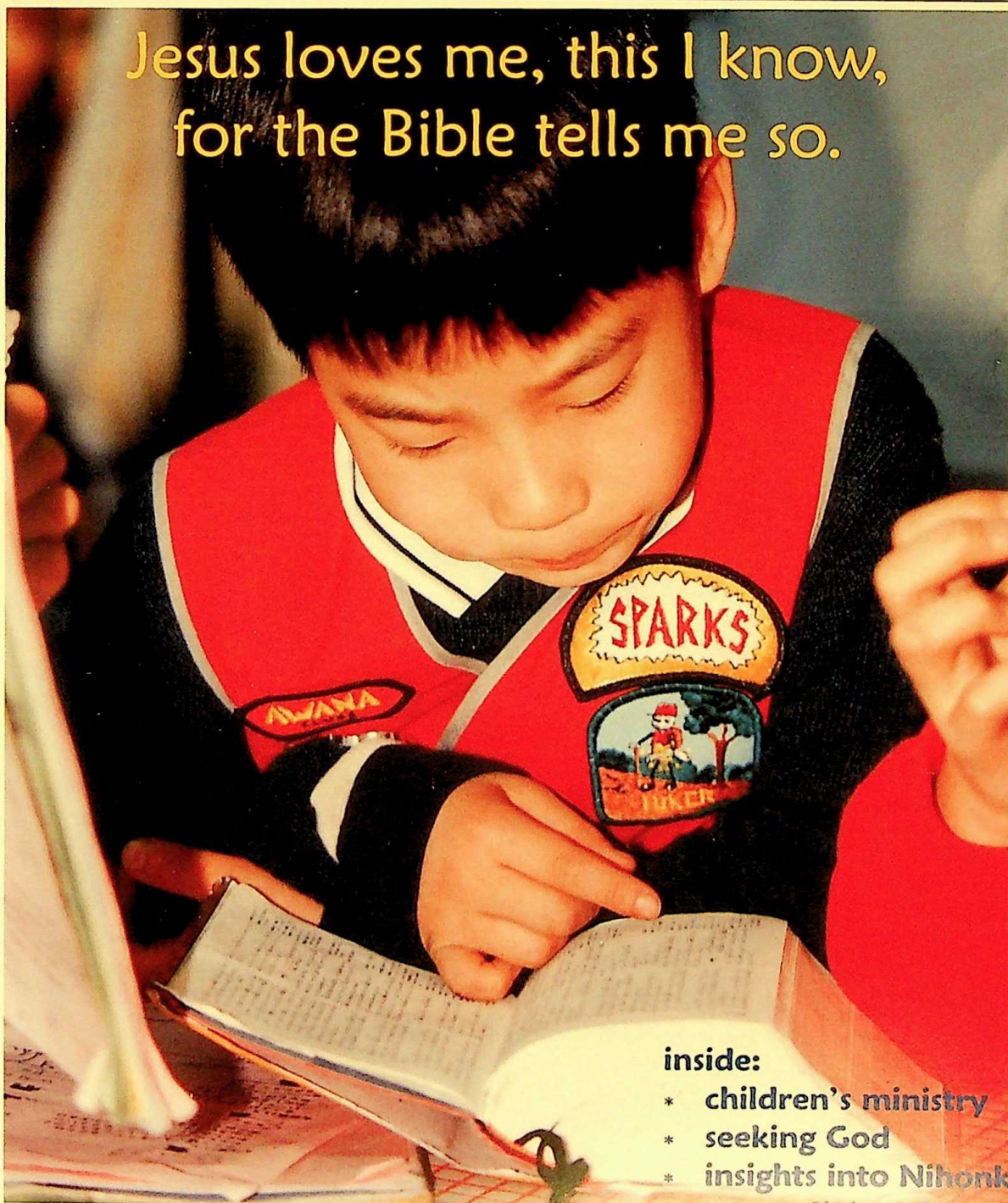


JAPAN HARVEST

Japan Evangelical Missionary Association

Spring 1996

Jesus loves me, this I know,
for the Bible tells me so.



inside:

- * children's ministry
- * seeking God
- * insights into Nihonkyo
- * new religious law
- * and more...

Thinking About A New Building?

*"Since 1988 we have built 70 churches.
Our goal is to build 100 by the year 2000."*

Our hope and objective is to meet these standards:

1. Places of worship which are built by Christians.
2. Sanctuaries which glorify God yet are economically priced.
3. Spiritual experience enhanced in the house of worship.
4. Church members helped to contribute to all phases of church construction.
5. Overseas volunteers provided to assist in construction.



*Seiji Nishimura
President*



"Uniting God's people for works of Service so that the body of Christ can be built up"

〒584 大阪府高田林市昭和町2丁目2-6 ☎(0721)-25-0895 電(0721)25-0896

2-2-6 Showa-cho Tandabayashi-City Osaka Japan 584 TEL/81-721-25-0895 電/81-721-25-0896

JMLI IS NEW!

**New Curriculum!
New Low Tuition Rates!
New Church Life Program!**



Our new Church Life Program will prepare you for effective evangelism and ministry in Japan

The program includes

**Church Vocabulary, Bible Reading & Memorization, Prayer,
Testimony Practice and MORE!!**

Spring Term 1996: 4/3-7/12

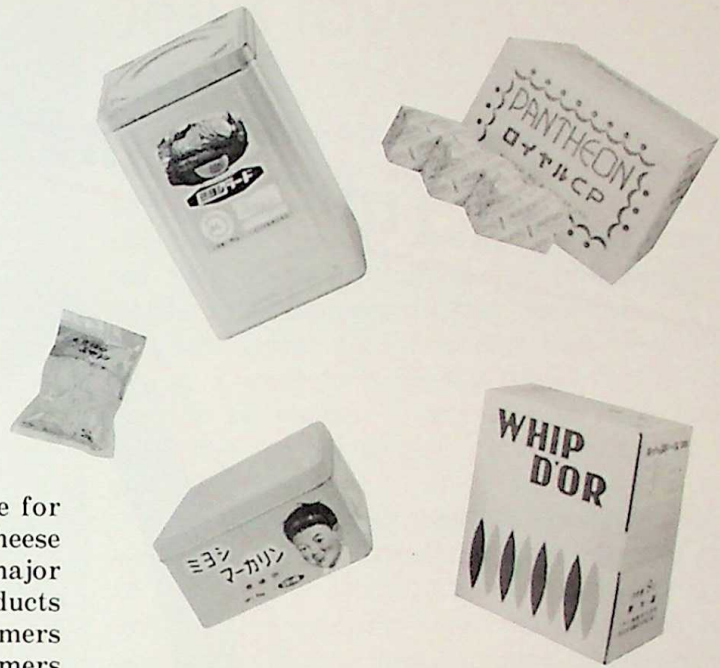
Fall Term 1996: 9/2-12/13

JAPAN MISSIONARY LANGUAGE INSTITUTE Fax. & Tel. 03-3202-0388

c/o Waseda Hoshien, 2-3-1 Nishiwaseda, Shinjuku-ku, Tokyo 169

- * MARGARINES
- * SHORTENING OILS
- * EDIBLE LARDS
- * EDIBLE HARDENED OILS
- * EDIBLE PURIFIED OILS
- * OTHER EDIBLE FATTY PRODUCTS

Consumer products include margarine for household use, and the vegetable cheese "MARGARINE", sold out at most of major supermarkets. These household products have also been well received by consumers for their high quality. To help consumers better understand the importance of oil and fat foods, we are constantly seeking to develop new technology to enhance quality and further reduce the cost of our products.



MIYOSHI OIL & FAT CO.,LTD.

Head Office: 66-1, HORIKIRI 4-CHOME, KATSUSHIKA-KU, TOKYO
 Cable Address: "MIYOSHIYUSHI TOKYO"
 Branches: OSAKA, NAGOYA, FUKUOKA, SENDAI
 Factories: TOKYO, KOBE, NAGOYA

The ministry of

SHINSEI SENKYODAN (NEW LIFE LEAGUE, JAPAN)

is expanding



When your words came, I ate them;
 they were my joy and my heart's delight.
 Jer.15:16.



Will you help us send
Bibles to China
 and other spiritually
 needy nations?

Please contact us at this address
 for further information
 on how we can work together.



Shinsei Senkyodan

170 Kumai, Hatoyama Machi,
 Hiki Gun, Saitama Ken 350-03
 Tel: 0492 96 0727 Fax: 0492 96 6515
 Furikae number for donations: 00100-3-759926

It's a Good Time for the Great Taste.



**McDonald's
Hamburger**

Drive Thru.

JAPAN HARVEST

Volume 45, No 4/Spring 1996

Jesus loves me

Kids Love Jesus and Awana	page 3
Awana Team	
Child Evangelism Fellowship	page 4
Fred Tanaka	
Let's Reach the Children	page 10
Tim Ackerman	
The Boy in the Picture	page 12
Nobumasa Mitsuhashi	
Inside the Problem of Nihonkyo	page 14
Peter Lundell	
Inviting God Back Into His Work	page 18
David Walker	
Religious Corporation Law	page 20
Takeshi Sato w/ Steve Friesen	
A Page From History	page 25
Katie Sisco	

Departments

JEMA Windows	Ron Sisco	page 2
Potpourri & Promises	Janice Kropp	page 22
From The Christian Shinbun	Steve Friesen	page 27
Kansai News	Nancy Sorley	page 28

Cover Photo *courtesy of Awana Japan*

The *Japan Harvest* is the official publication of the Japan Evangelical Missionary Association. It is published quarterly to promote primarily the cause of the evangelical church and mission in Japan, and secondarily the ministry and activities of the association. Individual articles or advertising express the viewpoints of the contributor and not necessarily those of JEMA. The editor welcomes unsolicited articles.

Japan Harvest Staff: Managing Editor, Katie Sisco
Editorial Committee: Fred Campbell, Julie Harris, Janice Kropp, Henry Lake, Paul Pike, Katie Sisco
Assistants: Esther Suganuma, JoAnn Wright
Printer: New Life League (*Shinsei Undo*)

JEMA Executive Committee, 1995-1996:
President, Ron Sisco; Vice President, Eugene Taylor; Secretary, Paul Pike; Treasurer, Kristy Edlund; Members-At-Large, Gerhard Fuhrmann, Tore Jaatun, Bob Shade.

JEMA Office Secretary: Mizuko Matsushita

Price overseas is \$25 per year.
Price in Japan is ¥2,500 per year, single copy is ¥750.
Postal Transfer: Japan Harvest, Tokyo 00130-4-180466

JEMA

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

In This Harvest ...

Jesus loves me

She sat at my table with tears she couldn't hold back. She had approached me in an English class earlier that week, "Sensei, would you teach me to sing 'Jesus Loves Me'?" And so we had finished our tea and I was strumming my omnichord and singing softly the song she had requested.

"Oh, Sensei, I used to sing that when I was young. I went to a Sunday school in my home town in Hokkaido..." Pent up tears were making it difficult for her to talk. "It's been almost fifty years...."

We sang the song together several times. She wanted to be sure she had it right. She was going to sing it at a senior citizens' home where she volunteered regularly. Someone had asked for it and all of a sudden buried memories surfaced—she was a teenager again in a country church in Hokkaido. Through the tears she sought to remonstrate, "I'm not asking this for myself. It's for those old people at the Center."

But I know that the Lord Jesus, who loves her, has not stopped following this stray lamb.

In this *Harvest*, there are a number of reminders about Jesus Christ's love for the children of Japan. Read and be encouraged as Christ's messenger.

Thanks go to Kenny Joseph for his efforts in tracking down some of the articles. Couldn't have done it without you, Kenny! Thank you very much.

I hope the variety of articles in this issue will be a source of blessing and challenge to each reader.

For the Shepherd,

Katie Sisco

**A reminder
to our subscribers:**

**When you move, please remember to send your
change of address to the JEMA office!**



JEMA Windows

***Ron Sisco
JEMA President***

I went reluctantly with Katie to an English class “Valentine Party.” I’ve been known to slip out of this kind of thing...but this time God had an appointment for me. During a ‘free conversation’ time, a gentleman approached me to speak English.

We began with the usual niceties but soon we were talking about spiritual things. I invited him to visit me and he immediately set a time to come to our home. It turned out that he was one of the, perhaps, thousands (?) of Japanese who received the Word in their youth but have not remained a part of the visible church here.

He still loves the Lord and has a heart hunger to know Him better. The seed that had been planted years ago had not failed to produce fruit. What power the Word has! What love the Shepherd has! And how faithful the Holy Spirit is!

I was reminded of two other men the Lord brought into our lives who had similar stories. The first was in our early church planting days. We were having special meetings and one evening an elderly man slipped in during the singing. We were thrilled when he responded to the Gospel that very night.

Later, Hamano Sensei told us his story. He had gone to Sunday school as a child. He didn’t remember much, but to his own surprise there was more in his heart than he himself would have thought. The day came when he was on a battlefield in China. Wounded and left to die, he heard himself singing, “What a Friend we have in Jesus....” He made a promise to God that day and he was rescued and brought back to Japan.

As life returned to normal after the War, he forgot God’s promise to him and his to God. It was years later he was walking by our tiny church and heard the singing. Hamano Sensei was a delightful part of our fellowship for a couple of years before he went to be with Jesus, whose love had followed him since his childhood.

Several years later, we were work-

ing in a new little church. My kids came in one afternoon to get me. “Dad, come on! There’s a man out here who’s been walking around and around the block and he keeps looking at the church as if he wants to come in....”

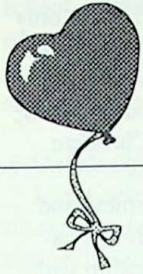
As he approached the church again, I greeted him. That was all it took. He was so eager to talk to me. He had been saved and baptized as a young man. Then the missionary who led him to the Lord returned home and Ebisawa san started to drift from the church. Many years had passed but the Holy Spirit had been pressing in. He found himself looking for a church like the one he had known. The planted seed had not failed to produce fruit.

You’ve had these experiences, too, I’m sure, or you will. I challenge you with two thoughts. I believe that sharing the Gospel with children is an incredibly important task. Seed planted in a child’s heart has all kinds of possibilities. I also believe that the Shepherd, as always, is seeking the strays and is rounding up the flock these days because He is coming soon.

JEMA Calendar of Events

Date	Event	Place
April 15th	JEMA Day of Prayer 10:00 a.m.—3:00 p.m.	OCC 4th Floor
May 28th—31st	Men’s Prayer Summit	SEND Okutama Bible Camp
July 28th—31st	Summer Conference with Rollin Reasoner	Karuizawa Union Church
September 24th—27th	Church Planter’s Institute with Steve Childers	Yamanaka Torchbearer’s Camp

Kids Love Jesus and Awana



There was a time when Japanese churches were blessed with many children coming to various church programs. But now churches are experiencing difficulty in reaching young people. A typical Sunday School program doesn't seem effective enough to attract modern Japanese children busy spending too much time playing Nintendo. **Pastor Mikio Yokoyama** of Uchinada Bible Church was also struggling with this general disappearance of children from Sunday School. When he visited churches in the States in 1985, he saw marvelous scenes of boys and girls swarming to Sunday School. When he asked why there were so many children attending Sunday School, the answer was an unfamiliar word: "Awana." Though he didn't know what it meant, at the next church he visited, he saw the same scene; a lot of children in the Sunday School. He asked the same question. He got the same answer: "Awana!"

What Is Awana?

The name "Awana" comes from the first letters of "Approved Workmen Are Not Ashamed" (2 Tim. 2:15). This nondenominational, Bible-centered ministry was started in the 1940's in the Chicago area to reach children and teens who didn't go to church on Sunday. The weekday clubs and programs were specifically designed to draw young people who otherwise wouldn't attend church. As they become involved in the clubs, they are encouraged to attend Sunday School, too.

During the 1980's, Awana spread throughout the United States and around the world.

Answer to Prayer

When Pastor Yokoyama came back to Japan, he couldn't forget what he saw in the States. Japanese churches needed an attractive youth program like Awana, too. He shared with many people about the impact of Awana among children. And he prayed. After one and a half years, one person responded in answer to this prayer and dedicated his life for youth ministry. **Katsumi Egawa** went to the States for training at the Awana headquarters in Chicago. When he returned to Japan six months later, he was qualified as the first Awana missionary in Japan. Though there was no financial background to launch the program in Japan, the office was started out of prayer and total dependence on the Lord who provides everything for His glory and His purpose.

There were many difficulties to procure all the materials (Japanese textbooks, imported club supplies, etc.), and to promote the program to churches, but now eight years have passed under God's grace and mercy since the first Awana club was started in Japan.

Why Awana?

We believe that the Awana program is a key for the church to bring boys and girls to salvation in Japan as well as in

the States. Because it is an exciting ministry, Awana attracts children to the church, where they can accept Christ as Savior and learn to live for Him. Children who accept Christ through Awana are often instrumental in opening doors to reach their families and friends. Through the various activities of the program, Awana becomes a vital avenue to reach parents for the Lord.

Besides ministering to children, Awana also provides training opportunities for church members in leadership so they can be more effective in their local church ministry.



The Ministry Goes On

Fifteen churches now have Awana clubs in Japan. For mutual encouragement and fellowship, "Awana Olympics" are held annually. Teams

from the various churches gather to compete in games, and enjoy Bible teaching and fellowship. For club leaders, we provide an annual Awana Leadership Training Conference, open to observers as well. This year's Conference was held at Tokyo Baptist Church on March 20th.



**Awana Clubs International
Japan National Office
Awana Japan**

1-306-31, Midoridai, Uchinada, 920-02
Voice & Fax 0762-37-2398

**Chairman: Pastor Mikio Yokoyama
Missionaries: Katsumi & Masami Egawa
Satoru & Satomi Suzuki**

What is Child Evangelism Fellowship ?

by Fred Tanaka

Child Evangelism Fellowship is a Bible-centered, world-wide organization of born again believers whose purpose is to evangelize boys and girls with the Gospel of the Lord Jesus Christ and to establish them in the Word of God and in a local church.

In 1923, Mr. J. Irwin Overholtzer, with a desire to see children set free from the guilt of their sin, started children's Bible classes that were the seed of Child Evangelism Fellowship. Today CEF has a variety of ministries to children world-wide. However, CEF's basic ministries are the **Good News' Club** (a once-a-week Bible class), **5-Day Club** (a Bible class held each day for one week), camping program, open air evangelism, and **Tel-A-Story** (where children can dial a number and hear a Bible story.)

At the time of Mr. Overholtzer's death in 1955, CEF was working in 51 countries. CEF is presently working in 132 countries and that number continues to grow. To administrate the work most effectively, CEF is divided into seven regions—excluding the ministry in USA and Canada.

Today CEF has 205 overseas missionaries serving alongside a great army of over 1,000 national workers, reaching well over 2,800,000 children each year. Of these, an average of 22% are counseled to come to faith in Jesus Christ as Savior. Fifty-five percent of CEF's present expatriate missionary force comes from Brazil, the British Isles, Canada, Germany, India, Ireland, Jamaica, Korea, the Netherlands, the Philippines, South Africa, and Switzerland. The rest are from the United States.

Those desiring to work with CEF full-time attend the Leadership Training Institute held at CEF's international headquarters in Warrenton, Missouri, USA each year. However, as CEF

develops work in a country, it must be adapted to the culture of that country. To facilitate this, CEF holds Leadership Training Institutes in many locations around the world.

CEF's "*Teaching Children Effectively*" training is used world-wide. The TCE Level I manual is now in 23 languages in Europe and is being taught in 25 countries there. TCE materials have been translated into at least seven other languages as well. Good News' Clubs increased from 100 to over 400 in South Africa alone as a result of TCE courses.

CEF is a faith ministry,
dependent on God to supply
through churches and individuals.
CEF policy is: "Ask God
and tell His people."

CEF Press publishes Bible and missionary lessons that are used not only by CEF workers but also churches around the world. They are adapted, translated and printed in many languages.

During the past 15 months, 11 million Gospel tracts have been distributed to children in Eastern Europe in 19 languages. As a result, over 80,000 children there are enrolled in Bible correspondence courses. Many hundreds of volunteers are being trained to check and send out these lessons.

Vasily, a 13 year old boy dying of cancer in a hospital in Nizhny-Novgorod, Russia, received a tract and enrolled in a correspondence course. As a result, Vasily came to know Jesus Christ as his Lord and Savior before he died. He had only completed five of the first course of eight lessons, but his mother finished the course in his name.

From small beginnings 73 years ago, Child Evangelism Fellowship has become a mission upon which truly the sun never sets.

CEF JAPAN

"What do you think you're doing by leading my child to Christ?! She's only four years old! She doesn't know what sin is!" This outburst was not from a pagan, but rather from a God-honoring, church-going, present day Christian father.

Many Christians—Westerners and Japanese—don't realize a child's capacity for a personal relationship with the Lord Jesus Christ. They are unaware of a child's need to have their sins forgiven and receive assurance of salvation. They don't realize the agony children can suffer over the guilt of sin.

A Five Year Old's Burden of Guilt

Mr. Overholtzer, founder of Child Evangelism Fellowship, experienced that kind of guilt himself from the time he was 5 years of age until adulthood. Although born into a God-fearing home, he found no one in his church—not even his parents—who saw the need to help resolve his dilemma by leading him to a saving knowledge of the Lord Jesus Christ. It was many years later he finally discovered that salvation was a gift of grace received by faith. His burden to help children like himself led to the founding of CEF.

CEF Reaches Japan

Mr. O, as he was fondly called, started something that was soon to spread world-wide and eventually reached Japan in 1948.

The first CEF missionaries to Japan found children everywhere. There was never a problem getting a large group together—the harvest was ripe. But the missionaries were limited by the language and national workers were few.

Train the national Christians. Multiply the harvesters and teacher trainers. But Bible-trained Christians were in short supply and the Bible schools in which to train them were still very few. And so the NEED brought the birth of **The Child Evangelism Bible School** in September, 1952.

Six months of basic Bible training plus three months' specialized child

evangelism and leadership training was begun in a rented building in Ashiya, near Kobe.

A large number of those early Bible school graduates entered full-time ministry and many are still active today! Praise God! Yet God had greater plans and purposes for CEF ahead.

A Mobile Office

Jean Gartrell, Japan CEF's first missionary, had her office for the greater part of 1948 in, of all places, her car!



Old Shibuya House

She was then led by the Lord to buy a VERY OLD but LARGE house in a very good location in Shibuya, Tokyo, which served as Japan Headquarters until 1961.

At first the children called the old house *Obake Yashiki*—“Haunted House.” But in 1963 that one house was changed to four buildings and much equipment, and there was still land where children could play. New facilities provided headquarters’ offices, a training institute with women’s and men’s dorms, housing for the national director and workers, and space for literature storage. How we praised the Lord! This was the beginning of new days for CEF of Japan, then

headed by American missionaries, Ken and Ree Attaway with a small staff of national workers and missionaries.

Present Headquarters

In 1963, CEF moved to the present location in Tokorozawa, Saitama Ken. With the emerging of many Bible schools, CEF could focus on the task of evangelizing children through assisting local churches and missions by:

- Training all who desire to evangelize and teach children.
- Providing Bible-centered literature.
- Training instructors of teachers who would be able to train others.

And so the three month specialized CEF Institute was updated and in April 1964, the annual *Jido Dendo Gakuin* (CEF Institute) began. Four years later, in March 1968, the two-week intensive teacher training course for both new and old Sunday school teachers and children’s workers was initiated.

Another Thirty Years

Now after thirty years, the Tokorozawa CEF Institute has seen many graduate into full-time service for the Lord.

Others are being used in their Sunday schools, but a large number who graduated with a big vision, burdened for lost children, have never been able to put their full potential to effective use. Why?



Early CEF Institute Students

“Children are too young to understand the true meaning of salvation.”
 “Just make the Bible story interesting and fun and emphasize only God’s love.”
 “When they are older, they will understand and be saved.”



Home Bible Club



Children’s Special Meeting, 1995

This kind of thinking, that permeated the church here for years, still has residual effects. However, a number of graduates, knowing the will of their Father, have launched out in spite of difficulties and trials and there is much fruit as a result of their obedience.

“Even so it is not the will of your Father in heaven that one of these little ones should perish.”

Matthew 18:14

*more about CEF Japan
by Fred Tanaka*



Kazuko Kobayashi with her Good News Club, 1973
10 of these children are church members today.

Kazuko Kobayashi began a Good News Club on Saturday afternoons. A large crowd of children came every week. With a clear Gospel message and invitation for salvation, nearly all of the children were counseled and led to a saving knowledge of our Savior. As they graduated from grade school, several became helpers in their teen years.

One girl, saved at Kazuko's GNC, eventually dedicated her life to the Lord. For this her parents disowned her and her GNC teachers took her in. She later became a *dendoshi* (evangelist), and is now happily married to a pastor's son.

Misako, saved at seven, grew to be a faithful teenage helper at GNC. Her parents strongly opposed her receiving baptism, but at 21, she was baptized and became a teacher in her church-operated kindergarten. She also became an efficient GNC teacher. Today she has a Christian home with three lovely children. As to her verse, Psalm 103:2, "Bless the Lord, O my soul, and forget not all His benefits," she says, "My Lord, who saved me as a little child in GNC, is truly faithful. I will not forget His benefits. I have committed my all to Him and will be a witness for Him."

BEULAH GAKUDO CLUB

Yoko, shy and quiet, had already founded her "Beulah Gakudo Club," taking care of kindergarteners through 3rd graders after school, out of a bur-

den to reach children for Christ. But she felt ill-equipped to evangelize these almost entirely non-Christian children. She joined the Okinawa CEF training class. That solved one problem, but now she had another. How would she disciple the children she was now leading to the Lord? Attend the Leadership training Institute in Tokorozawa and you'll get a lot of help, she was told. So she did. That was 13 years ago.

As she gained confidence in God's Word, she made Beulah Club a place where the children felt at home and received love, help and instruction in a family environment. Then with the need to follow up her little graduates, Yoko began the Beulah Bible Class.



Kazuko with the ladies mentioned in her story

"I learned not only to trust God and Him only, but also to persevere. Once the numbers dwindled, but praise God, through the testimony and lives of the children, the word went out to other parents and the numbers began to grow. So did the baby Christians! Their lives were different. Teachers took notice and told

parents to send their children here."

In 1989, Yoko's home church welcomed the Beulah Bible Class as their branch church school. What originated for little ones now has a junior high class and still the growth continues.

TRIAL FOR BEULAH

In August 1989, the Beulah house was irreparably damaged by a typhoon and had to be abandoned. It was just about that time the children asked, "Teacher, what would you like for your birthday?" Her response? "A wide space of land and lots of money for a new Beulah Home. Would you all pray?"

They did. Earnestly, fervently, simply and trustingly. Hadn't they been taught in Bible class, "Ask and you shall receive?" So the little ones took GOD at His Word and prayed. God answered. Miracle after miracle occurred. A man appeared one day and said, "Please use this for the children...FREE OF CHARGE." He was offering over 100 tsubo of property with two old houses.

"Wow! Was I ever dumbfounded!" says Yoko, "but God gave me Eccl. 3:1, 'To everything there is a season, and a time to every purpose under the heavens...'. I realized this was Beulah's time to move to a new location."

That decision was made, but there was no money to build proper facilities. "I was at a loss and ready to give up when four people approached me with a total of ¥4,000,000. Wow again! This amount was sufficient for building materials, but not hired labor. 'We'll do the labor on weekends,' the parents offered. The house was completed...in time for Christmas, 1990. The children, the parents and I learned a valuable lesson: the power of believing prayer.

God prepares a way to overcome ALL obstacles when we step out with courage, trust and FAITH in HIM."

Today the believing children continue to grow in faith and more children are being saved. When school attendance is required on Sundays, the children ask to have Church School from 7:00 a.m. before going to school. "At first I was sure only a few would come, Yoko admits, "but CS attendance has been almost 100% every time!"

Recently three alumni have dedicated their lives to full-time Christian service. When Yoko was asked how she did this almost singlehandedly, she said, "I only did EXCTLY as I was taught at CEF Institute." Praise God!

TEACHING CHILDREN EFFECTIVELY

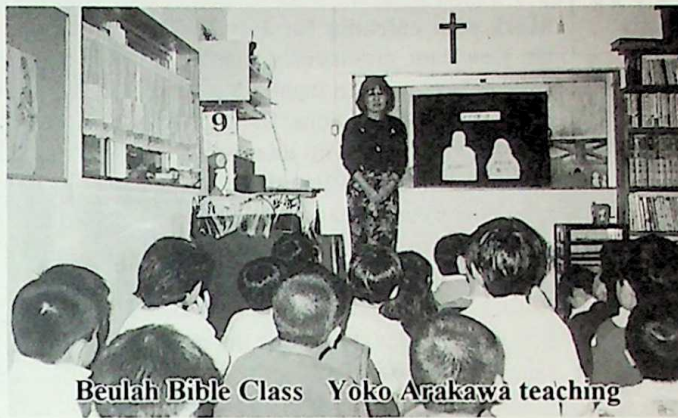
A TRAINING COURSE MEETING THE NEEDS OF TODAY'S CHURCHES AND SUNDAY SCHOOLS

It all began in Argentina where those taking the TCE course began planting hundreds of children's clubs all over the place. The clubs bloomed into churches until within a few years there were 800 flourishing bodies of believers.

Martha Wright, Education Vice-President of CEF, Inc., asked herself a question. "If TCE works in Argentina, why not in other places as well?" She checked it out, laid the groundwork to test it in other parts of South America and in Mexico and BUENE! It was GOOD!

From there it was transplanted to many parts of the world, including Japan.

Since 1992, TCE has been growing here. To this date over 300, including pastors and their wives, have taken the course. Another 150 or more are presently enrolled in 18 classes in various places in Japan.



Beulah Bible Class Yoko Arakawa teaching

This is what some graduates have to say:

- ⇒ *My faith and assurance of salvation were strengthened. (many)*
- ⇒ *I had the joy of leading my child to the Lord. (many)*
- ⇒ *I had my first experience of leading a soul to Christ. (many)*
- ⇒ *It was a big help in my message preparation. (pastors)*
- ⇒ *I can now share the Gospel simply, clearly and with confidence. (many)*
- ⇒ *I now have confidence in leading a child to Christ. (many)*
- ⇒ *I have learned the importance of using the Word of God in every phase of evangelism and teaching. (many)*



TCE Level I Class at a church-sponsored seminar

- ⇒ *All of my CS children were saved and have assurance of their salvation the first time I taught as you taught me. (Pastor's wife)*



TCE Level II Students and 3 Staff, Tokorozawa Hdqtrs. 1995

WHAT IS TEACHING CHILDREN EFFECTIVELY?

The course is comprised of three 30-hour levels.

Level I: Focuses on the unsaved child and helps the student know:

- How to effectively present the Gospel to children in counseling and in teaching the Word.
- How to lead the children to Christ.

• How to hold children's classes.

Level II: Focuses on the saved child and helps the student know:

- How to disciple the believing child in spiritual growth and witness for Christ.

Level III: Still in development.

WHY IS TCE SO EFFECTIVE?

The student:

- Participates in classes taught by skilled instructors.
- Watches demonstrations on how to lead a child to Christ, how to teach a memory verse, how to present a Bible lesson, teach a song, etc.
- Must write his/her own lesson plan and have it instructor-checked.
- Does Practicums—(no paper test)—actual teaching of a lesson before a group with instructor evaluation.
- Is given a Certificate only after satisfactorily completing the course, having actually taught a group of children (or

Jesus loves me

adults) five times, using the methods learned. They are then qualified for Level II.

Level II includes lectures, written tests, more demonstrations, practice in the classroom and then practice in an actual situation. When you receive the Level II Certificate, you KNOW HOW TO HARVEST FOR JESUS.

***Note to missionaries: If you can take this course in your own language, by all means do. If you are in any kind of church work, take it once again in Japanese. I assure you that it will be a tremendous help in every area of your ministry.**

CEF is here to assist you.

For information please contact us at:

CEF Japan, 1-37-1 Keyaki dai,
Tokorozawa shi, Saitama ken, 359.
Fax: (preferable) 0429-25-1644
Phone: 0429-22-4076

Oh, about that Christian father who was so upset at the Good News Club teacher. The teacher asked him matter of factly, "So you think your daughter doesn't know what sin is when she stamps her feet in defiance?" "Ah, er, ahem, well...I see what you mean. The Good News Club is doing a good job! Keep it up!"



Fred and Jane Tanaka

Mr. Fred Tanaka is Representative for Child Evangelism Fellowship of Japan. He and his wife, Jane, have been with CEF Japan since 1963 and '66.

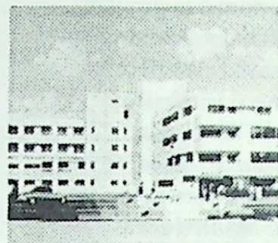
Mark your calendar for July 20-31. Dr. Ken Ham, enormously popular speaker is coming to Japan for a series of creation presentations. Dr. Ham's lectures are spiced with interesting slides and anecdotes that make his talks easy to understand. His Bible-based lectures are pertinent to social problems and powerfully present the Gospel. He does not apologize for Biblical creation but shows it is the message we need for today.

Dr. Ham is co-editor of *Creation: ex nihilo*, a beautiful, professionally produced creation magazine, printed in Australia, his home. He speaks often in public schools and colleges in the US as well as Australia. You will not soon forget his message and you will be encouraged to take the Bible for what it says.

Dr. Ham will be speaking in Kansai, Chubu, Kanto and Tohoku areas. You can call the following numbers. **Kansai:** 06-387-0101, **Chubu:** 0593-22-2795, **Kanto:** 029-291-0992, **Tohoku:** 022-244-1731.

You are in good hands at

SEISHIKAI HOSPITAL



181 beds

Comprehensive Medical Care
including rehabilitation and emergency
as well as out patient service

Christian doctors and nurses
A Hospital with a Christian witness

Discount for missionaries and the clergy

Director: Dr. Nobuyoshi Okada
40-2 Sakashita 1 chome
Itabashi Ku, Tokyo 174
Tel. 03-3968-2621

7 minutes walk from "Hasume"
subway station (Mita Line)

Sendai American School

needs teachers for the 1996-97 school year who have committed their lives to Christian ideals & values.



**Qualifications: Two years of successful teaching
Certified/credentialed at the elementary level
Bachelors degree from an accredited institution**

Sendai American School is a small international school with a k-12 program.

If you are interested please write or call:

SENDAI AMERICAN SCHOOL, 4-8-1 Komatsushima
Aoba-ku, Sendai 981, Japan

Tel: 022-234-8567 Fax: 022-272-7161 e-mail: SGY03042@niftyserve.or.jp

Won't You Join WORLD VISION JAPAN Programs?

CHILD SPONSORSHIP



Is there room
in your family
for one more?

World Vision Child Sponsorship is a unique link of love between you and a needy child. With ¥4,500 donation per month, you can help not just one child, but a whole family and a whole community.

Your regular gift provides community benefits like health clinics, immunization programs, pre- and post-natal care, sanitation, irrigation, agricultural improvements, and adult education programs.

Child Sponsorship Office:
3F Makiba Bldg., 1-16-14 Hyakunin cho
Shinjuku-ku, Tokyo 169
(TEL) 03-3367-7621 (FAX) 03-3367-7623

LOVE LOAF PROGRAM



Great program
for members of
YOUR church,
school and
family.

Your Love Loaf is a small replica of a loaf of bread. Over a period of weeks you fill it just like a savings bank.

It gives you an opportunity for *your* church school and *your* family to share *your* food and *your* love with the hungry of the world in the name of Christ.

World Vision Japan provides Love Loaves at no cost to you.

Main Office:
2F Taiyodo Bldg., 1-18-10 Hyakunin cho
Shinjuku ku, Tokyo 169
(TEL) 03-3367-7251 (FAX) 03-3367-7652

JEMA SUMMER CONFERENCE

July 28-31, 1996

at Karuizawa Union Church

with Rollin Reasoner.

Rollin and Esther Reasoner came to Japan with SEND International (then FEGC) in 1951 and retired in 1993. What they have done since retirement is "another story."

They have much to share from their years of experience here and from the ministry God has given them since they left Japan. They have been, among other things, SEND's ambassadors in Europe.

Come and join us in Karuizawa for challenge as well as
renewal and rest.

See you there!

Jesus loves me

Six years ago I began to work with the Imari Word of Life Christ Church in Imari City, Saga-Ken. Adult attendance is about 25 and there are usually 27 in Sunday school. They wanted me to help with evangelism and English teaching, but my own personal vision was far broader than that. I had a burden for all the children of Imari-city.

Imari is a rural city with a population of about 60,000. There are only around 5000 elementary students but they are scattered in 17 schools. I set myself a goal to hand out tracts to the children at each elementary school at dismissal time. I soon found out there was usually more than one exit and so I had to go back to cover the other exits.

Due to time constraints, weather, covering each exit and re-visiting some schools with different tracts, it took me two years to reach my goal. During that time I met well over 3,000 students—many of them several times. Only a few would not accept the literature, while many would hang around to talk to me and sometimes we'd play games. Now and then I'd be surprised by a note slipped in my hand. "I think Jesus is kind. I like Christ." "I believe in Jesus. I think He is trustworthy."

I realized several spiritual principles. Children's hearts are open to the influence of kindness, the Word of God and the Holy Spirit. Planting the Word of God and His love in children's lives will bear fruit in time or at least keep their heart softer than if they had never heard the Word before. I realized, too, that children are a door to their parents.

I knew that most of the children would never be able to come to church so I had to take the gospel to them. And as they began to respond, I knew that follow-up was necessary to

the street. Many are not allowed to come to any of our special meetings. As one fifth grader told me, her mother forbids her to come to a youth meeting at church, but said it was alright to receive the free Kid's Club material.

One girl shared that after she reads her *Rami* her father likes to read it, too. Another said her sister was memorizing the prayers. Another told me she repeats every day the birthday card prayer we sent her. In a year's time, 100 or more come at least once to a youth meeting, Sunday school or

a special event like Christmas.

There are three main parts to the club. 1. Monthly literature called *Rami*. This is an attractive, appealing little magazine that costs ¥31. High school members get "Good News" by Honda Sensei at ¥21 apiece. 2. A birthday present and card sent in the month of their birthday. We use things like pencils, bookmarks, rulers, etc. with a Christian message on them. The birthday card has a "message of the year" from me. 3. Information about special meetings in their area or at the church. At Christmas we send a small calendar and Christmas card.

We keep track of the children's names, addresses, birthdays, etc. on computer so it is not the overwhelming task it might have been some years ago.

The first time we send the literature we include an explanation—stressing that all of this is free to the child—so that the parents will not be worried.

At first I paid for everything myself, but

now the church shares the vision and supports the ministry along with money from the English program. About 90 of

Let's Reach
the Children!
by Tim Ackerman

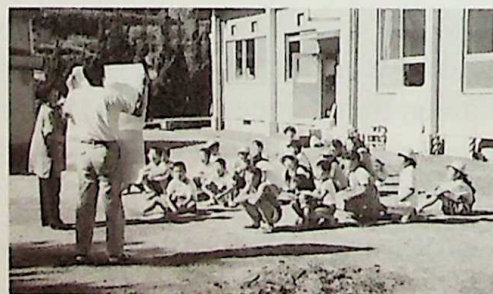


keep their interest and faith in Christ alive and growing. So the idea of a kids' mail club was born.

Now I carry small sign-up forms for the club and extra "*Rami*" newspapers wherever I go. I show the children the *Rami* paper and ask if they would like one. If they do, I give them one and ask if they would like to receive it every month free as well as get a birthday pre-

sent. If they respond positively, I ask them to fill out the sign-up form right there. Some parents have canceled the membership, but very few over the past four years.

In the first year the club grew to 200 members. Currently there are about 600 children in the club. It's still new so it's hard to judge its effectiveness yet. I don't have direct contact with the children except when I visit their school or meet them at a park or on



our needs in various ways.

We call the club *Imari Hoshi no Kodomo Kurabu*, (The Star Children's Club) from the *Hoshi no Kodomotachi* telephone and radio ministry. We have the telephone message line here in Imari. We hope the name similarity will encourage the children to call the phone number and also listen to the radio program. I hand out stickers with the *Hoshi no Kodomotachi* telephone number with the tracts I pass out.

I believe churches should invest heavily in children's ministry. Surely God has given *someone* in each church the burden and gifts to reach children. If we are too busy for children we make the mistake the disciples did. Remember Jesus said, "Let the little children come to Me, and do not hinder them, for the kingdom of heaven belongs to such as these," (Matt. 19:14).

True Love Waits (Shinjitsu no Ai)

is a beautiful, new, 32 page, B-6 two color manga done by Madoka Mako to spearhead the worldwide **True Love Waits** campaign in Japan.

The tract is designed as an appeal to junior and senior high school girls to abstain from sex until marriage. Recently it has been revealed that thousands of young girls are being recruited as prostitutes for older men who fear the AIDS virus that professional hookers may be carrying. They are willing to pay several times the fees paid to regular professionals.

With less than 1% of the population here making any claim to being Christian, these young girls have no moral teaching. They learn the physiology of sex in school but not the consequences of immorality.

The aim of the manga **True Love**

Waits is to acquaint young people with the facts which the movies and their sex education omit, namely the heartache and eternal consequences of sin.

A post card with the name and address of the church distributing the tract is included for the receiver to send in. Realizing that a simple pledge by a non-Christian will not withstand the pressures of peers and their own lust, the young person is urged to request information about the church, a correspondence course, and counselling. A free Gospel of John is also offered to those who send in the card.

To order these manga tracts or for more information, please contact

International Chapel

983-2 Tawaraguchi cho, Ikoma Shi,
Nara 630-02

Tel. 07437-4-4274 Fax 07437-4-8264

Our thanks to *Jim Blocksom*, who provided the above for the Harvest. *ed.*

1996 JEMA WOMEN'S RETREAT

From Hokkaido, Misawa, Aomori, Rokko Island, Niigata, Nagano, Nagoya, Chiba, Tokyo, Osaka...over 115 women from various walks of life gathered at Megumi Chalet. A beautiful snow flurry followed by sunshine welcomed us to Karuizawa. The LORD welcomed us through His Word and His messenger, Kay Arthur, founder, with her husband, of Precept Ministries of Chattanooga, TN.

Kay's sharing on God's Person and character revealed in His Names made His Word live for us in fresh ways.



One of Kay's favorite Scriptures has become ours, too.
"...the people who know their

God will display strength and take action" (Dan. 11:32).

The hum of fellowship that "turned on"

whenever there were free moments meant women were sharing their hearts with friends, some new and some old. We had a great time!

We laughed together and we cried and prayed with one another. We carried away treasure in our hearts that is ours to keep and to share.



The Boy in the Picture and the boy who won him

Nobumasa Mitsuhashi, pastor with the Japan Baptist Church Association, caught his breath as he looked at the cover of the summer issue of Japan Harvest. "That's me! I'm the boy in the picture!"

It had been years since Pastor Mitsuhashi had seen the photo of that street meeting in front of Ikebukuro station. But he remembered the occasion. He was just a young Christian, and with some friends had shared with Seiji Horiuchi in street evangelism. We asked him to share the testimony of his own salvation through a seven year old MK.

A Seven Year Old 'Philip'

by Nobumasa Mitsuhashi

Toward the end of World War II, having fled from the air raids over Tokyo, I lived in a village in Ibaraki Prefecture with my family. I was in the first year of junior high.

In those days it was strictly forbidden to teach, study or even to use English words in Japan, because it was "the language of the enemy." Very few schools continued to have English lessons, nevertheless, there were serious English lessons six days a week in the particular school I attended.

Personally, I didn't understand why I should have to study the language of the countries with which we were at war.

But when the war ended with Japan's unconditional surrender, English was brought back into popularity. Young and old alike tried to make



friends with the soldiers of the Occupation Forces. I returned to Tokyo in 1946 and was transferred to another school where the English lessons were of lower standard than I was used to and quite dull! I tried to learn more by myself by listening to English programs on the radio and speaking to American soldiers whenever I saw them.

One day in 1948, I saw an American boy walking past our house. I spoke to him in simple English. To my surprise, he invited me to come to his home on Sunday. I thought to myself, "What a good opportunity to learn English!"

If I had known that his parents were missionaries, I would not have accepted his invitation because my Shinto priest father had taught me that Christianity was only for Westerners.

The following Sunday I went to the boy's house—a typical Japanese residence with a stately gate. If I had seen any feature of a church in the building, I would not have walked in. As I entered the room, I saw a lot of people sitting on the 'tatami' floor singing strange songs. Soon I realized they were having a Christian meeting and that the boy's

parents were missionaries. I was not interested in Christianity, but I was so eager to study English that I decided to continue attending.

Not only did I attend every meeting, where the boy's father preached in English through an interpreter, but I would go to visit David almost every day to learn English. He would call me "My Friend." That was just a part of the kind manner he and his parents had that was so appealing to me.

Then one Sunday, a heart-searching message was given. It was a clear preaching against sin. I had never heard such a message against sin in Buddhism or Shintoism. As the missionary talked about sin, I felt that I could not sit there any longer. I knew I had been living a sinful life. During the postwar days—days of despair—most Japanese people, and especially the youth, had been living in desperate ways.

At the end of the message, the missionary said, "Anyone who wants to be saved, raise your hand." I felt that he was talking directly to me. I raised my hand. After the service he talked to me

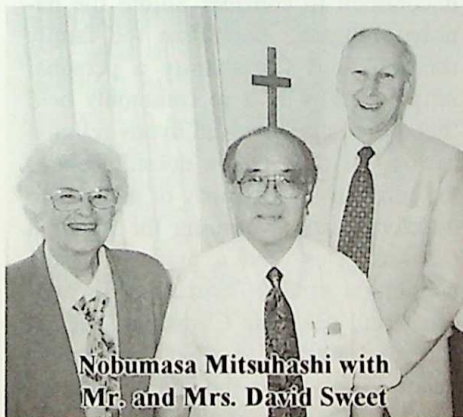
personally. "Confess your sins to God and believe that Jesus died for your sins on the Cross and rose again on the third day to give you a new life in Him," he said. Then he showed me how to pray.

When we finished praying, he told me it was important to tell my friends and family that I had become a Christian. That was hard for me because I knew my parents would surely be mad. And that was true. As soon as they found out that I had become a Christian, they did all they could to stop me.

I confided to the missionary how difficult it was at home. He invited me to come and live in the Bible School dormitory. He even gave me a chance to earn some income by giving him Japanese lessons every day. While living there I completed my high school studies and the Bible School training, as well.

Whatever I am now it is all because God poured out such kindness and grace upon me through the late Rev. and Mrs. Leonard E. Sweet, former SEND missionaries, and their son David, who served as a Philip.

David Sweet is now missions committee chairman of North Shore Comm. Baptist Church in Beverly Farms, Mass.



Nobumasa Mitsuhashi with Mr. and Mrs. David Sweet

Nobumasa Mitsuhashi is senior pastor of Inami Baptist Church, Tanabe Baptist Church, Minabe Chapel of the Japan Baptist Church Association; Executive Director of their World Missions, board member of JBCA; member of the Japan Evangelical Association International Relations Commission.

Remember the Prisoners

On December 15, 1995, the judges' decision was handed down regarding the appeal of the five Japanese prisoners in Melbourne, Australia. Yoshio Katsuno's appeal was upheld and a retrial was granted. The appeal of the other four against the verdict and their sentences was dismissed.

The future of the case is not one hundred percent clear, but it seems that further action will be difficult for Asami, Masaharu, Mitsuo and Chika. It is unlikely that further appeal will be allowed.

Please continue to pray for all five, especially as they come to terms with the decision of the appeal judges. Please pray that the truth of this case will become known and justice truly done. Possibly through Yoshio's retrial, evidence will be found which could show the innocence of the others.

Mitsuo recently became a believer! So all five now have given their lives over to Christ.

Report from Stephen Young and Hugh Price, Melbourne, Australia.

Again, their addresses are as follows:

Messrs. Masaharu, Mitsuo and Yoshio Katsuno and Mr. Kiichiro Asami
H.M. Barwon Prison, Locked Bag 7,
Lara, Victoria, Australia, 3212

Miss Chika Honda
Fairlea Women's Prison, PO Box 72
Fairfield, Victoria, Australia, 3078

*"Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering."
Hebrews 13:3*

Ochanomizu Bible Institute
OBI

OCHANOMIZU BIBLE INSTITUTE
1996 SCHEDULE

YES, YOU CAN
BEGIN YOUR STUDIES AT
OBI THIS SPRING.

First Semester: 16 weeks
April 16th - September 27th

Classes offered:

- | | |
|--------------------------|---------------|
| ◆ Gospel of John | Dr. Honda |
| ◆ N.T. Survey | Rev. Masuda |
| ◆ O.T. Survey | Rev. Serata |
| ◆ N.T. Greek | Rev. Shimada |
| ◆ N.T. Theology | Rev. Shimada |
| ◆ Pastoral Theology | Rev. Ide |
| ◆ Homiletics | Rev. Ide |
| ◆ Ephesians/Colossians | Rev. Kanamoto |
| ◆ Bible Software Methods | Rev. Serata |
| ◆ Titus | Dr. Kishida |
| ◆ Bible Interpretation | Rev. Shimada |
| ◆ Bible Geography | Rev. Serata |
| ◆ Christian Ethics | Rev. Masuda |

Register Now!

Principal: Rev. John Masuda
Board Chairman: Dr. Koji Honda

Tel. (03) 3296-1005
Fax (03) 3296-1010
Brochures are available

宗教法人 お茶の水クリスチャン・センター
お茶の水聖書学院
Ochanomizu Bible Institute
〒101 東京都千代田区神田駿河台2-1 OCCビル

At the beginning of the 17th century Japan was arguably the most Christianized nation in all of East Asia, with the possible exception of the Philippines—which was conversion by the sword of Spain. Why has this reversed so that Japan is now the least evangelized?

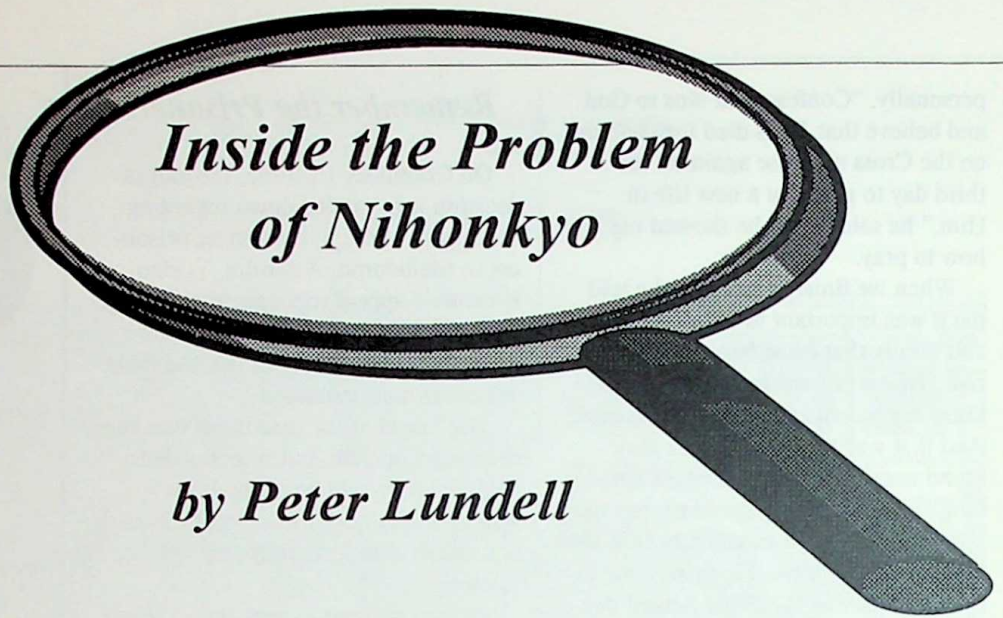
Beneath the array of reasons normally given for Japanese resistance to the gospel, we touch upon a nebulous concept which is not a belief, not a philosophy, with no form of teaching at all, but is a central part of the worldview of many Japanese. It is rarely questioned or thought about but is a glue permeating nearly every sector of life. It is called *Nihonkyo* (“Japanism”). A related term, *Nihonjinron*, (the position arguing for the uniqueness of Japanese people) is also used, though it has less of a religious nuance than the first and more of a sociological sense. Both are related to the Japanese term *Yamatodamashii*.

Biblically speaking, *Nihonkyo* is surely influenced by demonic spiritual powers as well as by historical, geographical, political, sociological, and ideological factors. It may be the most fundamental key to discerning obstacles to evangelism in Japan. We are basically asking how “the god of this age has blinded the minds of unbelievers” (2 Cor 4:4).

The problem of *Nihonkyo* is not reducible to national pride or ethnocentrism. And in facing it I assert that I am not criticizing Japanese culture; it is a culture with many admirable traits. Rather I am investigating why human beings are separated from a loving heavenly Father. For in the perspective of Japan’s long and sophisticated history, which was not resistant to the gospel when it first arrived, *Nihonkyo* is a relatively recent phenomenon.

Nihonkyo as an Integrating Web

The concept of *Nihonkyo* is not new. In 1971 Yamamoto Shichihei, using the pen name Isaiah Ben Dasan in *The Japanese and the Jews*, articulated the concept of *Nihonkyo* as that which



Inside the Problem of Nihonkyo

by Peter Lundell

permeates the thought processes and beliefs of Japanese people, defining their sense of uniqueness and exclusivity.

Nihonkyo may most accurately be seen as a loose integration of core worldview assumptions. It is pervasive, manifesting itself in scores of forms, making it difficult to identify. It might best be conceptualized as a web woven through the deepest levels of a person’s worldview, integrating worldview assumptions and their related beliefs and behaviors.

To borrow from the worldview model of Paul Hiebert, I see *Nihonkyo* as being a set, or web, of evaluative assumptions within concentric spheres of affective and cognitive assumptions. *Nihonkyo* may actually go deeper than, or to the deepest levels of, the evaluative level, the seat of people’s fundamental values and identity. These evaluative assumptions become perceptible in the affective assumptions of people’s feelings and esthetic tastes. The dimension of cognitive assumptions and rational thinking is still more visible. Finally, *Nihonkyo* manifests itself in the vast majority of explicit belief and value systems, i.e., what is actually seen and done in daily life.

Probing Questions

In attempting to discern how integrated an assumption *Nihonkyo* is, I formulated numerous questions, each based on actual experience, as follows:

Why have I met so very few Japanese who know, or care, anything

about the purpose, meaning or doctrines of Buddhism or Shinto, yet consider performing the rituals so highly important? Why do many think and speak of these rituals and ceremonies as just “custom,” yet uphold them so faithfully, so religiously? For example: Shinto blessings for crops, land, buildings, cars, children, the new year; Buddhist blessings for much of the same; ancestral altars, god shelves, amulets, and religious festivals.

Why is the syncretization of Buddhism with Shinto and ancestral veneration considered so natural? And why is it common to consider Shinto the national religion, Buddhism the family religion, and Christianity a personal religion? Why is it so commonly held that one can be involved in any religion as long as that person doesn’t believe the religion too seriously or allow it to interfere with performing the required customs? How can a majority of the population prefer Christian style weddings and celebrate Christmas, yet not show any interest in what these things mean? And why is the church so often considered too demanding?

Why do so many people not seem to care about the emperor on one hand and on the other consider him to be an important, unifying symbol of the people? Why is it common to criticize the prime minister but unforgivable to criticize the emperor in any way?

While the rest of the world numbers its years in the same anno Domini sys-

tem, why does Japan continue to name and number each year according to the reigning emperor, starting over with each reign? Outside of the political right wing, little sentiment is aroused by the flag or the national anthem—neither of which are even official. And with so few people expressing patriotic sentiments, how does one explain their strong attachment to the nation?

In stark contrast to Christianity's acceptance in Korea, which is geographically and culturally near, why is Christianity considered so un-Japanese? Why has more than one person I've met given as their main reason for not becoming a Christian, "because I am Japanese?" Why do so many people who want to believe have such a hard time? At the school where I teach (as with most mission schools), why do hundreds of students hear the gospel regularly but rarely convert? While their ears are open, why are their hearts so closed?

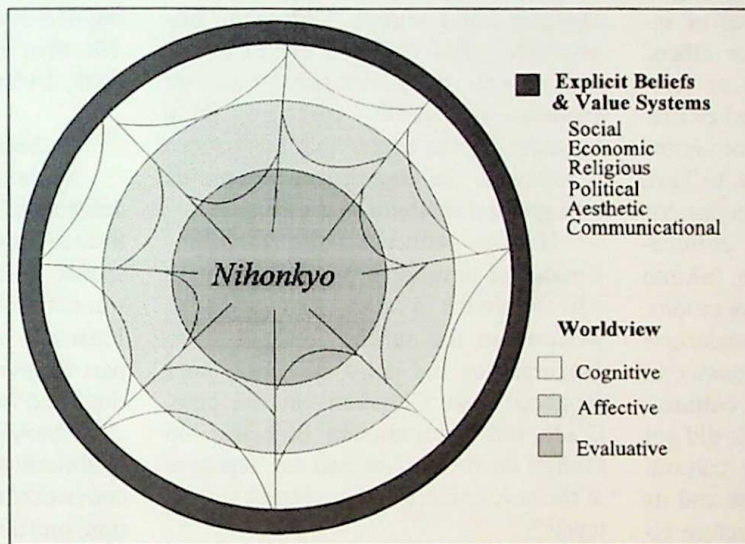
Why are so many Christians afraid to express their faith to family and friends? Why are so many people so concerned with what others think? This concept (*sekentei*) guides, binds, and to varying degrees can dominate one's daily life and decisions. Why are the opinions of others commonly taken more seriously than principles of right and wrong? Why does one frequently find divergence between what people say and do and what they actually think and feel? And why is this accepted, even enforced, as normative?

Why did almost all pastors and believers, outside of the Mukyokai (Non-church movement) and Holiness churches, capitulate to the government before and during World War II? After the war, and in sharp contrast with the church in Germany, why could the majority of pastors and lay people alike not see a need to repent?

In a country that has borrowed

heavily from others, why do many insist that as Japanese they are particularly unique? Why are manufactured products of such high quality? Does Japan's massive trading surplus, as well as its much examined business practices, have reasons rooted deeper than the economic and political? Why is the crime rate so low and social behavior so orderly?

These questions, and their answers, seem to be linked by a pervasive, albeit ambiguous, common theme: *Nihonkyo*. It is so broad as to almost defy categorization but connected enough to clearly depict a web.



Nihonkyo: The Integrating Web

Origins and Expressions of *Nihonkyo*

During the time of Japan's openness to the gospel, Japanese society, language, and religion were intact and highly developed. And the church grew like wildfire. This strongly suggests that Japanese culture per se is not the main hindrance to evangelism. The hindrance grew and developed over several hundred years through the Edo (1600–1867) and Meiji (1868–1911) Periods.

Antecedents of *Nihonkyo* were introduced before and during the Edo Period, when the nation was isolated from the rest of the world for 236 years. Commoners were disarmed, oppressed, and deprived of civil rights (resulting in the stagnation of spiritual development and

free communication). People were forced to obey authorities and their consciences molded as to the supreme importance of human relationships within a collective mentality.

Social cohesion was maintained through shame consciousness. This was in part because the Tokugawa Shogunate codified a comprehensive system known as the *goningumi* ("five person group"). In every village the head of each household was grouped with the heads of several other households. Each family group was pressured to maintain surveillance over others to make sure

that all acted appropriately in defense, mutual aid, resolution of disputes, maintenance and labor, paying taxes, and maintaining family records. This system enforced obedience and loyalty, including strict prohibition and eradication of Christian belief and practice.

Ideological origins of *Nihonkyo* may be traced to three eighteenth and nineteenth century Shinto scholars, Kamo-no-Mabuchi (1697–1769), Motoori Norinaga (1730–1801), and Hirata Atsutane (1776–1843).

Kamo-no-Mabuchi forwarded the idea that Japanese were by nature superior to others by way of their understanding and practice of "natural principles of righteousness," both on the part of the divine emperors and the people.

Motoori wrote: "Ours is the native land of the Heaven-Shining Goddess [*Amaterasu Omikami*] who casts her light over all countries in the four seas. Thus our country is the source and fountainhead of all other countries, and in all matters it excels all the others." Similarly, Hirata explained that this divine connection, along with the unparalleled continuity of the Imperial family, invested the Japanese "with qualities and attributes superior to those of all other peoples," and that there is "so immense a difference between Japan

a look at Japan

and all the other countries as to defy comparison." These ideas were used with great effect by the subsequent Meiji government to legitimize itself, and after it by the militarist regime which led the nation to war. The Emperor was exalted as a god, obeisance to Shinto was a civic duty, and ancestral veneration was politically enforced.

Two significant observations may be made here. First, the ramifications of subjugating and unifying the nation, followed by isolation during the Edo Period seem to have laid the sociological foundation for *Nihonkyo's* development. That is, sociological paradigms (n.b., collectivism, dichotomies of insider/outsider, and concern for others' opinions) were either created or reinforced. Second, the manipulated exaltation of the emperor and emperor system during the Meiji Period seems to have laid the ideological foundation for *Nihonkyo's* development (n.b., enforcement of the emperor system, Shinto nationalism, and ancestral veneration). The coalescence of the two foundations has given the patterns of *Nihonkyo* an almost unshakable place in the culture.

The Edo and Meiji Periods did not really create significant new cultural forms. That is, Japanese culture and its basic forms were flourishing before either of these periods. What the governments of these periods did create were new attitudes toward existing cultural forms. This was done essentially to control the people and maintain power. These attitudes roughly developed into what we now call *Nihonkyo*. While Christianity was well accepted before the Edo and Meiji Periods, it has never been widely accepted since.

Nihonkyo-Kirisutoha

Said to be representative of evangelical pastors in Japan, Akira Idogaki discusses in a Christian context (*Kono Kuni de Shu Ni Shitagau*) numerous facets of Japan's uniqueness. He seems to implicitly support the concept of *Nihonkyo*, including the hindrances it places before the gospel. One problem area he elucidates is that in Japanese thinking, religion is a "tool" for gaining one's goals. Religion is subordinate to

human relationships. And because religion is a means without an end, people do not have a strong religious consciousness. In this framework, to insist on Christian absolutes is nonsensical. Idogaki implies that the uniqueness of being Japanese requires an equally unique Christianity. Is this good contextualization or is it an extension of *Nihonkyo*?

Some consider this *Nihonkyo-Kirisutoha*, literally, "Japanism, Christian sect." Christianity in such a case becomes a modification of one's *Nihonkyo*. Far more syncretistic than contextual, this is *Nihonkyo* in the church. Christians are often said to be "more Japanese than Christian." While this priority of ethnicity may be true of Christians in any nation, *Nihonkyo* seems to exonerate this as the proper way for a Japanese. To the degree that this pattern is followed, the church can become its own greatest inhibitor to growth.

If the concept of *Nihonkyo-Kirisutoha* is valid, it may help explain why the church in Japan often appears so western on the surface and yet is so Japanese—to the point of being more Japanese than Christian—at the core. Could this contradiction of being too foreign on the surface and too Japanese at the core cause it to be rejected at both levels?

Counter-Argument to *Nihonkyo*

Ross Mouer and Yoshio Sugimoto in *Images of Japanese Society* combine an outsider's and insider's perspective in what is to date the most thoroughly researched and careful refutation of *Nihonkyo*. They use the more sociological term *Nihonjinron* but generally equate it with *Nihonkyo*. They find that there is no alternative theory with as integrated an explanation of Japanese society, but that the basis of *Nihonkyo*, the insistence that Japanese society is "uniquely unique," is unjustified. They find that *Nihonkyo* possesses "little hard empirical evidence," that theorists use "arbitrarily chosen anecdotes" and proverbs against which "an endless number of counter-examples can be presented." *Nihonkyo* conceives "of all Western societies as a monolith" and ignores Japan's cultural nearness to Korea. They find "blatant contradic-

tions," "logical contradictions," and unjustifiable assumptions. *Nihonkyo*, they say, is a "self-fulfilling prophecy," a set of ideals manipulated to shape reality. They also find that the phenomenon serves Japanese self interests: *Nihonkyo's* stress on uniformity works toward domestic stability, and its stress on Japanese uniqueness is frequently used to gain advantage in international negotiations.

Increasingly voluminous evidence demonstrates that *Nihonkyo* is very, if not completely, dubious. But even if *Nihonkyo* is invalid, we must face it as a reality, because it is assumed in varying degrees by much of the population. *Nihonkyo* may be taken as a functioning myth, a very powerful myth.

A Summary of *Nihonkyo*

My hope is that further insights and debate will yield an increasingly informed and effective evangelistic response to the problem of *Nihonkyo*. In summarizing *Nihonkyo* as distinct from Japanese culture per se, answers will in part be given to previously raised questions and issues.

Nihonkyo is most fundamentally an existential foundation. Beyond religious conviction or individual self actualization, one is who one is by virtue of being Japanese. One's ultimate loyalty is not to the nation or to any particular belief but rather to one's identity and obligations as a Japanese person.

If *Nihonkyo* has a theology, it is likely the Shinto tradition of the sun goddess *Amaterasu*, who is the mythological creator of Japan and the ancestress of the emperor (who by virtue of being the high priest of Shinto is the emperor). The emperor's lineage is said to be the ultimate origin of all Japanese. This is fused with ancestral veneration, both on the family level and on the national level (e.g., Yasukuni Shrine). *Nihonkyo* is tolerant of any religious belief, as long as it syncretizes or at least does not prevent one from fulfilling one's obligations as a Japanese. Performing of rituals is more an expression of one's Japanese identity than of religious allegiance.

If *Nihonkyo* has a core belief, it is

likely to be that of human relationships. In them emotion and feeling take a prominent place—behind the wrapping of external appearances versus true meaning. The primacy of human relationships leads one to always be concerned with what others think of oneself. Morals of right and wrong essentially have more to do with relationships than with ultimate reality or truth. Thus morals are relative, not absolute, and are sanctioned by shame consciousness.

To maintain social positions and relationships, conformity is critically important. Conformity is not just to a single group (in which case if the group decided to become Christian, becoming Christian would be easy), but to the whole social fabric of groups. To maintain conformity it is necessary to control. Controlling factors may be found on the broad social level, particularly in the strong sanctioning power of shame consciousness, and on the group level where one group or individual maintains control over others, whether in personal relations, business, academics, religion, politics, or domestic affairs.

Nihonkyo is manifest in group identity, not just by a sense of collectivism, but also by the highly exclusive sense that whatever type of group it is, it is Japanese. *Nihonkyo* makes clear distinctions as to who is in and out of one's group, from the small family unit to the nation at large, as contrasted with all other nations and peoples.

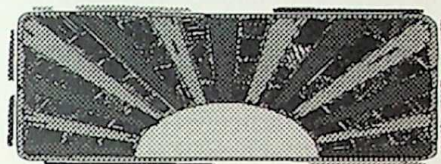
Nihonkyo both expects and facilitates imported beliefs, customs, or products to become Japanese. Religiously, this requires syncretization, to which biblical Christianity has always been resistant. As attractive as Christianity may be, *Nihonkyo* rejects it as fundamentally incompatible and therefore unacceptable.

The feeling of uniqueness begets a sense of perfectionism with an accompanying tendency to be unforgiving of those who are weak or do not measure up. Such constant high expectations of people, especially in the workplace, create a great deal of personal stress. This is a good inroad for the gospel, but heavy involvement in religion, especially Christianity, which proclaims

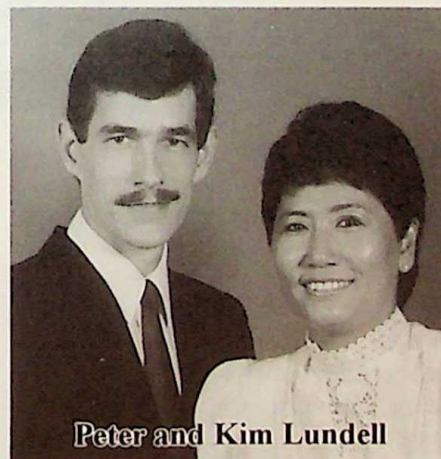
that humans are lost and in need of God, is often deduced as being another undesirable weakness.

This is not far from Emile Durkheim's assessment of religion as worship of the ideal of the corporate society. He theorizes that societies idealize themselves through religion. The object of worship then is a magnified and glorified extension of the corporate self. In these terms *Nihonkyo* may be seen as a subconscious deification of the corporate self. No other almighty God or savior is either needed or wanted.

However untrue, this web of core value assumptions stretches across the



hearts of many in the Land of the Rising Sun and seems to be the most comprehensive way of understanding how, in this nation, "the god of this age has blinded the minds of unbelievers" (2 Cor.4:4). If the church in Japan is to see significant growth, it must distinguish its identity as Japanese from that which is espoused by *Nihonkyo*. The church must also carefully discern and renounce *Nihonkyo-Kirisutoha* and replace it with wholehearted commitment to New Testament Christianity.



Peter and Kim Lundell

Peter and Kim Lundell have worked in Japan since 1990. They returned to the USA for ministry in March, 1996.



MEGUMI CHALET KARUIZAWA

*Beautiful
Location*

*Spacious
Facilities*

*Christian
Staff*

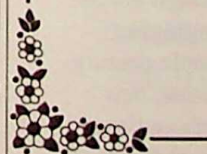
*Year-Round
Accommodations*

*Come to Beautiful
Karuizawa
& Enjoy God's Handiwork
All Year Through!*

~ For Information ~

Call: 0267-42-2302

Fax: 0267-42-4113



Inviting *God* Back Into His Work

“Prayer for His People as They Gather for Worship”

by David Walker

I believe God’s people in Japan are being granted a new burden of prayer for the church. These people are being moved by the Holy Spirit to believe greater and greater things of God. As the Scripture says, these dear saints “are taking no rest and they are giving Him no rest until He establishes Jerusalem and makes it a praise in the earth” (Isaiah 62:6,7). I believe this spirit of ‘grace and intercession’ is the harbinger of revival. The more we become involved in this lasting but ‘quiet kingdom work,’ the closer we will come to seeing God break into His church with power and unction.

I was recently challenged by a statement of the late Martyn Lloyd-Jones, who said, “God can do more in an hour than man can in 50 years.” As I thought about that I realized that in many ways I have been creating God after my own image and limiting His power in my life by my lack of bold and believing prayer for Japan. I was only allowing Him to be as powerful, as far-reaching, as penetrating, and as creative as I was able to be. My God was becoming as big as I was. The last thing the church needs is a missionary with a small heart and soul for the things of God. I was that man.

One of the ways He challenged me was to pray for our pastor, congregation and neighborhood on Sunday morning (in a separate place) during the church service. He challenged me to invite Him, with all His creativity, power and sovereignty, back into His world and His work. The results, though not astounding, have been encouraging... baptisms of men, new people coming, openness to change and some new Bible studies started. I believe these things have come as a direct result of prayer and the process has only begun.

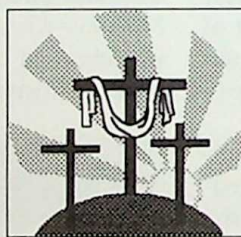
A SIMPLE CHALLENGE

What I want to encourage you to do as missionary/leader/change-agent/model, is form a prayer team to pray on Sunday morning as the Lord’s people gather for worship. This is nothing new, some of you are probably already involved in such a prayer meeting. However if there are those who are not, please consider implementing this simple plan and invite God into His work in new ways. I know this will profoundly influence you and your church, because “the prayer of a righteous man has great power in its effect.”

GUIDELINES FOR PRAYER

Begin by focusing on God’s character: His holiness, mercy, greatness, majesty, and covenant love for His people. Then move to the finished work of Christ, His sufficiency in redemption and sanctification, and His ultimate victory. Linger in this time of praise. This time will usher you into His presence.

Since it is so important, you will want to do some homework in preparation for this time by actually marking some Bible passages and pondering them in praise and prayer. From these heights you can see your own condition before the Lord. As He reveals any sins in your life, confess and repent of these. Seek His mercy and forgiveness and be assured they are yours. This must be the starting place of intercessory prayer. This time forms the basis of our confidence in prayer. If we did only this, in a sense it would be sufficient because it gives Him some of the glory due His name. In His good pleasure He will take us further in intercession.



Next with your focus remaining on God and His Kingdom purposes, consider your pastor’s life and ministry. Lay hold of God for his soul, life, exposition of the Word, and teaching ministry. Lean heavily on God’s promises regarding the power of *His Word, His promises* to care for *His flock* that has been entrusted to your pastor’s care. Be bold in this time. Ask God to move and break into his life in ways he has not yet experienced. Frame your prayers with what God says *He wants* for this ‘shepherd of Israel’ (personal holiness, humility/authority, wisdom, truth etc.).

Let’s not limit the Lord in what He wants to do in and through this man or woman of God. Again, homework in this area will feed your prayers with the Good Shepherd’s desires. This will lead you to consider not just your pastor but all the pastors in Japan. Pray along the same lines for them as you did for your pastor. Ask the Lord to broaden and deepen your burden for these leader/saints. Pray boldly that the Lord would reveal anything contrary to His will in their lives (personal holiness). Ask the Lord to reveal Himself in new ways to them through the Word. Remember to stay focused on what God actually wants for the leaders of His covenant people. If the shepherds are sick will the flock remain healthy for long?

Then move to your local congregation. Oh, the promises that leap from the pages of Scripture about all the Lord can and will do for His covenant Love. These promises wait to be prayed with passion. Plead these before the Lord. These prayers are based on nothing but His promises for His people, His character, and His plans in Christ for His chosen ones. You may want to

prayer

include a list of church members to pray through during this time. Please note: avoid praying for the sick, about money and church activities at this time. Don't misunderstand, these are important things to pray for, but this short hour is set apart for God's eternal purposes to be revealed in and through His church. As you express these, consider what the Lord wants to do in *His people* in your city, prefecture and the whole nation. Throw your net wide in prayer. Our Lord and King has great plans for His people, embrace them in prayer for the sake of His glory.

From God's promises for His people, next consider God's mercy and long-suffering for the lost. With God's character still your focus, pray for the neighborhood around the church. Plead His 'Nineveh mercy' (Jonah 4:11) for your neighborhood, your city, even all Japan.

Consider the power of God to break the power of that Ancient Foe as it is manifested in the systems (economic, social, religious and educational) that are at work in this country to keep people from the truth. God's sovereign ability to control and orchestrate displays of mercy and grace are unlimited. Plead a revelation of His power, mercy and grace for the lost.

The basic outline looks like this:

- I. Praise/Confession
- II. Prayer for the Pastor
- III. Prayer for Pastors (national)
- IV. Prayer for God's people (local)
- V. Prayer for God's people nationally
- VI. Prayer for God's mercy locally
- VII. Prayer for God's mercy nationally

THINGS TO CONSIDER:

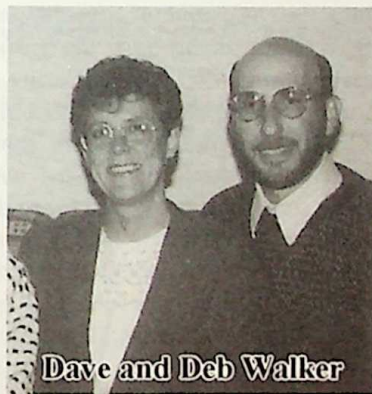
- There will be considerable resistance to this idea. Satan fears the weakest saint's prayers. Consider this a high calling, and covenant with God, by His grace, to persist and encourage others in this.
- Don't be surprised if, at first, you see an actual *decrease* in attendance at your church. Satan may

very well sift out those on the fringes of your church to bring discouragement. Persist, persist, persist. Consider Luke 18:1-8. Our vindication comes swiftly, but will He find a 'faith that prays?'

Jonathan Edwards encouraged people to meet faithfully for **seven years** to seek God's face for revival change. Seven years! If nothing happens in that time, *then* reevaluate. Only after faithfully pressing into the Lord for that long, consider if the answer lies elsewhere. You who have given your lives to see Japan come to the Savior, will you not give Him one hour on Sunday for seven years within that life? How desperate are we for Him to change our situation?

- This plan is flexible and can be adapted for any situation. The key is to begin and stick with it.

May the Lord bless you by drawing you into His presence and may He use you to bring a blessing to His people in this nation.



Dave and Deb Walker, have been in Japan with OC International since 1988.

"I ask the God of glory to make you discerning in knowing Him personally, your eyes focused and clear so that you can see exactly what He's calling you to do...oh, the utter extravagance of His work in us who trust Him—endless energy, boundless strength!"

from Eph. 1 *The Message*

DID YOU KNOW

that in addition to the regular classes in English, German and French

OCC LANGUAGE SCHOOL offers WEEKLY BIBLE CLASSES

Bible Class Schedule

ENGLISH: Tuesday 1:00-2:00
Thursday 6:30-8:00

GERMAN: Friday 1:00-2:00

FRENCH Thursday 7:20-8:20

No Registration

No Charge

EVERYONE IS
CORDIALLY
INVITED

PLEASE
JOIN US

OCC

LANGUAGE SCHOOL

2-1, Kanda Surugadai
Chiyoda-ku, Tokyo
101

☎ 03 (3291) 1285

Understanding the Revised Religious Corporation Law

by Takeshi Sato, Director of Goho Shoji Co., Ltd.

translated by Steve Friesen

Though vigorously opposed by major Christian groups in Japan, the bill to revise the Religious Incorporation Law has been passed. I think we need to be alert to the possibility that further revisions may be in the works, directing the law back to pre-World War II inclinations.

Partial revision of the Religious Incorporation Law was passed December 15, 1995 and will be enacted within one year. I think it is important for churches to educate their members on the content of this law and to take the initiative in coming up with effective ways to deal with changes which will need to be made. Also, it is important for missions and missionaries to understand what the new law entails.

I. Basic Reasoning of Revision

1. While trying to respond to changes in the social and religious scene that have arisen since the 1951 Religious Incorporation Law, the authorities have tried to make the minimum of adjustments that would still allow for the continued autonomy of religious incorporations.

2. An attempt has been made to preserve the foundational commitments of the former law: religious freedom, separation of church and state, and the balance between religious groups' freedom and independence and the responsibility that comes with their public nature.

II. Main Points of New Law

1. Change in Supervisory Authority (Article 5)

Those religious groups that carry on activities in two or more prefectures

will come under the direct supervision of the Minister of Education. In order to achieve objective evaluation of a religious group's activities, the extent of the group's land and buildings will become the measuring stick. Whether one has an independent incorporation or is part of an inclusive religious incorporation will not be an issue with the Ministry of Education. Both types of incorporations will come under its supervision.

2. Change in Required Documents

a. Documents to be submitted are: approved constitution, list of officers, inventory of financial assets, *statement of financial transactions (profit/loss)*, balance sheet, *documents describing buildings owned*, documents relating to for-profit business. (Article 25, Item 2)

The italicised documents are those newly required. Religious groups with relatively small income and no for-profit business may be exempt for the time being from having to submit the financial transactions balance sheet. Most churches, no matter how small, keep this kind of record anyway. At some point the Religious Incorporation Deliberation Committee will submit a recommendation to the Minister of Education for the financial level of activity which will necessitate submission of a financial transactions document. For those groups whose financial value doesn't qualify them for reporting but who already have financial transaction records, getting rid of those records would not be considered appropriate.

The financial transactions documents are considered an objective reflection of the actual activity of a religious group. As to when these documents would be required to be created and submitted, the

law will require documents from the first fiscal year that follows the actual enactment of the revised law. For example, if the law is enacted December 15, 1996, the financial statement from the January to December, 1997 fiscal year would be required by the end of April 1998.

Documents related to reporting on buildings have been required in order to confirm that religious activities are being carried on in more than one prefecture. The report would need to include information on the designation or title of buildings, their location, and size. The report would be required even when buildings are only rented. Places of temporary use would not need to be reported.

b. Submitting Documents

(Article 25, Item 4)

A religious incorporation will be required to submit copies of documents to the appropriate authority within four months of the completion of each fiscal year. Annual submitting of documents gives the authorities an up-to-date grasp of whether or not the group is operating according to religious guidelines. The supervising authorities are to handle the documents sensitively, keeping in mind the various distinctives of each religious group, and upholding the principle of religious freedom.

3. Right of Access to Documents

Religious incorporations must allow their believers and others in contract relationships with them to have access to documents submitted to the government if there is a legitimate reason for them to do so. Access to documents is not permitted for those seeking to damage the reputation or financial condition of the incorporation.

While the purpose of allowing access to documents is to clean up the management of religious incorporations and provide more transparency, I think we are entering the day when even small religious groups are going to need office workers and informed advisors.

4. Rights of Supervisory Authorities (Article 78)

The supervisory authority has the right to question a religious corporation if it has valid reasons to consider a suspension of a for-profit business (Article 79), a revocation of the incorporation (Article 80), or a disbanding of the incorporation order (Article 81). Before calling a group for questioning, the authorities must refer to the Religious Incorporation Deliberation Committee for their recommendation. All questioning must take into consideration the various sensitivities of the group and maintain a high regard for the freedom of religion. They must have permission of the group before entering their premises for questioning.

The following are situations that could become the object of questioning: 1) the types, content and financial condition of for-profit businesses; 2) activities which deviate from the incorporation's purposes; 3) the nature of the group's facilities as they relate to their purpose in worship; 4) the condition of the group's board of directors.

III. Implementation Process

1. **December 15, 1995.** The new law was passed. Within six months, where applicable, religious incorporations must present documents describing their land and buildings to the appropriate authority.

2. **June 14, 1996** (or thereabouts). The cultural affairs division will carry out inspection of those religious incorporations with activities in more than one prefecture. These groups will be notified through their present supervising authorities of transfer to the Ministry of Education. Those groups transferred to the jurisdiction of the Ministry of Education and who receive notification that they "must receive permission to conduct activities from the governor of —Prefecture," will still be allowed to operate as usual. The next revision of the law will deal with this issue.

3. **December 14, 1996** (or thereabouts). The actual day that the new law takes effect will be chosen after June 14, 1996. All named documents will be required from the fiscal year that follows

the actual enactment of the law.

4. **From the end of April 1998.** Submission of required documents to the supervising authorities.

*If you have any questions, please feel free to contact me at my office.
Sincerely, Takeshi Sato*

Tel. 03-3304-7788 Fax: 03-3304-7730.

Mr. Sato graciously presented this material to the JEMA Plenary Session at the February 6th meeting at Ochanomizu Christian Center. *ed.*

Mr. Takeshi Sato is director of Goho Shoji Co. Ltd. Over the years he has been of great assistance to the missionary community.



Karuizawa Deeper Life Convention



Dr. Martin Alphonse has served with the Methodist Church in India since 1976. He has been pastor, evangelist and Bible College teacher in India, and missionary in the Philippines and Singapore. He has been actively involved in world evangelism as a speaker in several international mission conferences.

In August 1994, Dr. Alphonse was appointed as the Director of Evangelism for the OC International Ministry Team. His responsibilities include worldwide travel to motivate, teach, and train church leaders in evangelism. Dr. Alphonse, his wife, Padmini, and their three children presently make their home on the East Coast of the US.

Contact:

Karl-Heinz Kress
738-3 Shiraoka,
Shiraoka Cho
Minami Saitama Gun
Saitama Ken, 349-02

Tel: 0480-92-6825

Meeting Schedule

Thursday	August 1st	10:00 A.M and 7:00 P.M.
Friday	August 2nd	10:00 A.M. and 7:00 P.M.
Saturday	August 3rd	10:00 A.M. and 7:00 P.M.
Sunday	August 4th	10:30 A.M. Communion Service and 7:00 P.M.



"Jesus did not promise any of us that consistent Christian living would be easy! He did not promise a release from daily problems and pressures.... We live our lives in the knowledge of the grace of God..." (Renewed Day by Day, Vol. II, A Daily Devotional, CPI Publisher.) Dr. A.W. Tozer, prophet/preacher/writer, says it like it is!

It's not a matter of ease or no ease, it's the K-E-Y-S. I'm sure you've found, as I have, that the natural points to the spiritual! Keys and locks are in both worlds. Reality is Jesus Christ. I am His and He is mine. Why then do we keep fumbling and trembling before "locked" doors? Is it because we are so slow to learn? In this "upside down kingdom," the "right side up kingdom" seems unnatural, even unbelievable.

"GIVE—then we will receive."

"If I'm the right kind of leader—I will WASH everyone else's feet."

"CONTENTMENT is the norm—no matter what!"

These are HARD sayings. We are Jesus' servants here! As special and as privileged as this is, we face "locked doors," don't we! I've served here with my precious husband for over 20 years, but I am ever learning, how about you? How have our coping skills been?

In Eden's garden, sin wrenched from us not only God's intended harmony, but also our coping abilities! God, however, from Genesis to Revelation reveals glorious truths which include "coping skills" clustered on His KEY RING. Could we consider the subject of keys for the next few moments? In the "upside down kingdom," keys unlock doors, treasure chests, filing cabinets, and a thousand other things. In the "right side up Kingdom," keys unlock our hearts to peace, purpose, perspective, perseverance, and power.

The following riddle describes one of God's keys...

Potpourri & Promises

by Janice A. Kropp



KEYS for COPING

It can be large and heavy or small and light. It is very, very old, yet awesomely new. It is food, but you don't eat it with fork, spoon, chopsticks or fingers. It's water, but you don't drink it from glass, cup or flask. It's not made of wood, but it's a staff. It's not made of rope but it's a whip. You buckle it on, but it's not a belt. It's a helmet, but you don't feel it on. It's shoes, but they never wear out. It's a sword, but it doesn't draw blood. It's a lamp, but it never burns out. It's a handkerchief to dry my tears, but instead of my washing it, it washes me.



And so does this one...

It's available to all—rich, poor, young and old, but it is neither bought nor sold. When put to use, time and space are not taken into account. What it does is seen by naked eye, but it cannot be measured.



It connects two unseen forces, but science has nothing to do with it. Its effects often defy explanation. It's ordered by the KING, made real through the Son, but it's not exercised by everyone! Although it involves sacrifice, the returns give evidence to its being THE GREATEST POWER ON EARTH.

I'd like to encourage your "key usage," and I have asked four special ladies for input—chosen because they represent YOU and me. Let me explain. Miss Merrill is single, and with thirty years' experience, is thoroughly acquainted with missionary life. Although she has no child of her own, she has up to fifty children a week in her living room. As piano teacher and piano



Eloise Merrill

coordinator at Christian Academy in Japan, Eloise goes for the keys more often than you would think.



Carol Woon

Mrs. Woon, *Carol* to me, has young children and juggles a very busy family life with an active church planting ministry. Many of you are at the same door!



Jeanette Owens

Mrs. Owens, *Jeanette* to most of us, is the mother of older children, two living across the ocean, one at Christian Academy in Japan, and one waiting for her in Jesus' presence! When traumatic moments come, what key does Jeanette use to unlock her heart to peace?



And, Mrs. Taylor, we call her *Lois*, wears a smile that spills over in cheer after all these years! Lois is nearing the end of her time in Japan. Certainly, she can tell us what key(s) to use when!

QUESTION #1: When your children are suffering or having trouble, what KEY do



you use? (I intend here to give only responses, not who said what.)

A: "I panic first! ☺ My main KEY is prayer. Recently, realizing more and more what the sovereignty of God encompasses, I dwell on this truth. I look at HIM for WHO He is and this comforts me! I spend a lot of time in the Book of Psalms and even color code for my encouragement—green, for His kindness and gentleness, blue, for refuge and power!"

B: "I make great effort to be quiet and relate to each child calmly!"

C: "Early on I would ask, 'Why, God?' Then in working the situation through, I might take a walk, talk to God. I sometimes make music by playing the piano to help lift the heaviness. I make a conscious act of turning the situation over to God. I still love and am concerned, but become emotionally divorced!"

D: "My natural tendency is to worry! Then, I turn to prayer, even expressing anger at the situation. Prayer lets me get the whole thing out before the Lord and myself. This brings things into perspective. I also find it helpful to talk to another person."

QUESTION #2: When you are discouraged, what KEY do you use?

A: "Finding it hard to pray when discouraged, I try to do something unrelated to ministry, like reading a book or going shopping. Then when I do get down to praying, I pray words other than my own, like the Lord's Prayer."

B: "I do think about leaving (Japan) and going home. Then I remember the Lord hasn't told me to leave yet. I'm not always able to talk to someone else, so I do talk to God! I make use of music and I recall my mother's words, 'Take each day and enjoy it for what you have.' The HARD will pass!"

C: "I wallow for a while! These days I don't spend as much time down, but when I am there, I get right to the Word, prayer, hymns and/or read a special book for comfort.

D: "I instantly pray, it's second nature. As I pray, I visualize the problem and then I dump it into His lap! Scriptures like Romans 8:28 and II Corinthians 4 I read and re-read. I write gleanings on 3X3 pieces of paper and put them around the house, reading them on and off all day long."



Lois Taylor

QUESTION #3: When Satan gets you down on yourself and your situation, what KEY do you use?

A: "Instantly I pray and confess what needs to be taken care of. I also find that I need the help of others to help me see myself better—I go to my friends. Zeph. 3:17 brings great encouragement!"

B: "I remember that I'm both called and chosen. God knew that I didn't have all the qualifications. He called me anyway, so I obey and believe!"

C: "When I'm down on myself the realization that it is Satan is important. Satan's method is to discourage! I then affirm that I am God's child and that gives me worth!"

D: "I used to think it unspiritual to admit discouragement. When I admit I'm discouraged and that I need help, I go to someone I trust and love for help."

QUESTION #4: In accomplishing God's task, what KEY do you use?

A: "Commitment is the biggest key! Examples of commitment have been all around me. I cannot walk away. The Lord helps me to be content, which brings along cheerfulness. Life does get harder, which means as our life deepens He allows more difficult situations to

come, for our good! With the years, my involvement in ministry has changed, until now 'I have come into my own,' yet always committed to my partner and the Lord."

B: "All is of G-R-A-C-E. I have faithfully been carrying out what God has shown me, and I leave the results with Him. God has put specific ministries on my heart and I do these diligently, and only His grace makes each prosper!"

C: "Believing I am where God wants me to be is a key. I remember the clear direction God gave for coming to Japan. This takes away any doubts I have about myself and my ministry."

D: "I have let God show me from stage to stage what His task for me is. Accepting my limitations, yet still feeling useful, are keys to accomplishing my tasks."

Years ago, Dr. A.B. Simpson penned these words:

**"There is one amid all changes,
Who standeth ever fast,
One who covers all the future,
The present and the past,
It is Christ, the Rock of Ages,
The First and the Last.**

**There is One whose love has kept us,
Through every stormy blast;
And His hand will guard and guide us
'Til the storms are past.
Jesus, we will trust Thee ever,
The First and the Last."**

"JESUS, we will TRUST You ever, the First and the Last." Today I recall the goodness, mercy, and provision of my precious Lord. Each test He has sent my way has challenged me to trust Him! And wouldn't you know it, today I'm standing before this enormous "closed door." The key God has handed me is of the smallest size! I take a look at it, then gaze at the door. Remembering that I'm in the "upside down kingdom," but functioning in the one "right side up," by faith, I take this tiny key, place it in its lock and turn—counterclockwise! jk

(Continued on page 24)



PERSPECTIVES & INSIGHTS

to my question,
 "How do you view the Past,
 Present and Future?"



Jeanette: The past—warmly, when I consider what He has brought us through. The present—contentedly; it has been hard, but I know I'm in

His will. The future—expectantly, for He is going to do something! **Insight:** On leaving children in the homeland— "It was harder to leave both boys in the States than it was to experience the death of our second son."

Eloise: The past—all is of grace, the regrets are under the blood. The present—very happy about it and life gets only better as we walk with the



Lord. Future—going to be better and better! **Insight:** for getting a lot done, use the formulas: DO IT NOW, DO IT ANYWAY, KEEP UP WITH CLUTTER, FINISH THE JOB, AND BE WELL-ORGANIZED...and keep a bird or two for diversion.



Lois: The past—life with God has been GOOD! He has never left me, He has freely accepted, cared for and loved me. The present—life is one of ongoing joy and faithfulness. The

future—it's in His hands. Unknowns are all right! **Insight:** a love for people has kept me going...God, people, Japan!

Carol: The past—a learning time. The present—a growing time. The future—anticipation.



Insight: Even though I was from a strong Christian home, I didn't accept Christ until I was in my mid-twenties. Never give up!

THIS ISSUE'S PROMISE

"...He has given us His very great and precious promises, so that through them you may participate in the divine nature, and escape the corruption in the world..."

II Peter 1:4



Please note the following corrections for ads in the

1996 JEMA Directory.

- Page 59 Allied Pickfords
Toll Free No. 0120-135-164
- Page 195 Japan Torchbearers Center
Overnight charge: ¥7,000
(includes three meals)
10-15% missionary discount
- Page 198 Anabaptist Center
Fax: 03-3313-1201

If you don't have the 1996 JEMA Directory yet, you can still order one through the JEMA office.

It's wise to take advantage of the new one, because about 1/3 of the addresses change every year!

Seminar support groups



Presenter: Janet Logan
 Director of Support Groups
 New Song Church, Covina, Calif.

Support groups deal with issues of abuse, codependency, compulsive behavior, grief, managing anger, overcoming anxiety and divorce recovery. Learn how *non-professionals* can facilitate support groups in *local church ministry*.

Date: May 21-22, 1996
 Place: Ochanomizu Christian Center 8F
 Cost: ¥7,000 (2 days) ¥4,000 (1 day only)
 (Discount for 3 or more from same church)

Pre-registration Required!



For application form, contact:
Japan Church Growth Institute
 Tel 0424-93-4469 Fax 0424-93-4470



OCC Live

**EVERY THURSDAY NIGHT
 6:30-8:00 PM**

EVANGELISTIC CONCERT

Bible Time

**EVERY TUESDAY NIGHT
 6:30-7:30**

BIBLE STUDY FOR BEGINNERS

PLEASE JOIN US!

**Directed by
 Rev. Makoto Hirata**

Ochanomizu
 Christian Center
 2-1, Kanda Surugadai
 Chiyoda-ku, Tokyo 101

Tel. 03-3296-1006

Most Japanese over forty remember the container of Mentholatum (now Mentum) that was in almost everyone's first aid box. It was the cure-all for scratches, cuts, insect bites, and other minor injuries. Its name recalls the nostalgia of childhood and it remains a basic family medicine here.

Mentholatum was first introduced to Japan in 1920 by a Christian group called the Omi Mission, as a source of funds for their missionary work. The founder was an American, William Merrell Vories (Vorrhies). Merrell was born in Kansas in 1880 to a Puritan family who later moved to Denver, Colorado where Vories attended college and became an active member of the YMCA. Artistically gifted, he had dreams of becoming an architect.

In 1902 his life's direction was dramatically changed. As a representative of Colorado College, he attended the **4th International Convention of the Student Volunteer Movement for Foreign Missions** in Toronto, Canada. There he heard Mrs. H. Taylor give a report on the work in China. Vories began to prepare for missions.

Japan was at war with Russia when Vories arrived in Omi-hachiman, on the edge of Lake Biwa, on February 1, 1905. He had been told by the YMCA in Tokyo that his English teaching assignment was in a town surrounded by mountains, culturally isolated and entrenched in Buddhist tradition, but this description failed to prepare him for reality. He was filled with fear and disappointment, and wanted to head right back to the United States.

Instead he remained, and it was not long before the cheerful and energetic twenty-four-year-old was very popular with his students. He organized a YMCA, offering physical and spiritual training, and opened Bible studies in his home. His Christian devotion im-

A PAGE FROM JAPAN'S HISTORY

WILLIAM M. VORIES AND THE OMI MISSION

taken by permission from Omi sources
and the book
Westerners in the Modernization of Japan
by Tejiro Muramatsu



pressed his students but the school dismissed him in 1907, stating that it was "due to the objections of citizens of this Ken, most of whom are Buddhists, to his teaching of the Bible and influencing the students toward Christianity."

He was propelled into a lifetime of missionary work that eventually touched lives all over Japan. He established YMCA's, organized the Omi Christian Mission, the Omi Christian Charity Mission Foundation and opened the Omi Sanatorium (present Vories Memorial Hospital). He published a Christian paper, and offered Bible by correspondence all over the country by 1915. As time went on operating funds came mainly from the Vories Unlimited Partnership and the Omi Sales Co. (present Omi Brotherhood Co. Ltd.) that he established to support evangelism.

Although Vories was never licensed in the US as an architect, he became distinguished for his architectural work in Japan. His buildings were warm and embracing, and uplifted the heart. His style differed completely from the popular Modernism of the time, so until after the war his work was virtually ignored. Recently Vories' works have received new acclaim. Vories produced more than a thousand buildings—over 150 churches, 300 school buildings, chiefly for mission schools, (including Kwansai Gakuin University, Meiji Gakuin University, Kyushu Women's University, and Kobe College), 30 hospital buildings, 400 houses and 70 commercial buildings—all over Japan.

Vories often compared Lake Biwa to the Sea of Galilee. In 1914 he received a motorboat as a gift from A.A. Hyde,

inventor of Mentholatum, which he named *Galilee Maru*. This he used to visit towns and villages around the lake to spread the Gospel.

In 1919, Vories married Makiko Hitotsuyanagi in the new chapel he had designed at Meiji Gakuin in Tokyo. The Hitotsuyanagi family were of daimyo descent and distantly related to the emperor. It was Vories of whom the emperor asked, "What does the West think god is?" ('95 Fall issue of Harvest—*A Timely Leader*) And Vories had answered, "Well, of course, He is the only true God of creation..."

Merrell Vories became a Japanese citizen and took his wife's name, calling himself Hitotsuyanagi Mereru, which he wrote using three Chinese characters, meaning: "From America" (*me*) "I came" (*re*) "to stay" (*ru*).

He died in Omi-hachiman in May 1964 and the town sponsored his funeral in appreciation of his many contributions to the city and to Japan.

CHRISTIAN CENTER BOOKSTORE

Box 14, Kanoya, Kagoshima 893

OUR SPECIALTY: TEXTBOOKS
FOR ENGLISH BIBLE CLASSES

Listed in order of difficulty

- | | |
|--|-------|
| 1. My Body Book #2 (large letters) | ¥1000 |
| 2. Your Good Words ABC Book | ¥1000 |
| 3. I Learn to Read About Jesus | ¥1000 |
| 4. Workbook for I Learn to Read | ¥1000 |
| 5. Basic Course for EBC | ¥300 |
| 6. Jesus - 26 Lessons for EBC | ¥600 |
| 7. Jesus - 26 Pictures/Scriptures | ¥400 |
| 8. Jesus - 26 Lessons/Complete | ¥1000 |
| 9. 2 Week Course - 26 pages | ¥200 |
| 10. All About the Church - 70pp. | ¥1000 |
| 11. 50 Lessons in Luke - 52pp. | ¥600 |
| 12. Guide to Christ, the Church and the Christian Life - 160pp. | ¥1500 |
| 13. Christian Doctrine Workbook | ¥750 |
| 14. 24 Week Course for EBC | ¥1000 |
| 15. Church Begins: Acts - 35 Lessons | ¥1200 |
| 16. Chinese Art Calendars - from each October. Cheaper in quantity | ¥150 |

WRITE OR CALL

FAX OR PHONE ANYTIME
0994-42-4444



BICYCLES FOR KOBE

by Ron Stoller

We made our first trip to Kobe six days after the disaster that displaced and killed so many people. We have continued to drive from Nagoya to Kobe with our car loaded with items still needed by many people there.

Close missionary friends of ours were displaced from their home, but are now living at the Norwegian School on Rokko Island. They praise God for providing in many unusual ways for them. Standing at their apartment window, one can look over roof after roof of temporary housing for people who still have very little of their own. They are beginning to



make a life for themselves, but most of the agencies that supplied necessary household items have discontinued their services.

Last spring a group of church people in the Nagoya area found and repaired discarded bicycles and asked if we could transport them to Kobe. We found it easy to carry three bicycles on our bike rack each trip. It is a joy to hand over these 'recycled cycles' to those who need them on Rokko Island. A bicycle with baskets had become almost a dream to some there. Now their shopping trips are so much easier.

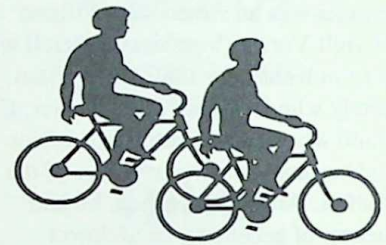
Many school kids have to walk a long distance to school or train stations. These bicycles are making their daily trips easier, also. We continue to carry bicycles to Kobe and love to see the smiles when these simple gifts are received.

During our last trip in January we asked what people still needed. Electrical appliances topped the list, followed by small fold-up items that can be stored and don't take up much floor space.

Some still need carpets, dishes and other everyday household supplies. One older lady said she could really use a sewing machine. She'd love to be able to make things for her family again.

If you have small appliances you could share, or any of the above-mentioned items, we intend to continue making trips of encouragement to Kobe until we leave for furlough this summer.

Contact us: **Ron and Joan Stoller**
2911-26 Kitabora, Nakashidami
Moriyama Ku, Nagoya Shi,
Aichi Ken 463
Tel. 052-736-0341



part•ner•ship *n* 1: being united with others in action, purpose or enterprise

We welcome you into our partnership of parents, staff and mission organizations, dedicated to nurturing knowledge and vision to educate global Christians for service. Come join us as a partner in ministry.



Christian Academy in Japan

Tokyo Campus • Nagoya Campus

For further information: 1-2-14 Shinkawa cho, Higashi Kurume shi Tokyo 203
Tel. 0424-71-0022 Fax: 0424-76-2200

HOT FOOD FOR SHINJUKU HOMELESS

The cold and shadowed valleys between Shinjuku's towering skyscrapers witness a warm, weekly spectacle of love. Long lines of homeless people are finding nourishment and comfort in the Salvation Army's hot meal service.

Even during the recent eviction incident where police forcibly removed homeless from an underground Shinjuku passageway to facilitate installation of a moving walkway, over two hundred and fifty people waited in frigid night weather to collect their free hot meal. As people filed by huge pots of steaming food, other Salvation staff sang and preached, ministering to spiritual hunger as well.

With the food ministry continuing until March, the large numbers of needy people being benefitted have necessitated an equally large group of volunteers. "We really could use a lot more help," pleads Salvation Army social welfare Director, Hiroshi Takahashi. Anyone interested in this ministry should contact him at 03-3237-0881.

PROPOSED LAW TO SERIOUSLY IMPACT CHURCH IN JAPAN.

Recently, a Liberal Democratic Party-sponsored "Religious Issues Working Team" unveiled a summary of proposals in a far-reaching and potentially problematic "Fundamentals of Religion Law" which the current three-party majority government is evidently planning to present for deliberation in the current Diet session.

In an interpretational shift of the Constitution's article 20 on the "Separation of Church and State," the new proposed law would limit the involvement of religious groups in politics and mandate financial disclosure of large groups' assets and dealings. While these changes are being viewed as the present majority parties' attempt to limit the influence of the opposition party's main supporter, *Soka Gakkai*,

other proposed restrictions may directly affect the way Christians and churches carry out their ministry. The recently released summary of the proposed law's key points has caused a major stir in Japan's Christian community.

Addressing the entire scope of religious activities, the new law attempts to accomplish a fourfold purpose: 1) Educate each citizen on the irreplaceable value of one's constitutional right to freedom of religion and separation of church and state; 2) Clarify the relationship between human rights and religion; 3) Help those involved in religious groups to realize that politics involves dealing with a variety of religious values; and 4) Impress on citizens the need for religious tolerance, while highlighting the individual's freedom to believe as they desire.

However lofty the purposes and ideals of the proposal, the law incorporates a number of rather significant limitations on religious groups. The following are some examples.

1. "A religious group must devote itself exclusively to activities directly based on its teachings."
2. "No member of the National Assembly or head of a local public organization may be involved as an officer of a religious group." This, in effect, would prevent any Christian who is a member of a church board or a conference leader from serving in capacities such as member of the Diet, prefectural governor, or mayor.
3. "No member of a national or political organization may use his religious authority or refer to his religious beliefs in either justifying his political position or in criticizing another's political views."
4. "No religious group may form a political party for the purpose of fulfilling its religious teachings." The above two restrictions may very well prevent the expression of any political opinion that is based on one's religious convictions.
5. "If a religious group goes beyond its stated purposes and attempts to influence national or local legislative processes, it will lose its status as a non-

profit organization." This seems to bode ill for Christian groups submitting petitions to government or voicing opinions on issues such as the Yasukuni Shrine problem.

6. The new law would also restrict what religious groups can say about each other. "Religious groups must be tolerant of one another. No one may groundlessly criticize another religious organization or believer." How this would affect valid criticism of cults is a matter of concern.

7. In an effort to thwart groups that use "mind control" to keep people from leaving, the new law proposes, "Anyone is free to leave a religious group, and the decision to go is totally up to the one wanting to leave." Also, "Once a person has expressed his intention to leave a religious group, no contact whatsoever may be made with that person by those in the group who might want to persuade him to stay." It doesn't take much imagination to see how counseling a person whose faith is wavering might be taken as a violation of the law.

8. Other proposed restrictions would have a direct impact on child evangelism and church outreach through Sunday schools. "No religious group may approach minors (under 20) in an attempt to persuade them to become believers."

9. In a section requiring religious groups' disclosure of financial status, a notable exception is made for "those religious groups that have existed prior to the beginning of the first year of Meiji (1868)." This distinction awakens memories of pre-WWII policy claiming Shinto was not a religion.

Though many Christians viewed last year's passing of the revised law as something that would not significantly impact the church here, the present discussion of the Religious Foundations Law is a different matter entirely. If the above proposals take effect, no small impact would be felt by the Christian world in Japan.

KANSAI NEWS

by Nancy Sorley

YOUTH FOR CHRIST

Atsuko Tai, born and raised here, went on a homestay program to America through her Catholic high school. Her host family were Christians and while there Atsuko became a true believer. After studying at Fuller Theological Seminary, she returned to Japan in 1994. Through the influence of Brian Cummins, then pastor of the Osaka International Church, she became affiliated with Youth for Christ.

Her work now is in the early stages of exploring the basic ideas of ministry in Japan, and what the churches are presently doing for young people. She wants to work through the churches and is looking for leaders who want to work with young people. When there is a group of interested church leaders, she can invite Youth for Christ staff to come and work with them.

Her research shows that the church is good at reaching children up to about the age of ten, but has more difficulty in maintaining junior and senior high students. From 20 Nara churches that responded to a survey she sent, there were 48 Christians between 13 and 22 years of age. The churches average 2.4 young people. Church Information Service shows that in Nara the average Sunday School attendance is 17.68. By putting this information together it shows that 13.6% confessed faith at an early age. Therefore we can expect that if there are 10 S.S. children, 1.3 will become Christians.

Some reasons she believes that youth are so scarce is that the pastor is busy and the church is understaffed.

Also there are few in the church with expertise in the area of youth work.

"Youth For Christ knows that what works in the States isn't necessarily going to work in Japan," she comments. "Therefore we need to explore and develop together what works here."

In an effort to see what is happening in Kansai churches, she sent out a questionnaire. Her findings are that of the Christians from 13-22 years of age, over 81% went to Sunday School or had contact with the gospel when they were young; 87% have at least one family member who is a Christian; 45% have over three family members who are Christians. So the ones who stay in the church are those with family in the church. Though the gospel was presented in various ways, 80% said that when they accepted Christ, what they felt was that Jesus was with them and protected them.

Through her own work with young people in a local church, Atsuko Tai is learning about Japan's youth. One suggestion she has is to get the youth involved in planning their activities. "Let the kids be in charge. You can help them, but the more they plan the songs, games, food, music, the more they will be involved in praying and inviting friends."

This year Youth For Christ is holding its triennial International Conference for YFC in Taipei, August 4-11. Atsuko is recruiting leaders interested in youth work in Japan to attend.

*Call Atsuko Tai for information
at 07437-4-4697.*



Letters

To JH Editor,

This past weekend Beth and I attended a seminar for adult MKs lead by Dave Pollock. I learned about the large amount of resources available re: MKs on the Internet. I want to encourage...any MKs to register their e-mail address on the MKnet. As of this weekend there were only three of us Japan MKs who had registered.

You can obtain a list of schools, other MK resources, and subscribe (free) to an MK e-mail network.

To get an MK list of lists:

1. Send an e-mail to hub@xc.org with the request: "get mknet list.of.lists"
2. Access the Internet World Wide Web at:

<http://www.xc.org/mk/list.of.lists.html>

Because of Jesus, Stephen Dupree

Dear friends,

Mrs. Jewel Blackler-Sorenson, missionary wife of Carl Blackler, now deceased, went to be with the Lord Feb. 15 in Portland.

The Blacklers had a tremendous outreach to Korean Conflict-age military, and were active in servicemen's work in Tokyo, Tachikawa and Yokosuka, including the GI Gospel Hour.

Mom Blackler, as she was affectionately known, had a great influence on us as a mother image and a dedicated wife and teacher. The Blacklers were certainly our mentors in hospitality ministries!

The Blacklers' adopted son, Michael, is a missionary with Greater European Mission, working out of Ireland. He and his sister, Jean Anne Reed, were at the memorial service.

Rita and I are reasonably well settled here in Stayton, OR. We'd love to have you drop in on us.

Sincerely, Dick Owens

Make plans now to join us for

The KARUIZAWA UNION CHURCH 1996 Summer Program

We are pleased to announce that Dr. Wes Gering, who ministered to us in Karuizawa in 1989 and 1991, is coming back for this year's summer program. Dr. Gering is chairman of Biblical Studies at Forth Wayne Bible College, Indiana, and a former pastor of Harvester Avenue Missionary Church. We are confident that you will be blessed and challenged by his ministry.



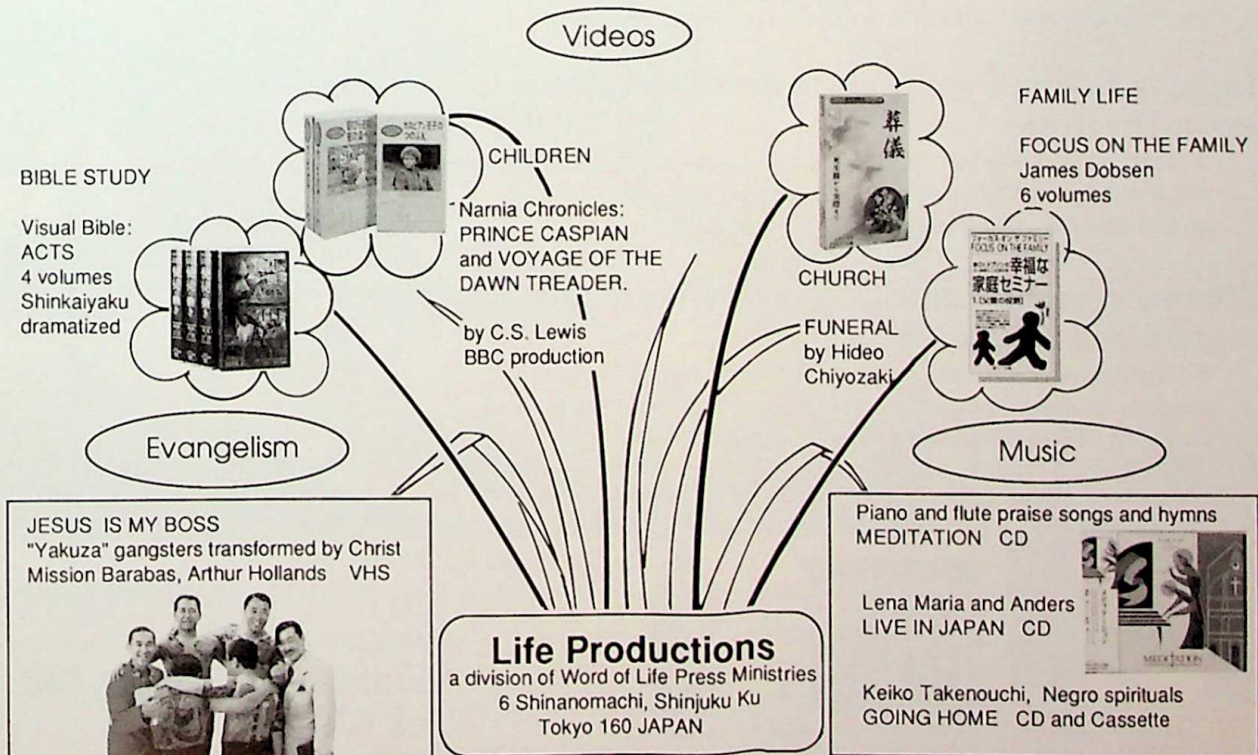
Highlights:

1. Summer Church begins on Sunday morning, July, 21. The morning worship service is at 10:30 and the evening service at 7:00.
2. SUNDAY SCHOOL will start at 9:30. Volunteer teachers are needed.
3. PRAYER MEETING will be held each Wednesday at 7:00 p.m.
4. JEMA SUMMER CONFERENCE is scheduled for July 28 -31, with Rev. Rollin. Reasoner as speaker.
5. DEEPER LIFE CONVENTION will be held from August 1 -4 with Dr. Martin Alphonse as speaker.
6. YOUTH CONFERENCE August 5 -7
7. KUC Annual Business meeting will be held on Wednesday, August 7, at 7:00 p.m. All members are urged to attend (Membership must be renewed annually)

SEE YOU THIS SUMMER!

Spring Flowers

Videos and Music expressing resurrection life in all of life





TAKESHI SATO

DIRECTOR OF GOHŌ SHŌJI CO. LTD.

PHONE: 03-3304-7788

HOME PHONE: 03-3332-9115 

3-33-18 Hamadayama
Suginami Ku, Tokyo 168
〒168 東京都杉並区
浜田山3-33-18

Christian Real Estate Agent

Problems with Real Estate?

Need to sell property?

Looking for a house?

Give me a call!

My many years of helping
missionaries can help you too!

*You ask the questions...
We have the answers.*

• **Making products that are gentle on people and the environment – that's our goal.**

We strive to produce detergents, soaps and toiletries that are good for the environment as well as for our customers who use them.

• **Tapping Nature's goodness to develop products for personal hygiene**

We have a long history of vegetable-based soaps that are biologically sound and non-polluting. Please give your patronage to our line of environmentally sound, vegetable-based products.

• **Offering reusable containers and refills to save resources and reduce waste**

We have introduced a refill system for all our products – liquid soap, laundry detergent, dish soap, shampoo, rinse and so on. We hope to aid you in a lifestyle of taking care of the environment.

Natural  Life Care



人に地球にやさしい
製品づくりを目指しています。

Tama no Hada Sekken
Kabushikigaisha

Sales Agency:

Miyoshi Kabushikigaisha
Midori 3-8-12
Sumida Ku, Tokyo 130
Tel. 03-3634-1341



● 洗たく用 液体せっけん ● なの花 台所せっけん ● なの花畑 シャンプー ● 純植コンパクト2.4kg ● なの花 台所せっけん ● なの花畑 シャンプー

OMI■

OMI BROTHERHOOD

Total Skin Care Products



Pharmaceutical
Medicated
Cosmetics
Products



*So natural
for so healthy skin!*

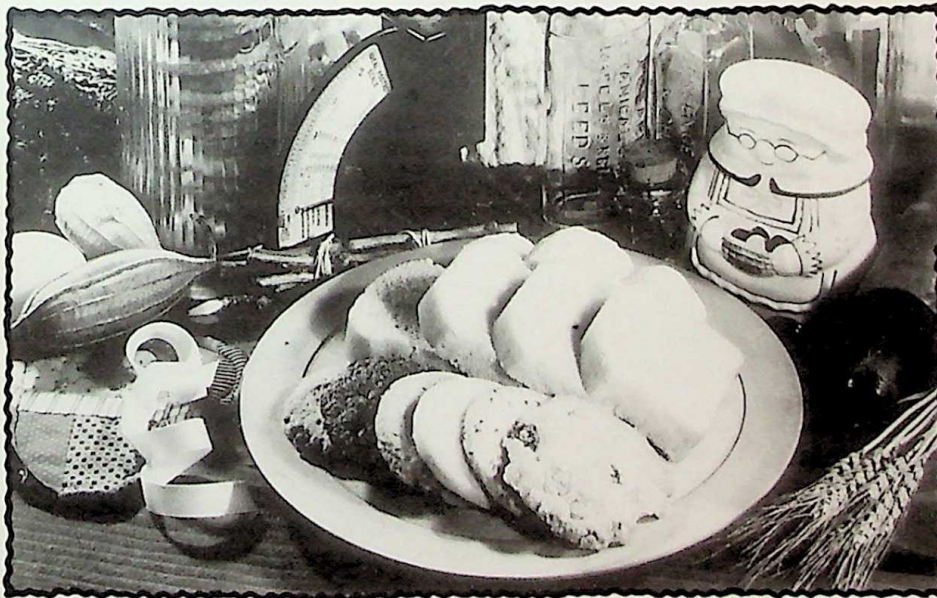
Household Medicine

OMI BROTHERHOOD
MENTUM

THE OMI BROTHERHOOD, CO. LTD.,
29 Uwai-cho Moto Omihachiman, Shiga



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.

From the Heart of the
PENNSYLVANIA
DUTCH COUNTRY



●各店舗ではFAX、電話によるご注文を承ります。詳しくはフリーダイヤル0120-014-991にお問合せ下さい。

Your Travel is our Business



**FOR YOUR COST SAVING AND
ADVANCE SEAT ASSIGNMENT**

**MISSIONS TRANSPORT CENTER
HELPS YOU ARRANGE ONE WAY TRAVEL
TO MOST CITIES IN USA WITH ECONOMY
“MISSIONARY FARE”**



MISSIONS TRANSPORT CENTER
1, KANDA SURUGADAI 2-CHOME, CHIYODA-KU,
TOKYO 101, JAPAN

FAX 03-3295-1447

Travel Agency License No. 432