

# JAPAN HARVEST

Japan Evangelical Missionary Association

Fall 1996



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- \* Doulos Report
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and more

footprints

"CHRIST IS ALL" (Colossians 3:11)

—キリストがすべて—

# Tokyo Christian Institute

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Warm heart communication by Aunt Stella



*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.*



It's a Good Time for the Great Taste.



# JAPAN HARVEST

Volume 46, No 2/Fall 1996

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## footprints

### footprints

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## JEMA

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Footprints? Who? What? Where? When? Why? And How? Good questions. Let me start with the cover. That's John and Rieko Sakurai, from Higashi Kurume Shi, Tokyo. Rieko is a third generation Christian, following in the footsteps of her grandmother and her pastor father.

That's very special to me and I was even more blessed when Rieko told me her story. Not long after the turn of the century, a fishmonger's delivery boy told Rieko's grandmother about Jesus Christ. She followed his directions to a little church and soon trusted in Christ.

Her family were horrified and completely against her. She wanted so much to be baptized, but during the years that she had to wait, the Holy Spirit worked in the hearts of her husband and son. And so it came about that the three of them were baptized together in 1928. The son went on to Bible school, entered the ministry, married and had a daughter—and named her Rieko.

Rieko was tiny when Japan went to war with America. By that time their family had moved from Tokyo to Hammamatsu, where they started a church alongside Assembly of God missionaries, Mr. and Mrs. Jurgensen, and their daughters. When the Jurgensens had to leave, the secret police moved in.

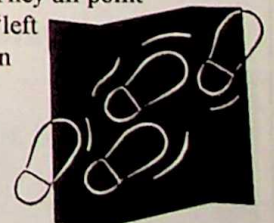
Soon the pressure got stronger. They were to put up a picture of the emperor in the church.... Pastor and members met and prayed and shut the little church down. Rieko's family moved out into the countryside—church doors could be closed, but no one could stop them from praying and waiting on God.

The war did end. The missionaries came back. The church doors were opened again. And Rieko was "the Pastor's daughter" that everyone expected to be perfect and so she played the part. It wasn't until she was sixteen that she saw what her heart was really like and surrendered to the Holy Spirit.

Rieko and John have followed Jesus Christ consistently for many years now and continue to be His witnesses right where they are. Their three children are a fourth generation of Japanese walking in Christian footprints.

I hope you'll see the footprints all through this issue of the Harvest. Some will be more obvious than others. Some are history, and some are being made today. They all point in one direction, after the Savior who "left us an example, that we should follow in His steps."

*Katie Sisco, ed*



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.



with Rollie in Karuizawa

# JEMA Windows

**Ron Sisco**  
**JEMA President**

The story of a Japanese Grandma directed to Okinawa in her search for "the God who made everything" and finding the missionary God had sent to Okinawa at exactly the right time will never be forgotten by those of us who had the privilege of being at JEMA Conference this summer. **Rollie Reasoner** was the missionary God sent there 45 years ago. He was God's servant to lead that *Obaasan* to Christ and within a few years she had led 35 relatives to the Lord.

It was the same Rollie God sent to us in 1996! He shared other marvelous stories of God's guidance and power woven into a fascinating exposition of the book of Isaiah. We will not forget Isaiah's cry of "Woe is ME!" He had laid many "woe's" on Israel, but with brokenness and a true view of himself, he was able to be God's man in his time and for his nation.

**Rollie and Esther Reasoner** relate to Japan missionaries, having spent over 30 years in this resistant land. But not daunted by the difficulties of evangelism in Japan, the Rea-

soners brought an upbeat but down-to-earth enthusiasm to missionary work here.

My personal evaluation of their ministry at the conference was that they were every bit as good as any internationally renowned speaker we have had in Karuizawa in recent years. And "internationally renowned" Rollie and Esther are. After retiring from Japan they jumped right back into missionary work in a totally different arena. They were asked to mentor young missionaries in Romania. They travel there about four times a year from Minnesota where they make their home (and pastor a small congregation!).

For us in Karuizawa this summer, Rollie brought the application of the Word as given through Isaiah to our personal walk and ministry. As a veteran missionary to other missionaries he spoke with compassion balanced with challenge. He understands the struggles "without and within." We felt we were being taught by our own father and not an "outsider." Rollie and Esther were one of us!

Esther didn't know this but I eavesdropped as she gave practical tips to the ladies at the Ladies' Tea. I slipped into the entrance of the Union

Church, sat on the steps and was myself blessed by what she shared.

Many of the comments that I heard confirmed the blessings received from this dear couple. "Why do we bring speakers in from outside when we have such great speakers of our own?" "Very real; very practical; very much needed." "And just for fun, Rollie's train story needs to be printed in the Japan Harvest someday!"

If you were not able to be with us for the conference, you can still get in on the messages. Call the JEMA office and order the set of tapes all for ¥3500 plus postage. With that you also get the daily seminar sessions: **Dan Brannen** of ISI led the Returnees' seminar—giving very practical information and insights for follow-up on Japanese who have encountered the Gospel overseas. **Steve Edlin**, counselor with TEAM, presented helpful secrets of good mental and emotional health specifically for missionaries. **Steve and Martie Tarter** led us into the Lord's presence in worship, praise and prayer.

**Next year's conference will be July 31st to August 3rd. Our speaker will be Tom Phillips of International Students Inc.**

## JEMA Calendar of Events

Date	Event	Place
February 23rd & 24th, 1997	Leaders' Consultation	Fukuin No Ie
February 25th, 1997	JEMA Plenary Session	OCC Building
March 11th-13th, 1997	Women's Retreat with <i>Kay Arthur</i>	Megumi Chalet, Karuizawa

# Masterlife

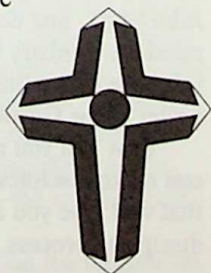
by Lana Oue, National Coordinator for Japan Masterlife



Discipleship has become an increasingly popular subject. All kinds of Christian endeavors claim that what they are doing is discipleship. A comprehensive definition of discipleship is "the Christian's lifelong commitment to the Person, teaching and Spirit of Jesus Christ. Life under Jesus' Lordship involves progressive learning, growth in Christ-likeness, application of Biblical truth, responsibility for sharing Christian faith and responsible church membership."

Masterlife is a six-month, in-depth discipleship training process that enables one to acknowledge Christ as Master and to master life's basic disciplines under the direction of mature practicing disciples. The goal of Masterlife is not to lead one through a course of study or to present a series of assignments to be completed. This would make Masterlife an end in itself. The goal is your discipleship—following Jesus, learning to do all the things He instructed His disciples to do, discovering the joy of serving Him, and helping others become His disciples.

The underlying philosophy of Masterlife can be described using the cross. The center of the cross indicates Christ should be the Lord of our lives as described in John 15:5. The vertical bar and horizontal bar reveal the two rela-



tionships we have: the vertical representing our relationship to God and the horizontal our relationship to man. Luke 9:23 reveals three commitments we need to make to become Christ's disciples: deny self, take up our cross, and follow Him.

In order to bear our cross daily, we must have discipline. The four disciplines of a disciple are represented by the four points of the cross: living in the Word, praying in faith, fellowshiping with believers, and witnessing to the world. As we grow in each of these disciplines, we will bear fruit in the ministries of the church: teaching and

MASTER, LIVING IN THE WORD, PRAYING IN FAITH, FELLOWSHIPING WITH BELIEVERS, WITNESSING TO THE WORLD, and MINISTERING TO OTHERS.

Each week in a training session, input is given in each of these six areas. Assignments for the following week are based on input received in the training session.

There are two ways to be certified to begin Masterlife in your church. One is to attend a three-day Masterlife workshop which gives an overview of the course, including 'hands-on' experience in leading a group. The second

way is to complete the course itself under a certified leader. For information on workshops please contact Japan Baptist Mission Media Center, Uehara Garden F-2, 2-19-7 Uehara, Shibuya ku 151, Tokyo. Tel. 03-3468-6777.

more about Masterlife on pages 4 and 5



first workshop in North Kyushu

preaching, worship and intercession, nurture, evangelism, and service. Then we will be equipped to serve God as mature disciples as presented in II Timothy 2:21.

Masterlife course of study involves six key areas of discipleship: SPENDING TIME WITH THE



small group prayer

## TESTIMONIES OF NEW DISCIPLES THROUGH MASTERLIFE

*Minoru Itabashi,  
Ageo Baptist Church*

When I was encouraged by my pastor to take the Masterlife course several years ago, I learned that seeking to become a servant of Christ is the thing that delights God's heart the most. Furthermore, I learned that being a servant strengthens my faith and gives glory to God, who is my salvation.

Before this, the Master of my life was myself and not Christ. Now I can say the Master of my life is Christ and I belong to Him.

He speaks to me through His words in the Bible. I have a quiet time every morning using the daily Bible study guide book prepared by my pastor. I ask God to show me how I should live each day. This practice of having daily time with God is one of the things I learned during my study of Masterlife. In order to hear the voice of God, I am trying to humble myself and keep my heart open before Him.

The cover of the Masterlife textbook has this Scripture: "*He will be used for special purposes because he is dedicated and useful to his Master, ready to be used for every good deed.*" II Timothy 2:21.

I am currently receiving training at Tokyo Baptist Seminary so that I will become established and stable by the Lord's power. I have also learned that the reason I became a disciple of the Lord is because the Lord wants me to make other disciples. I want to make that my goal from now on.

*Pastor Tsuboi* of the Toyohashi Church writes that two young men from his church who were discipled

through a Masterlife class, felt God's call to preach. Mr. Matsuzaka is now a first year student at Seinan, joining Mr. Nagao who is in his second year.

Pastor Tsuboi says there were three significant factors in their growth. The first was developing a personal time with the Lord each day. The second was the emphasis on prayer and having a prayer partner. The third was the personal contact with the small group discipleship leader, who became a true role model.



teaches Sunday school. She says her life has been changed forever.

Are new Christians unable to handle Masterlife? *Pastor Furukawa* of the Sapporo Baptist Church doesn't believe so. He is now leading a brand new Christian through the Masterlife study. He says, "Masterlife Discipleship can and should be a joyful, exciting time, fresh and refreshing to members and leaders alike." † † †

*Miss Emi Yamaura*, a flight attendant with Continental Airlines, has only completed Book I of Masterlife but can't wait to finish Book II and lead someone else through the discipleship process! She also wants to dedicate her life to full time service for the Lord and become a role model for others. She especially likes to share from her daily quiet time and witness to others about God working in her life and answering her prayers. She put her commitment into action as she got her driver's license so she can take others to church.

*Pastor Akiyama* tells of *Mrs. Fukazawa*, a young blind mother at the Ageo Church, who took the course using the Braille text. She memorized the Scriptures and presentations and uses them now in small groups and as she

## MASTERBUILDER

Anyone can see the number of apples on a tree; only a few can see the number of trees in an apple. Jesus saw past the shifting sands of Simon and called him Peter, a rock. Barnabas saw beyond the quitter, John Mark, and dedicated his ministry to developing him—the future writer of the Gospel of Mark.



How can you make disciples who can make disciples? Here's a picture that will give you an overview of the discipling process.

### Unbeliever and Witnesser

The first stage is that of the unbeliever. In I Corinthians 1-4 Paul gives clues to the development of disciples



and the role of the discipler. In chapter 1 he said his role was that of a witness and his task was evangelism. His message was the cross—in simple terms.

### Spiritual Babe and Parent

The second stage begins when the unbeliever is born again. In I Corinthians 3 Paul talks about being like a nursing mother caring for her children. The discipler at this stage is like a parent. The emphasis is nurture. You do not force growth, but love the baby and concentrate on developing him/her.

I Corinthians 3 holds three analogies of the developmental process: babies who need to grow; fields in which seeds are planted; and the foundation of a holy temple. By the end of this stage the baby will be walking, the seed will be sprouting and the building will be taking shape.

### Spiritual Disciple and Servant

The next stage is that of a disciple and the task

is to train the new disciple. I Corinthians 3:5-6 speaks of the discipler as a servant. The emphasis at this point is cultivation. You cannot cause growth, but you can cultivate the field. You can make the environment conducive to growth.

### Multiplying Leader and Steward

You may think when you have trained someone to be a spiritual disciple the goal has been achieved. Not so. Unfortunately too few disciples go on to become multiplying leaders. There is another step in the process. The task here is to equip the disciple to be the right kind of leader—the role is that of a steward.

Those who build on the foundation bear a great responsibility. As a steward-builder you are to select the right materials to build on the founda-

tion. Gold, silver and precious stones represent things of eternal value that cannot be destroyed. Set high standards and keep them high so that succeeding generations will continue to build holy temples. Help the disciples develop basic convictions, sound doctrines, and life principles that will stand the test.

### Co-laborer and Encourager

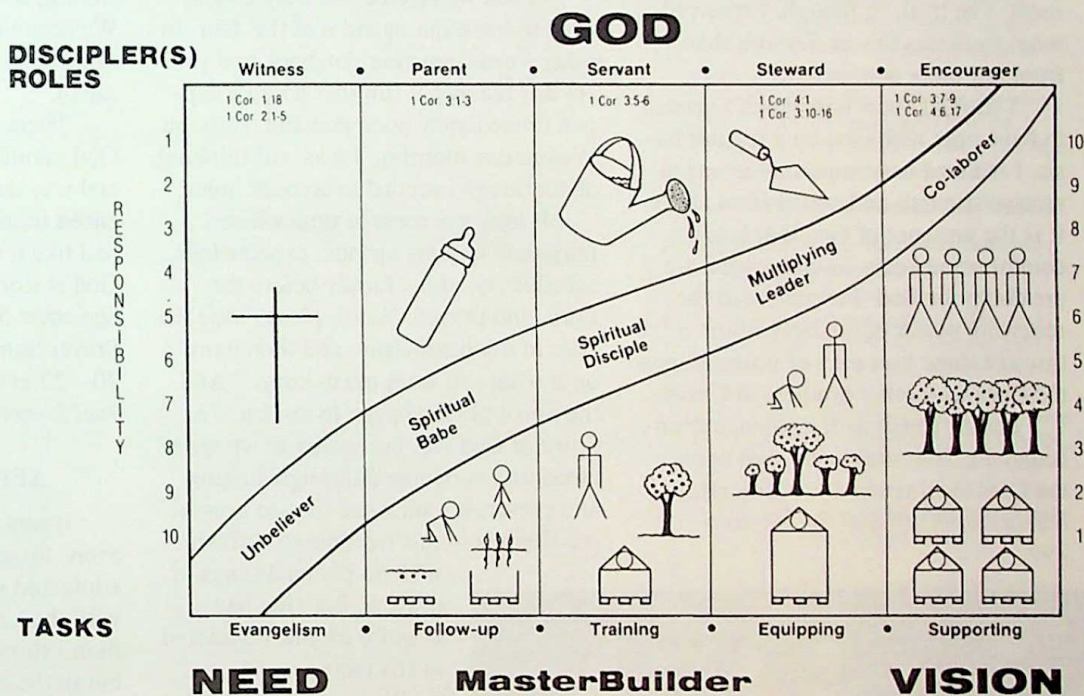
Now the spiritual disciple begins to multiply and the last stage is that of co-laborer. (I Corinthians 3:7-9; 4:6, 17). The task of the discipler now blends with the disciple. You are an encourager, supporter, and proponent of the other's ministry. God desires many co-laborers in His church who together pro-

laborers they assume the major responsibility. At times you may need to reprove or admonish them. You may not like to, but if you really love them and desire the most effective ministry for them, you will do it. One rule about reproof/admonition is, Do not speak or act out of frustration/anger. Pray about it until you do not want to do it but you know you must do it for their good.

### A Few Guidelines:

Encourage the disciple to help a person who is going through the stage he has just completed. Passing on what one has learned is the best way to really learn it oneself.

Help people at each stage simulta-



duce multiplying leaders. No one does it by himself. That is why the local church is the best environment for making disciples and disciple-makers. Later they may be helped by others in Bible schools, colleges, and/or in a seminary.

Notice the degree of responsibility the discipler and disciple assume at each stage. At first, the discipler takes almost all the responsibility. As the disciple responds, he/she takes more responsibility. As they continue to mature, they assume an equal part of the responsibility for their growth. When they become co-

laborers they assume the major responsibility. You are the model for those you are training. If you are not witnessing on a regular basis, your disciples will tend to follow your example.

Remember you are not the only determining factor in the process. God, and others, along with teaching materials and the environment play vital roles. You should not claim all the credit for a success, neither should you feel completely responsible for a failure in someone's development.

Keep your vision of what God wants to accomplish through you and

# MEN'S PRAYER SUMMIT

*testimonies*



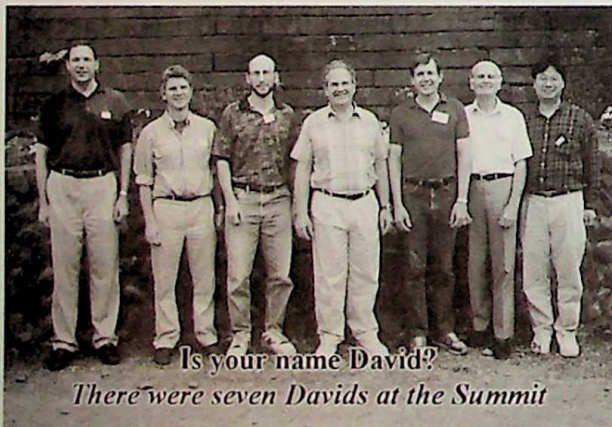
May, 1996

## THE PRESENCE OF GOD

I attended the 3rd Prayer Summit at Okutama Bible Chalet. I had heard the name of the Prayer Summit before, but I did not know exactly what it was. I thought we'd receive lots of materials in this kind of meeting. But there were no materials except a greeting letter from the International Renewal Movement. The truth is, though, I received more from this Prayer Summit than from any other conference.

I learned anew how much I needed to have time with God on a regular basis. I realized how important it was to receive strength and power from above. It is the presence of God that heals, comforts and keeps us doing what we are doing for God. I experienced the renewing power of the Holy Spirit through these four days of waiting upon the Lord with other brothers in Christ.

Let me finish with a passage from Isaiah 40, "But those who wait upon the Lord shall renew their strength."  
*David Kim KMF and C&MA since 1992*



Is your name David?  
*There were seven Davids at the Summit*

## LEAVE AGENDAS AT THE DOOR

What would 40 men do for four days at Okutama Bible Chalet? It was called a "Prayer Summit," so we knew

we would pray. However, as one fellow commented, "My prayers usually don't last longer than five minutes. What am I going to do for four days?"

That was my question, too. Why did I need to take that much time out of my schedule? Well, I got my question answered. This is how it happened.

When we arrived, we were encouraged to leave our agendas at the door. In other words, put your datebook and your "to do" list away! But that doesn't happen immediately upon demand. Even on Wednesday morning, I was still thinking about things I needed to do back home.

It took a process of time where I purposely laid my agenda, expectations, schedule, even my family before the Lord, and prayed, "Lord, please wipe the slate of my heart clean, and then write on it what you want me to know." And the Spirit of God began to do that. The Spirit of God was our leader as we spontaneously worshipped through singing and prayer. It took some time to become accustomed to this freedom in worship, with no planned songs or prayers. But God had a plan for us and we feasted at His table.

We were encouraged to confess before God and the other men things that were hindering our relationship with God and others. As we did, other men would come around and support us and pray. This was a very renewing time as we were transparent before God and our

brothers. I believe that God was pleased with us as we gave ourselves totally to Him.

For three nights in a row we celebrated communion, emphasizing that as

brothers in the Lord, we share a common bond through our Lord Jesus. It brought us together in oneness. The kind of oneness Jesus spoke of in John 17, "May they be one so that the world may know that You sent Me...."

And then it happened. It had been welling inside of us, waiting to explode. We began to intercede for Japan. We asked God to give us His heart for Japan.

There is no doubt in my mind that God manifested Himself to us in a special way during those days. I experienced tremendous spiritual renewal. I feel like it was worth my time because God is worthy. I would strongly encourage other men to attend next year's Prayer Summit, scheduled for May 20—23 at Okutama Bible Chalet.  
*Joel Loewen, with SEND since 1986*

## AFFORD FOUR DAYS?

It was very refreshing for me to get away, forget about life back home for a while and spend some really good time with the Lord and other brothers. I didn't think I could afford four days, but in the end it worked out. It was well worth my time and effort and I'd like to try and make it again next year.

During the four days, the Lord spoke to me about a number of personal issues and I have already made some steps to change things that God showed me. The biggest area of challenge for me is in my relationship with the Lord in times of private worship. I still have a lot of learning and growing to do in this area. The prayer retreat was a time of real encouragement for me spiritually, especially in this area.

*Jim May, with SEND since 1988.*

## RELEASE AND REFRESHMENT

The Prayer Summit provided me a chance for daring to admit my prayerlessness. Thus the Lord released me from the sense of guilt and shame.

Spending three full days only to seek the Lord God Himself corporately and individually meant a spiritual refreshment difficult to describe.

The strong sense of unity and brotherhood, the bond, as a result of daring to expose one's true self, is hard to find elsewhere.

As a result of the Summit, I am much more relaxed in fellowship with the Lord and wanting more of that.

*Akira Mori,  
with E O M,  
since 1973*

## THE LORD IS NOT PANICKED

This was my first Prayer Summit. The Lord spoke to me in two ways:

1) He showed me that He, the Father, loved me with a real personal love. I had always known my God as a powerful God who was my Provider, but never in such an intimate way as He showed me during the second morning of the Summit.

2) During the Lord's Supper on the third night, Jesus showed me Himself seated at the table in perfect calm. Right then I realized that it was Jesus who prepared the place of the last meal, washed His guys' feet, and then proceeded to teach them many important things—knowing that these same men would soon be betraying Him while He was led away to be murdered. Yet He wasn't panicked or frustrated. Instead He ministered to their needs.

I had been struggling with the difficult task of evangelism on campus as well as the difficulty in discipleship at church. But the Lord showed me that He is not panicked or frustrated at the current spiritual condition of Japan. This gave me great peace and continues to do so.

In general, the Prayer Summit was a great time of getting away to hear

from the God who is constantly desiring communication with us, but we are too busy to hear. Being with other men who shared the same burdens and desired the same intimacy with God was tremendously encouraging to me.

I would like others on our staff to attend next year.

*Jody Kubo, Nagoya Dir. Japan Campus  
Crusade for Christ, since 1985*

## This Kind...By Prayer by Dave Walker

Prayer Summit '96

Forty men  
Nine countries represented  
Five languages in prayer and worship  
The gamut of denominations  
The Lord in attendance

If I were to ask if you have hoped, prayed and longed for revival here, I am sure your answer would be affirmative. I doubt anyone would have trouble with a vibrant church taking the Gospel to this nation in the power and life of the Holy Spirit.

Here's another question. Is there something else we can or should do to see the church fulfilling its prophetic role to this society?

I've been challenged by some thoughts from Dr. Maryn Lloyd-Jones' book, *Revival, Can We Make It Happen?* I share them as an encouragement and challenge as we fulfill Christ's Commission.

### A Picture of Our Dilemma

You will recall the situation in Mark chapter 9. Jesus, full of grace, truth and affirmation from the Father comes down from the Mount of Transfiguration and is confronted with an appalling picture of "ungrace" and discouragement, crowds waiting to see Him, the "unable" disciples arguing with the Pharisees, the agonizing father and a boy tormented by demons. I believe this gives us a rather vivid picture of our current state in Japan. As Dr. Jones points out, we are the disciples in this passage. We spend time with Jesus, love Him, know Him, are known by Him, minister in His name, want Him to receive the glory due His name and yet at the same time, so often seem so helpless against the enemy, thwarted by his evil purposes and rendered ineffective by his wiles. If that is not bad enough, as in verse 14, we have at times turned our frustrations at others and been reduced to bickering and factions.

Meanwhile, the boy surely could represent Japan, spiritually harassed, out of control, abused, pitiful, headed for destruction. It is an amazing picture is it not? God's people in confusion, Satan's destructive work going on and the Eternal King of glory definitely not getting the glory due His Name. If we can agree that this scenario is our scenario, if the Lord has our attention in this matter, then I think He has something to teach us from this passage.

### A Problem Well Defined

Correct diagnosis is vital to problem resolution. I believe that is the first lesson we see as Jesus interacts with His disciples. In response to the disciples' question as to why they couldn't deal with the demon that tormented the boy, Jesus says, "This kind..."

There is something about "this kind" that is unique. You will remember that the disciples had had a very successful ministry excursion and had "cast out many demons" but here they were rendered ineffective. Their past effectiveness would not do in this situation. There is need for spiritual discernment and understanding in this case. "This kind" is different. Nothing but prayer will deal with this kind. As a sidelight I hope you notice that Jesus is not interested in naming the demon. He sees the answer to this problem in relationship to, and communion with, the Living God. The answer lies in the power that issues from a prayer life, not in technique or special knowledge.

### To Practice His Presence

There is a second thing significant in this passage. The enemy is routed, healing comes to the soul, there is restoration and life when Jesus arrives on the scene. The presence of the King of Glory, the Lord of the church, makes things right. The powerful presence of Christ among His servants gets the job done. Have we leaned too heavily on technique, methodology, even our own strength in our efforts for His kingdom? In our rush to be "doing," have we forgotten what "being" in the kingdom is all about? Have we forgotten how to practice His presence? Isn't this what revival really is... His presence among His people, the revelation of Himself. There is only one way to have the church experience the Lord in her midst.... Ask Him to come in complete surrender to His will.

### No Little People, Little Places, Little Prayers

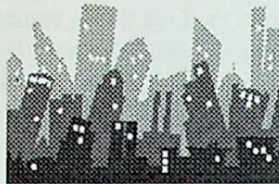
There is a third thing in this passage that is significant. Max Lucado makes a point of it in his book, *He Still Moves Stones*, when he asks the question, "Who prays in this passage?" The disciples don't, the crowd doesn't, the Pharisees don't, even Jesus doesn't pray. The only one who utters a prayer is the father of the boy. There are several characteristics about this father I would like to point out. The first one is his willingness to acknowledge his desperation in the situation. That is very humbling. Like this father, I believe we must be willing to admit that in spite of our best efforts, the ultimate goal of "delivering" Japan by the power of the Gospel is not getting done.

The second important characteristic of this father is the type of prayer he prays. It is just a simple cry for help. This should be a great encouragement to us. Our prayers do not depend on our eloquence or power but on the ability of the Hearer to answer. As Francis Scheaffer says, "With God there are no little people and no little places." Our simplest plea for His Kingdom, for His righteous intervention and redemption to penetrate the cultural maze and spiritual darkness of Japan, will be heard.

Are we growing in this burden of prayer that brings Him into the battle in greater and greater ways? Friends, now, more than ever is the time to renew our commitment to seek the Lord. God is at work as never before in this land. I believe that the "this kind" of Japan cannot be driven out by anything but prayer and His presence among His people. Are we willing to persevere in prayer until He "bows the heavens and comes down?" May the Lord sustain us in this.

*Dave Walker has been in Japan with OC International since 1988. He serves on JEMA's Prayer Commission.*

# Keep Praying For The Unchurched Cities



Tim Ackerman went to Matsuura Shi and prayed as he walked the city. Then he e-mailed this message.

*Dear Brother Don Wright, I read your article in the Harvest about the Unreached Cities. I am a missionary in Imari-shi, a forty minute train ride from Matsuura shi. I have a burden for Matsuura but have not had the freedom to do anything. Five years ago we planted the first church in Taku shi and it is still struggling. We are in the middle of a building program in Imari. Please keep me informed about developments concerning Matsuura shi. As fas as I know there is no Christian activity there. The phone directory lists only a Catholic church.*  
Tim Ackerman, IND. since 1989.

Lionel Thompson sent the following to Don Wright in response to the information on the unchurched cities.

*"Akabira was a thriving coal mining city, as was Utashinai. Work was carried on in both cities for years. Akabira had a population of 50,000, but with the closing of three coal mines, the population dwindled. Both cities were difficult to reach; the people had strong union ties and ideas not conducive to the Gospel.*

*Many young people were won to the Lord and we had a good Sunday school and middle and high school classes, but these young people moved away and never returned. I believe that with the coming revival the seed sown will yet burst into life in many parts... including Utashinai and Akabira."*  
Lionel Thomson, Japan Good News Ministries, since 1954.

Upon receiving the summer issue of Japan Harvest, Carl DeBoer e-mailed this response to Don Wright:

*"We have had a place of ministry in Namerikawa for about 2 1/2 years, and the ones who have been saved there are a part of the membership of*

*our church in Mizuhashi.*

*Namerikawa is adjacent to Mizuhashi and we now... also have a cell group that meets in the home of one of the Namerikawa believers. We plan to multiply cell groups there in the near future. Believers will continue to come to Mizuhashi on Sundays for Celebration/Worship services.*

*There are also some believers in Namerikawa who attend the TEAM church in Toyama Shi. Namerikawa is a very traditional Buddhistic city, but the "True Light" (Mahikari) and the JWs are prominent there also.*

*We have had a burden for Namerikawa for many years and believe that the Lord will give us a harvest."*

*"Regarding Shinminato, it has also been very hard to reach over many decades. Frank and Marion Pickering, now retired, worked in Shinminato many years. Their small church has now disbanded. Other groups have started here and also disbanded. From this fall, Joel Kaufman, a TEAM missionary, will be living in Shinminato and has plans to begin a church.*

*The Koshien Revival Mission are planning a Toyama Rally in November for three days, and this will be a boost for evangelism. At the same time, Tenrikyo (Buddhist sect) is strong there."*  
Carl DeBoer, FEBI, since 1971.

### PRAY FOR TIM ACKERMAN AND MATSUURA SHI

### PRAY FOR AKABIRA AND UTASHINAI AND THOSE SAVED THERE YEARS AGO

### PRAY FOR NAMERIKAWA THE DeBOERS AND NEW CELL GROUPS

### PRAY FOR JOEL AND SALLY KAUFMAN AND TOYAMA RALLY IN NOVEMBER

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# March For Jesus 1996

information received per kindness of Shalom Church and Jun Tamura, assistant pastor

**March For Jesus** was held in 29 districts in Japan this year.

District	Participants	Participating Churches
Sapporo	280	26
Hakodate	21	4
Yokote	57	3
Morioka	74	6
Sendai	76	8
Fukushima	40	
Sano	75	15
Shibuka	25	5
Misato	25	6
Narita	110	
Tokyo	600	89
West Tokyo	210	22
Toyama	78	12
Kanazawa	50	7
Fukui	56	6
Gotenba	17	1
Nagoya	450	
Shinshiro	90	1
Kyoto Shiga	270	
Osaka	256	
South Osaka	300	50
Mita	20	5
Kobe	100	50
Hanshin	26	40
Wakayama	171	11
Okayama	100	
Takamatsu	30	
Fukuoka	300	20
Shimonoseki	24	9

**March For Jesus Okinawa** will be held in September this year.

## Report from Tachikawa by Bill Paris

Jesus is building His church in West Tokyo as was evident from the *March for Jesus* held recently. *March for Jesus* is a world-wide gathering of God's people to do one thing—exalt the Lord Jesus in the streets of their city.

At first Pastor Hayashi and I were a little apprehensive about organizing a *March for Jesus* since our work in Tachikawa was only a year old and we hardly knew any other churches.

But after sending out invitations, we had 22 churches and 210 people participate in the march on **May 25th**, the same day Christians world-wide were gathering to march in their cities.

Even though rain was predicted, God gave us a glorious, sunny day, but even more importantly a strong spirit of unity from all participating churches.

With banners, balloons, songs, testimonies and the preaching of the Word, the church of West Tokyo proclaimed that Jesus Christ is Lord.



Marching for Jesus in West Tokyo

Wonderful affirmation has come from church members stating that this march helped them get out of the four walls of their churches to see the needs of

their city, and having had this exposure they now have more confidence to witness for the Lord.

Several churches have mentioned that they have had new people coming to their church since the march. Most of all I believe the unity that was evident during the march and since has helped to show the church of West Tokyo that we need each other to win our city for Jesus.

## Report From Wakayama by Masaaki Takizawa

We had no sound system available right up until six weeks before the march. Then a company offered a great sound system, and another company provided a stage free of charge. Then some brothers and sisters made a cross and banners. And amazingly the police station liked our march!

We held a praise meeting ten days before the march and were revived in our own hearts. We also held prayer walks ahead of time. We felt spiritual

barriers coming down. We gathered on May 25th with great joy and praise to proclaim in Wakayama that Jesus is Lord!



...and in Tokyo

# footprints in Japan

by Carol Ahola

I drive back and forth three times before I find the right driveway. I am not surprised. Donnel and Venda McLean, retired Japan missionaries in Central California, love out-of-the-way places.

Donnel and Venda spent most of their 40 plus years in Japan's remote regions, winning the lost in the "uttermost." Why did they go to the neglected areas when they were successful Bible school teachers in Tokyo?

Their burden for Japan's hidden people began when Donnel, wanting to write, gathered facts about the Japanese field. The lack of churches in the smaller cities and towns overwhelmed him. As he fasted and prayed, the Holy Spirit underlined Jesus' words, "Let us go into the next towns, that I may preach there also: for therefore came I forth." And He preached in their synagogues throughout ALL Galilee..." (Mark 1:38,39).

"Do you realize there were 212 towns and cities in Galilee?" Donnel's intensity shows in his voice. "And Jesus went without a car or even a bike to EVERY place."

With the eagerness of pioneers, the McLeans resigned from teaching Bible school and went to Shikoku. Although veterans advised them to begin in the larger city of Takamatsu, they felt urged to go where there was no church

at all. God would not let them be content with just being busy.

"God expects more," says Donnel, "I made a new commitment. We would go to every home in Tosanakamura's city of 40,000 and reach out to the surrounding areas. Our commission is to go to EVERY creature."



Donnel and Venda McLean

The enemy threatened, "You'll be forgotten. You'll be lonely." True, they were 20 hours from Kobe and the nearest missionary in their denomination. But the fervency of their hearts kept them steadfast. While they were unpacking, a

Japanese man came to the *genkan* (entrance). "I am Mr. Wada," he introduced himself. "I thought you might be interested in these." He handed Donnel and Venda a handful of cards. As they studied the stack, their hearts leaped. These were decision cards!

"Where did these come from?" they asked in amazement.

"About a year ago a young American couple came to (Tosa)Nakamura on their honeymoon. They rented a hall in the bank downtown and held gospel meetings. At the end of that time they asked how many wanted to follow the Lord. The ones who did filled out these cards."

Mr. Wada went on to tell them he had been the couple's interpreter.

The new believers had bought Bibles and tried to study by themselves, hoping to carry on as a church. But they ran into various problems and just recently had decided that they could not continue on their own.

"God's perfect timing encouraged us that we were in the center of His will," Venda says. They followed up these converts and began a storefront church. Not willing to settle down to just pastoring this beginning nucleus, they asked God for a strategy to reach EVERY creature in Tosanakamura—the untouched thousands of the city. God gave them a plan and the laborers to work with them.

How did they do it? They created a newspaper style tract in a series of six issues. The tracts were two-thirds Scripture, designed for people who had never seen a Bible and did not know about the living God. They called their idea H.E.L.P.—*Home Evangelism Literature Program*.

Teams of Christians from Honshu joined them for total saturation of the city, a section at a time. Six times they brought the mini-newspaper to each home. The last issue invited people to a gospel meeting. God blessed their planting. Now, 26 years later, a beautiful church, built by the congregation, continues its outreach to the city.

The Holy Spirit urged them to take the message further into the mountains. "We wanted to leave no house unreached."

Above Tosanakamura they found Ooyu, a small hamlet of 95 houses. "Besides canvassing those homes, we walked every road that had an electric pole," Venda remembers. "At the end

we would find a house." They canvassed 200 homes in this way.

After six

times of hiking the hills around Ooyu, they rented a rundown hall for an evening meeting. The team scubbed away cobwebs and swept out dirt in anticipation. When no one showed up for the 7:30 service, the believers held a street meeting. By 8:30

We walked every road that had an electric pole...at the end we would find a house.

they were back in the hall. Hopes grew dim that any seekers would join them. Then about 9:00, farmers, their work finally done, began to fill the hall. When the invitation to receive Christ was given, 17 adults—all grandparents—came forward!

The reason for this amazing response? Fifty years earlier, a missionary on a bicycle had come through their village. He told the children the story of Jesus and then went on. For 50 years these farmers had waited. Cults came, but they knew that was not what they needed. When the Gospel newspapers arrived, they recognized this as the same good news they had heard as children.

"What would have happened to those precious people if we had not obeyed the command to go to EVERY creature?" Donnel asks.

The Holy Spirit continued to enlarge their hearts. "What about the rest of Japan?" they asked themselves. All winter Donnel surveyed the entire land of Japan. On a large map of the country he began to color in red every area that was without an evangelical work. His heart broke. When he finished, three-fourths of the map was red.

The *Japan Harvest* published his survey in 1969. Other missionaries and Japanese pastors saw the opportunities. Ten years later, Donnel followed up with a new survey. Nine hundred to a thousand new churches had been planted!

Sitting in their California living room, I marvel. "Donnel and Venda, you are still excited about missions, aren't you?"

Donnel's eyes mist. "I never lost the thrill of reaching the unreached. That's what we are on earth for."

"Were you ever tempted to quit?" I want to know.

"If my flesh had its way, I would have packed my bags every day the last 15 years we were in Hokuriku." (The McLeans pioneered this remote area on the backside of Japan from 1978 to 1993.) "Besides the spiritual battles, there were physical and emotional ones, too," Donnel recalls.

"But God helped us keep in focus our ultimate goal—reaching the unreached. We disciplined ourselves to keep excited about the work."

"How were you able to pour so much into the work—often planting two and three churches at the same time?"

Donnel smiles. "Someone asked Evangeline Booth, who established the Salvation Army in France in the 1800's, what her secret for success was. 'The first secret,' she said, 'is sacrifice. The second, sacrifice. And the third, sacrifice.'"

"Do you ever wish you had the strength to continue church planting in Japan?"

"Ever since I have been a missionary and seen so much need, I have wished that I could be 50 or 100 people," Donnel replies. "I know where I would go—to all of the yet unreached areas of Japan."

"With such a heart for Japan, how do you deal with retirement?"

"Our natural response would be frustration," Venda responds. "But the Lord has given us rest in knowing that we are in the center of His will. He has shown us that intercessory prayer is an invaluable weapon. We never need feel powerless or ineffective in seeing His work furthered and blessed both in Japan and here at home."



*Carol and her husband, Milt, spent 4 years in Japan with the Assemblies of God. They live in Lompoc, CA. and continue to pray steadfastly for Japan.*

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# haunted by sin

by Stephen Young

Five Japanese convicted as drug couriers awaited the verdict of their county court appeal last December 15. Four of the prisoners received no sympathy from the three Melbourne judges at the hearing. Their original fifteen year sentences remain the same.

For Mr. Yoshio Katsuno, however, there is one more hope. He was granted a retrial date—September 23, 1996. If Yoshio is acquitted, it could make a difference for the rest.

As a result of their now four year incarceration in Australia, all five of the Japanese have given their lives to Christ. Mr. Mitsuo Katsuno, the last of the five to believe, expressed his faith in Christ in November, 1995. It is their faith in Christ which sustains them through this nightmare.

One lesson learned through this case is how the sins of one's past carry consequences. Mr. Yoshio Katsuno was a member of the Yakuza, but in response to the request of his wife, he left the Yakuza three years before going on the group trip to Australia. As number two man in his Yakuza group, it was no easy decision.

It was because of his past criminal record that his name came up on the Melbourne Airport passport control screen. As a result, the suitcases of four members of the group were checked thoroughly, and the heroin, stashed in false sidings by persons in Malaysia during their stopover there, was found.

Throughout the various trials and hearing, the weight of Yoshio's past has been felt by all five prisoners. Various judges have pegged Yoshio as a bad character and there has been no recog-

inition of his changed life.

He had already cut ties with the Yakuza and now he has met Christ in a Victoria prison. He is indeed a changed man.

Recently, the Katsuno brothers' father visited his sons in prison for the first time. He sensed their peace and that they were different than before. Yoshio urged his father to read the Bible, and now the father is reading the Bible with his wife.

Because of Yoshio's experience in prison, it is his desire to be a prison evangelist or chaplain in Japan, if that is the Lord's leading. The following comes from a June 14, '96 conversation I had with Yoshio.

Having been incarcerated for almost four years, and having won a retrial date, Yoshio had a bail hearing on June 13th. With three months to wait until his retrial date, he was hoping to leave prison on bail. The Japanese Church in Melbourne was prepared to take responsibility for him. His main reason for desiring to get out on bail was to experience church life and fellowship with Christians.

The environment in prison is not that conducive to spiritual growth; there are plenty of temptations each day. So Yoshio prayed for God's will concerning the bail application.

The judge on that day had basically pre-decided not to grant bail.

The main argument from the defense was the length of time. Yoshio had waited for his retrial. The judge, quoting other cases, decided a nine month wait is

not unusual and denied bail. Yoshio's former criminal record did not help matters. There was no mention of his changed heart.

Yoshio accepted this outcome as God's will and for the best. He wants to trust God and be a witness for Christ the

best way he can. His English is very limited so it is frustrating for him to try and talk about his faith. However, a Jewish prisoner on remand has been impressed with Yoshio's belief in Christ and they have had good talks.

A number of new Asian prisoners also have sensed Yoshio's peace and been drawn to him. Yoshio has seen God's protection in prison and thanks all who are praying on his behalf.

Please pray for wisdom in deciding what path to take in the defense—to take the stand or not. The former police interviews cannot be used in his retrial nor the interview material of the other convicted five. The retrial was granted on legal grounds: inadequate explanation of Yoshio's rights, and police going over the set time for interviewing the accused.

Yoshio continues to claim he is innocent and believes strongly that he will not be found guilty this time. Such a verdict would hopefully influence the sentences of the other four Japanese who are presently pursuing an appeal to the highest court of Australia.

There is only one woman in the group. Miss Chika Honda has obviously found life in prison much lonelier. She shared the following with me on June 11, '96.

*"As you can imagine, life in a women's prison is not easy. There are prisoners who are constantly telling lies, stealing things from one another and saying mean things to each other. When I first entered prison, I often let prisoners borrow things and they promised they would give me back the coffee, cigarettes, shampoo or stamps. But they were using me in this way with no intention of returning things.*

*"Some of them use religious volunteers in the same way to get things for them. Once they receive the goods, they sell or trade to supply their own drug habit or mail things out to someone else. As I see this kind of sin around me, it is difficult to control my anger. At times I lash out because I cannot control my feelings. Now that my English is improving, I can express myself a little bit, but this leads to more problems! It is not only misunderstand-*





ing, but I say things I should not say.

"I know I should hate the sin and not the person, but to separate the two is very difficult. When I do lash out, I pray that night to God for forgiveness. I also ask God for wisdom as to how I should handle this problem.

"During the past four years I have received letters from Christians and you do not know how much this has been an encouragement to me. Without these letters I would be very lonely. Many of you are praying for me. Thank you!

Please pray for me in this battle of controlling my anger towards things I see other prisoners doing. I will be moving to a new women's prison in August so that gives me something to look forward to but also brings anxiety as I think of another change. Thank you so much for your prayers."

Mr. Kiichiro Asami, a gifted jeweler from Ueno, now 63 years old, continues to draw pictures with Scripture verses. The two shown in this article are among the hundreds he has done as an expression of his trust in the Lord and his thanks to Christians who are praying for him.



Mitsuo and Asami are in education and spend a lot of time studying. Masaharu works in the wood factory. Yoshio is skillful at leather work, making bags. If it is God's will he plans to develop that as a living in Japan to support himself as a prison evangelist.

## AUGUST 9TH PRAYER GATHERING IN TOKYO FOR PRISONERS

from interview with Mr. Hirohashi

Tokyo area Presbyterians gathered in Chichibu, Saitama specifically to inform regarding and pray for the five prisoners in Melbourne. Two videos, one by Jun Hamano and Stephen Young and one by Harvest Time television program, were shown. Jun Hamano, reporter who first made their situation public, spoke to the group along with some others who have visited the prisoners and become personally involved.

Some there were hearing the story for the first time and were shocked that this could happen to Japanese tourists.

Chika Honda and Yoshio Katsuno had both written letters specifically for this meeting and those were read and copies given to each participant. Mr. Hirohashi of the Higashi Kurume Presbyterian church said that their spiritual growth is obvious from their letters. They are spending much time in the Scriptures and prayer and the Lord is giving them spiritual understanding.

The group broke up into threes to pray for the prisoners. Large cards were prepared for each of the five incarcerated Japanese and the participants wrote notes of encouragement to each one.

Katsunori Sugano continues to send out periodic newsletters to all Presbyterian churches in Japan as well as hosts a bi-monthly prayer meeting for them in his home.

For further information or prayer updates please contact:

Mr. Katsunori Sugano  
Jyosui Copo # 201, 4-46-6  
Ohminami Musashi  
Murayam-shi, Tokyo, 208  
TEL: 0425-65-5776

or

Mr. Hirohashi  
TEL: 0424-76-6897

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Mr. Stephen Young  
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*But you, O God, do see trouble and grief;  
You consider it to take it in hand.  
The victim commits himself to You;  
You are the helper of the fatherless.  
Psalms 10:14 NIV*

## For The Children

by Danece R. Stapleton

*Who'll speak up for the little ones?  
Helpless and half-abandoned,  
They've got a right to choose life,  
They don't want to lose.  
I've got to speak up, won't you?*

These words from Phil Keaggy's 1978 song "Little Ones" speak poignantly of our need to do something to reach out to tiny lives shipwrecked on the rocks of our world. Like Abel's blood they cry out for an answer. Can God's people ignore it and go on?

The vision for *Ai no Kesshin* came as we excitedly shared the joy of our new daughter, Shoko, five years ago. We were often amazed as we spoke to professionals (doctors, nurses, lawyers, etc.) throughout Japan at their lack of understanding of adoption. Many had never thought of adoption as an option.

One lawyer shared her experience in working with rape victims. She had reluctantly advised them to end their pregnancies in abortion and even went with them for the procedure but was overcome with grief both for the mothers and their babies. She was perhaps one of the most eager to learn about adoption, asking, "Can we work together for these children?"

The YWAM group in Chiba began

praying that the Lord would open doors for ministry to these little ones.

Now, beginning our sixth year and having placed almost sixty children in Christian homes, we are as excited today as with the arrival of our own Shoko.

Probably half Japanese, Shion is one of a growing number of children with one parent who is perhaps Middle Eastern, or non-Japanese Asian. He is one of five children left with *Ai no Kesshin* since this March, classified by the government as "abandoned." Not left by the road side, in a coin locker, or hospital lobby as countless others have been, they were instead left in the care of *Ai no Kesshin* staff with a simple note from the birth mother, "Place my child in an adoptive family."

For ten years now we have read with a sense of helplessness articles from all over this nation—"BABY LEFT IN COIN LOCKER," "BABY FOUND DEAD ON RAILROAD TRACKS," "10 INFANT BODIES FOUND IN A BAG," "2 YEAR OLD BOY FOUND WANDERING IN CHIBA WITH A NOTE PINNED TO HIS SHIRT." It is for these children we have prayed. Now the Lord is bringing them to our doorstep.

A mom called and asked us to meet her at the train station. She wept the whole time. Although we talked to her about registering the child on her *koseki* (family registry), she refused, and walked away alone. The stigma associated with an unwed birth can be social suicide for a Japanese family. This young mother would have simply walked out of the hospital and left her baby behind, had a doctor not told her about *Ai no Kesshin*. We don't encourage this kind of thing but at least it is one less article about a baby found dead, one less life hidden away in an orphanage, one more who can become a new family's greatest JOY.

In May, Sarah Gordon and Ako Suzuki were invited to the office of the Mayor of Shizuoka for the official signing of Shion's family registry. The Mayor formally thanked them and *Ai no Kesshin* for their work for the children of Japan.

This year we have seen four children referred or placed directly from orphanages. For a long time we thought

this could never happen. Now we see some orphanage staff committed to adoption for children who have been lost in the system. Twice we have flown to Miyazaki to bring a child to Haneda where the "forever family" waited.

Three special-needs babies have been introduced to new families, and we have been praying for a family for a fourth who can be released from the orphanage when we can find the right family for him.

We can't guarantee a child for every family that wants to adopt. But we pray that we will, with the Lord's help, be able to guarantee every child a loving Christian family.

*Ai no Kesshin* now has a toll-free telephone line for Crisis Pregnancy Counseling in Japanese (0120-41-8277) and in Tagalog & English (0120-42-8277). These numbers are for counseling only.

Families interested in adopting a stateless (abandoned) child or a special-needs child are invited to call one of our offices. We also encourage you to share about this ministry with Japanese Christian families. Our priority is to place Japanese children in Japanese Christian homes.



This year two of our children began their lives with Japanese Christian families. Special-needs children, multi-racial children, and most boys are being placed with non-Japanese Christian families living in Japan.

**Danece Stapleton:** Director  
0476-28-4436

**Sarah Gordon:** Counseling Director  
054-250-0217

**Georgina Iijima:** Crisis Telephone  
Counseling Director 0476-29-1816

"God is faithful, but He is not predictable." He constantly opens doors of opportunity for us (I Cor. 16:9; II Cor. 2:12) but the opportunities He gives are often a surprise! He can open doors we could never plan or even dream about. My door into the world of Japanese PTA was one such experience.

Some 17 years ago, while engaged in pioneer church planting in rural Shiga prefecture, I was asked to give a series of evangelistic sermons at a church some 30 kilometers away. A few days before the series of four meetings were to commence, the pastor's wife rang to ask if I would take on an extra meeting for the ladies of the church. I agreed to do so. She then gave me a subject, "Home Life and Children."

I prepared a Bible study cum lecture based on a sentence which had been very helpful to me as a young father, "The greatest thing you can do for your children is to love their mother." Fifteen ladies heard me speak for about an hour from the above sentence and the fifth chapter of Ephesians. I illustrated my lecture with many anecdotes from our own family life in Japan.

After the meeting there was a time for questions and relaxed discussion. The first question, from a non-Christian, was, "Pastor, would you be prepared to return to this town in two months and give the same talk to the junior high school PTA?" She was the vice-president of the PTA that year.

When I returned to that town two months later I was surprised to find 600 people gathered in the sports auditorium!

I introduced the lecture with *haiku* (Japanese poetry) and illustrated it with

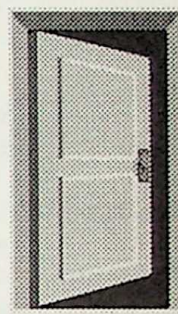
examples from traditional Japanese concepts of family life in addition to examples from the experience of bringing up our own three children in Japan.

The mayor of the town thanked me profusely for coming. As for myself, I was a little overwhelmed by it all. I drove home happy for the opportunity but quite convinced that it was a "one-of-kind" experience. I was genuinely



## AN OPEN DOOR To JAPANESE PTA

by Patrick McElligott



surprised when within two weeks I was invited to speak at another junior high school in another town.

I agreed to go, but was astounded to find that sports auditorium crammed with over 1300 people! Local dignitaries, educational officials and representatives of all kinds were there. Again the lecture went well. People seemed genuinely moved by what I was sharing. Some were in tears.

After that, I was inundated with invitations to speak at kindergartens, primary



schools, junior and senior high schools, town halls, rotary clubs, ladies' meetings and even the County Hall of Shiga.

Invitations came from teachers' unions, the federation of headmasters, and even from factories and the business world.

To this day, this ministry continues.

Unbeknown to myself, I was "scratching where they itched." My lectures first became popular at a time when violence in the schools and at home had just broken out, but they have remained popular even though the problems in educational circles have changed. I still travel widely, from Hokkaido to Kyushu, speaking to all kinds of groups. Many churches have

begun to include an educational lecture in their evangelistic campaigns. It has been a great joy to me to hear testimonies of how people heard the lectures at schools and later attended church and have been baptized. In our local ministry we have seen a

good number of people introduced to local fellowships through these opportunities.

A few years ago Word of Life Press began publishing my lectures and articles in book form. These books sell well at many PTA meetings and include all the Biblical references and also my salvation testimony. They have greatly enhanced the evangelistic impact of this ministry.

This door of opportunity remains wide open. You just need to be reasonably fluent in Japanese, able to share from your own family life, and have a message which is both practical and an inspiration to the non-Christian audience. Illustrations from Japanese culture and

literature will enhance your lectures, but most important is that it be a door of opportunity opened for you by the Lord. If that goes well, other opportunities are almost certain to follow. The PTA grapevine will make sure of that!

*Patrick and Sarah McElligott serve with WEC and have been in Japan since 1965.*

From the time I was a child I heard one thing that used to make me upset! My Dad would always say, "Our Assyrian ancestors came to Japan as medical missionaries nearly 1400 years ago so you kids have a lot of responsibility." (*My Dad's roots are in Syria, and Assyrian Christians came to Japan in 641 AD—or earlier. They were known as Nestorians—"Keikyo" in Japanese*)

From the time I was a child I also prayed often, "Dear God, please give us the key to reaching our country." I always felt there was something—somewhere—that would open the door. (*I consider Japan "my country."*)

The first step in the journey happened about two years ago when a friend showed me a book called **A History of Christianity in Japan** by a former Japan missionary, Richard Henry Drummond. While much of the book is detailed and at times hard to understand, the following fact struck me like a blow to the stomach.

"The first Roman Catholic missionaries, led by Francis Xavier, arrived in Japan in 1549. The subsequent phenomenal growth of Christianity produced, by 1600, a Christian church which was the largest single organized religious community in the nation."

From that time on it became my passion to find out how, within a space of fifty years, Christianity had made such an impact on Japan. I speak throughout Japan and I began to make it a point in every place I spoke to ask if there was anything "*Kirishitan*" in the area.

To my amazement it seems wherever I go in Japan to speak, someone in the crowd received the Lord when my Dad was there years ago and there is a *Kirishitan* relic nearby. I've found graves, sites of churches, Christian burial mounds, museums with Christian relics, a whole town dedicated to the memory of the *Kirishitan*—not only in Nagasaki area but all over Japan.

I was just beginning a speech in Kumamoto and called my Dad as I usually do before I speak. After we prayed together I mentioned some of the *Kirishitan* things I had found and that I

## THE EASTERN CROSS

by  
Ken Joseph Jr.

would be going to see some later on in Kumamoto.

He wasn't impressed! "Why are you studying those latecomers? You knew we came long before they did! You should be ashamed of yourself!" That was it! I had heard that refrain so many times I was sick of it. I decided to put an end to this. "Okay, Dad. Tell me where they first came and as soon as I finish here I'll go to each of the places."

Miracles began to happen. I started the journey by bus in Hirado, one of the early Christian cities in Kyushu. My first stop was a tiny town near Okayama where Eastern Christians had supposedly first set foot and started a church.

*Why would a tiny Shinto shrine have a long relationship with a huge Buddhist temple...?*

We were only three passengers on the bus, and unbelievably, both the husband and wife traveling with me were descendants of *Kirishitan*—they still had the *Kirishitan* items in their home—and they were going to the very place I was! In fact, they said, "Our daughter is coming to pick us up! She can take us all to the place you want to visit—it's just a few minutes away."

We were soon at the shrine in Sako Shi where my Dad said our ancestors had first arrived. Wanting to get all this stupidity over, I said in the strongest way to the priest, "My ancestors came here about 1400 years ago and built a church on this spot. Do you know anything about that?"

I expected a "Get out of here!" kind of response, but instead the priest replied, "That is very interesting. Let me show you a few things. To be honest this shrine is very strange! It used to be a temple, then a shrine and now it is half of each...."

After he showed me all the 'strange' items around the place he added, "You know you should really go to Kyoto. There is a special area there and a temple we have a long relationship with—in fact they regularly come here and we visit them there. Let me write an introductory letter to that temple for you."

I started to get goose bumps. My Dad had clearly said our ancestors had first started the church on this site and then gone to Kyoto to the exact area this priest was mentioning.

Why would a tiny Shinto Shrine have a long relationship with a huge Buddhist Temple in Kyoto? It was bizarre. But Dad had said, "They went from here to there."

At the Kyoto temple the next day, I showed the introduction letter to the priest's wife (he was busy somewhere else) and she was very gracious. But again as I gave my line, I half expected

to be sent out. Instead she replied, "Well, you know this temple is very strange. While we of course cannot confirm that your ancestors built a church on this site, it would not be unusual at all! In fact, it

makes me mad when they talk about 'internationalization' these days. They need to do what we did in Kyoto way back then! This place was like Hong Kong—different religions, different people—that is what made Kyoto great!

"The big mistake people make is in not realizing what the people who first came to Kyoto looked like. Nara was the end of the Silk Road. Over hundreds of years, the world came to Japan through the Silk Road. The religions and people of the Middle East came to Japan through the Silk Road and traded and settled in Japan. This area was started by one of those early groups of people. They are part of *my* ancestry!"

I sat in shock as all my presuppositions, understandings, and my Dad's reiterations through the years passed through my mind. Now there was no turning back. Further investigation revealed information indicating that the massive number of converts following Xavier's arrival in Japan were descendants of the early Christians... Xavier simply led them back to the faith of their fathers. *They were ready to hear.*

There is now an institute dedicated to the study of the early Christians and a proper understanding of the Christian history in Japan and Asia. We call it the *Keikyo Institute*—the name by which the early Christians were known.

Recently, on a train I began talking to a man and realized he came from a Christian area. I said, "Your ancestors were not buddhists, they were Christians! You must go back to the faith of your ancestors!" He began to cry and opened up so that I was able to share more deeply with him.

I was on a Christian television program in the U.S. when the host began the usual line of how difficult it must be in Japan where there is so little Christian influence. "Wait a minute," I said. "The pilgrims landed on Plymouth Rock in 1620, right? Do you know what was happening in Japan at that time?"

"It was in the middle of one of the most terrible and lengthy persecutions in history. We call it the *Kirishitan* Holocaust. According to the *Kirishitan* Museum, up to one million were massacred, mostly women and children! If there is anybody that should be teaching somebody, it should be them teaching us! What kind of faith do you think it was that survived nearly 250 years of persecution?"

Let me close with a beautiful story. The official persecution had ended! Japan was finally opening up to the world after over 200 years of *sakoku* (being a closed country). Of course Christianity had disappeared...

Foreigners were finally able to travel in Japan and the first Christians reached the *Kirishitan* areas. They went to the site of what had once been a church. Of course there would not be any believer left, but maybe some

relics—maybe a cross—they thought, as they looked around.

The secret police were watching their every move. The second afternoon as they searched around the old site, an elderly man walked by and without breaking stride quietly said, "Does your heart beat as mine does?"

The Christians gathered and asked each other if anyone knew the meaning of the words the old man had spoken. One of the older men in the group responded in quiet shock, "That was the greeting of the *Kirishitan*."

Suddenly hope sparked! They decided to wait another day. The next afternoon an elderly woman walked by. Carefully eyeing the secret police, she repeated the same phrase as she passed, "Does your heart beat as my heart does?" The team quietly responded, "Yes, our hearts beat as yours does."

The 200 year curse was broken! Within a few minutes first two, then three came, and then it was a flood. Within a few hours, nearly 3000 of the precious *Kirishitan* who had overcome gathered.

With tears streaming down their faces they said, "Why did you take so long to come? We hid in the mountains, we hid under the floors, but we never gave in! We never betrayed Jesus!"

*The Keikyo Institute can be reached at 03-3978-7878 or 03-3978-7804 by fax. The Institute is particularly in need of researchers. If you are interested or can help please contact us.*

*For further reading*  
***The Nestorian Missionary Enterprise***  
John Stewart

(with foreword by Samuel Zwemer)  
***The Nestorian Monument***  
Yoshiro (Paul) Saeki  
(professor Osaka and Kyoto Universities)

***The Olympic Flame (Nestorians to Japan)***  
Sakae Ikeda

***By Foot to China***  
John L Young

***A History of Christianity in Japan***  
Richard H. Drummond

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The following article is the first in a series by well-known cellist Berndt Bohman. They are an edited English version of his Japanese articles in *Megumi no Ame*.

asked what they felt called to in future ministry. Many of them answered that they felt they were not called to be preachers but counselors and therapists.

*Fashions in thought is to distract the attention of men from their real dangers.* " (ch.25).

# Biblical Counseling

by Berndt Bohman

I have had a deep desire in my heart to share something I think is relevant for our time. I see it as the leading of God to have been asked to write for *Megumi no Ame*. God put it on my heart to write on Biblical counseling, and I start with my personal testimony.

I grew up in a Christian home and in our little church we always heard God-centered messages. One of my strongest impressions from my youth is of a pastor who often started his messages with: "I am not a very good preacher, but I want to show you Jesus." He always put the focus on Jesus Christ. I grew up believing that Jesus is sufficient to care for all our needs.

My faith in the sufficiency of Jesus Christ increased during my musical studies in Finland. The Finnish churches experienced a great revival between 1975 and 1979. God poured out His power in the church and we saw thousands saved. There was no talk of counseling those days because God worked in the believers' lives to change, empower and heal both externally and internally.

## *The Surging Interest in Counseling*

When we came to Japan we started to hear about people paying a lot of money for counseling courses, we saw a growing number of books on counseling and increasingly heard messages on counseling. Not only is there an interest in counseling here in Japan but it is a phenomenon seen in other countries as well. America has produced a flood of books on the subject and this has even hit my home-country, Sweden. I read of a survey made in a theological seminary in Sweden. The students were

When I first heard some of the teaching on counseling it was easy listening and sounded good, so I did not react, but I have become gradually more and more concerned about it.

## *The Danger of Mixing The Truth With Worldly Wisdom*

What is my concern? It is that the modern teaching on counseling is not very biblical. Although we can hear God mentioned and find Bible verses sprinkled here and there, the base of the teaching is psychology rather than the Word of God. This kind of counsel outside the church is to be expected, but when it is brought into the church something needs to be said because Christians are led away from true biblical faith. Psychological counseling has become a false god in the modern church.

English author C.S. Lewis analyzed the dangerous situation of the church already in 1941. In his book, *Screwtape Letters*, a collection of writings from the demon Screwtape to the demon Wormwood, Screwtape is instructing Wormwood in the tactics of effectively leading their "patient's" faith astray.

*"My Dear Wormwood,*

*The real trouble about the set of people your patient is involved with is that they are merely Christian. They all have individual interests, of course, but the bond remains mere Christianity. What we want, if men become Christians at all, is to keep them in the state of mind I call "Christianity And." You know, Christianity and the Crisis, Christianity and the New Psychology, etc. If they must be Christians let them at least be Christians with a difference. Substitute for the faith itself some Fashion with a Christian coloring. The use of*

When Lewis wrote the letters from Uncle Screwtape he was correctly diagnosing the problem facing the church today. Demons hate "mere Christianity." They want to weaken a believer's faith in the Lord's sufficiency with all kinds of worldly ideas, trends, additions and mixtures. The Gospel is preached today but often it is not the pure Gospel that sets people free.

This problem is nothing new. Paul dealt with it. Some false teachers in the Colossian church mixed the true gospel with additions from the world-system. Paul wanted the believers to focus on the riches and sufficiency of Christ. "In Christ are hidden all the treasures of wisdom and knowledge. I tell you this so that no one may deceive you by fine-sounding arguments" (Col.2:3-4).

## *Need Training to Speak Up?*

Some persons might react to a musician like me saying something in an area in which I have no professional training. Shouldn't I have studied psychology first before saying anything concerning counseling? I don't think so, anymore than you would need technical training to tell me if you heard a dissonant chord while listening to a piece of music. You don't need to have studied music to know there is something wrong within that beautiful harmony. I could tell you the technical side behind that chord, its name and which note makes it sound as it does but that will not change the fact that you could hear it as plainly as I.

The Word of God is the "harmony" that God has laid down as the base for human life. The validity of all else has to be measured according to the supreme truth of God's Word. "For the Word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Heb.4:12). With the Word it is possible to discern that which comes from man and that which comes from God. We can discern if the teaching is based

upon humanism or God's truth.

### *Psychology in the Church?*

Psychology means "the study of the soul." Psychology cannot be regarded as science because it is not a uniform body of scientific knowledge, like physical laws that can be proven to be true. Psychology is a complex collection of ideas and theories, many of which are contradictory. The different schools of modern psychology use hundreds of counseling techniques based upon this collection of ideas and theories. Choosing the right psychiatrist out of the yellow pages is like playing "therapy roulette" according to Richard Ganz in his book *PsychoBabble, The Failure of Modern Psychology and the Biblical Alternative*.

Psychology is in its nature anti-Christian. It deals with the soul of man in a humanistic way. *The upbringing was wrong, the modern environment had bad effects, there is something wrong with the genes*, and so on. The Bible does not teach that the problems of man are related to psychological causes but to spiritual causes. Modern psychology skirts the issue of sin. The Bible deals with it straight on.

### *Hostility of Psychology to God*

"Clinical psychology comes to no consensus in its view of human beings with one critical exception. It is unified in its belief that people are free from God" (Ganz; *PsychoBabble*).

Sigmund Freud, the founding father of psychiatric thought and therapy, hated the idea of God, and especially Judaism and Christianity. Carl Gustav Jung, the disciple of Freud who later parted with him, spoke about God, but his theology is perverted and not based on the Bible. Instead, he was heavily involved in the occult. B.F. Skinner rejected the idea that a person has meaning or significance and he rejected God on a personal level. Carl Rogers was brought up in a Christian home and studied theology but turned to humanism. He never returned to true Christianity but sought his answers in the occult. These are the men who laid

the foundation of modern psychology and psychoanalysis.

### *Man's Relationship to God*

The foundation of the whole existence of human life is taught in the Bible. Man is to believe and love God with all his heart, soul and mind, and love others as himself (Mt.22:37-40). It is like a triangle with God on the top, myself in one corner and my neighbors in the other. We cannot change this and at the same time experience a satisfied inner life.

If the relationship with God is cut, you will have only a horizontal line between yourself and others. If the relationship with your neighbor is ruined you have only self left. When a man is left to himself he is lonely, depressed and frustrated. So the humanists came up with the idea that man can solve this dilemma by boasting in his self-image.

The greatest essential according to the Bible is a restoration of man's relationship to God. A strong relationship to God will naturally increase the true understanding of who I am in Christ and my relationship with others will also greatly benefit.

### *The Makeup of Man*

Human wisdom sees man as a highly developed animal with a body and a soul. The Bible teaches that man consists of a threefold nature; body, soul and spirit. The body connects us with the physical realities through our senses: taste, smell, touch, hearing and seeing. The soul connects us with the realities of human life: we think, we have emotions and we can decide. The human spirit connects us with spiritual realities. Before we were saved we were spiritually dead, needing to be brought to life by God's Spirit. That happened when we were saved and from that point on the restoration of our personalities continues to take place.

Seeking to restore and heal the troubled soul of man without considering his true makeup and relationship to God will achieve nothing. There is no cure unless his spiritual need is first dealt with. Psychology can neither correctly

analyze the true need nor can it cure the damage caused by sin.

### *Can we Christianize Psychology?*

If a counselor is Christian couldn't he select that which is good out of all the theories of psychology and use it to help people? As we have seen, psychology is built upon the humanistic thoughts of man and is in its nature anti-Christian. Even a Christian cannot successfully Christianize that which is anti-Christian. Did God forget to reveal something in His Word in the area of inner healing? Does His Word need something added to it? If God is the Creator of man then He is also able to heal the malfunction of the soul that sin has caused.

Why do people today want to integrate psychology into the teaching of the Bible? Could the problem be that these persons don't believe in the sufficiency of Jesus Christ and His finished work on the cross? Or is the problem one of pride because it sounds more sophisticated, professional, and intellectual to speak in psychological terminology? People get the idea that the professionals are more adequate to help a person in need than one who comes with the Bible and speaks about faith in Jesus, His cross and forgiveness from sin. There are only two kinds of wisdom; the pure wisdom that comes from heaven above and the earthly and unspiritual wisdom of the devil (Jas.3:15-17). How can they possibly be mixed for our benefit?

Jim Owen, in his book *Christian Psychology's War on God's Word*, writes; "It has become my firm conviction that Christian psychology represents one of the most dangerous challenges to the sufficiency and authority of Christ and His Word that the church has faced this century" (page 20). Do we need psychology in the church? I believe the answer is a clear no, not for a Bible-believing Christian.

*In the next issue:  
More about "Self Esteem"*

# From Our Book Shelf

by JMLI faculty

Title: **Jibun O Aisuru Tame Ni**  
 Author: Yuko Watanabe  
 Publisher: Inochi No Kotoba Sha, 1993  
 Price: ¥1700

### About the Author:

Yuko Watanabe suffered from obsessive-compulsive neurosis for thirteen years, until she found Jesus Christ through "total counseling." Now, through her new life in Christ, and as a trained and experienced counselor, she is able to help others.

Her second book, 「無条件の愛を知って」 published in 1994 by いのちのことば社, ¥750, is also available in bookstores. In her first book she shares her personal testimony.

### Review:

「わたしの目には、あなたは高価で尊い。わたしはあなたを愛している」

Watanabe says the Bible is 愛の手紙, the love letter, from her Heavenly Father. She saw this through the words of Isaiah 43:4.

The truth of this Scripture helped release her from the mental illness she suffered. She learned how valuable and precious she is to God, and it is this message she wants to share with others.

The book has twenty-nine essays each five to seven pages long. They are thematically related, but can also be read as individual pieces. Some kanji will be challenging to some readers, but the language is clear and relatively easy reading. As you read, you will sense the author's sincerity, faith, and devoted love to God.

In the first part of the book,

referring only briefly to the trauma in her unhappy childhood that resulted in mental illness, she tells how people build up a self image which interferes with knowing their true self. She says it is very important to understand what kind of self image one has. She writes:

私たちは他人に傷つけられた体験より、自分で自分を傷つけたことの方がはるかに多いのではないのでしょうか。私たちの心の中で、いったいどのようなことが起きているのかを知ることが、セルフイメージの学びです。本当の自分に出会うための自分探しをすることが、自分自身を愛することの第一歩なのです。(pg. 23)

\*All the underlined words will be explained in the Language section.

While *jibun sagashi*, "finding oneself," is the first step to accepting oneself, *oyasagashi*, "seeking the parent who loves unconditionally," comes next. People are insecure and always try to find substitutes for mom and dad. However, they will not find themselves secure until they change their trust from their earthly parent to their Father in Heaven. People can truly be separated from their parents and become whole persons by knowing the Heavenly Father, for He says, 「わたしは、あなたがたを捨てて孤児にはしません。」(ヨハネ14:18)

We are created to be loved. If we are not loved rightly, our hearts break and we can become mentally ill. Watanabe says that *kokoro no yamai*, mental illness, results from *ai no yamai*, the belief that one is not loved. The amazing fact that Someone loves us enough to give His own life for us is a healing truth. She writes:

心の病とは愛の病であり、愛とは関係です。愛の病気とは関係の挫折感と言えるようです。関係の挫折感と

は、自分は誰からも大切にされていないのではないか、誰からも認められていないのではないかという、自分自身の存在感が持てないことです。ですから誰かがそこにともにいてくれたり、食いちぎられて本望というようなかわりをしてくれるとしたら、人はもうそれだけでいやされてしまいます。(pg. 59)

Watanabe discusses *kokoro no yamai* and also the meaning of "love." She says, "love never cuts off relationships" and "love accepts oneself." When she was hurt in relationships with others, she cut herself off from her own emotions and could not accept herself.

She asks the question, "What is needed to become whole and live a full life?" Her answer is this:

小文字で being と書けば存在と言う意味であり、大文字で Being と書けば神という意味になります。being と Being の絆がしっかりと結ばれていく時、存在に生命が与えられ、生き生きとしていきます。

The same can be said when someone meets a person who looks at them with compassion or empathy. They find a meaningful life which turns their sorrow into a treasure. This is where personal growth begins.

### Language:

傷つけられた	was hurt (passive form is more often used in psychological context.)
自分探し	finding oneself (This word has become popular.)
親探し	seeking for the parent (Watanabe seems to have created this word.)
心の病	mental illness (This is not a technical word.)



愛の病	suffering from the belief that one is not loved. (Watanabe's coined word.)
ざせつかん 挫折感	a sense of being a failure
みと 認められて いない	not being accepted by others
そんざいかん 存在感	a sense of being (oneself)
ともについて	someone being with you
く 食いちぎられて	forcing in to establish a relationship (literally, "to bite off")
ほんもう 本望	long cherished desire
かかわり	a relationship

## True Love Waits

Tracts specifically targeting young Japanese girls are now available in Japanese with an English counterpart so that those without Japanese reading skills can be cognizant of the content.

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The tract, written by Madoka Mako, has a clear Christian witness and is written in a style attractive to today's youth. This is a tool that touches on a problem that is deeply impacting society right now. Get involved in being part of the answer.

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*This is the story of a Japanese church in Dusseldorf, Germany and of the "Dusselkai" (Christian returnees group) in Japan as told to the editor.*

## THE GERMAN CONNECTION

by Karl and Ursula  
Engelmohr.

In the mid-1970's, a young Japanese Christian, Teichiro Kuroda, went to Dusseldorf to study medicine. What he saw there compelled him to leave his studies and start a church for Japanese. Since then a core of believers has continued to reach out to fellow expatriots and another arm of the church has reached Japan. They call themselves the *Dusselkai*—former members of Dusseldorf church who have returned to Japan over the years.

*Dusselkai* is run by volunteers who keep in contact with all its members through newsletters and regular gatherings, at least bi-annually in smaller areas, more frequently in Tokyo and Kansai. All those returning to Japan from the Dusseldorf fellowship are introduced to churches in their home areas and about 80% are successfully assimilated into good churches.

In 1985, the Engelmohrs returned to Germany for their children's education and were asked to help in the Dusseldorf church. At that time, there were only 20 attendees, almost entirely women. After eight years of work, there is a solid congregation of about 50, including men. The congregation is constantly changing, which means that hundreds of Japanese are being touched by the Gospel in Dusseldorf.

In Dusseldorf alone there are 300 Japanese firms at work, so the expatriot population is 70% business people and 30% students. Dusseldorf's Japanese population is around 7000. The opportunity is immense.

As well, there are lively fellowships in Vienna, Paris, and Amsterdam, among others. In all these places there are cores of Japanese believers

who truly want to reach their fellow countrymen. Holland has a high number of international marriages, so there are

Japanese who are "planted" there and ready to touch other Japanese for Christ.

As for Pastor Kuroda,—who speaks excellent

German as well as perfect Japanese!—he now travels widely in Europe as well as Japan, holding evangelistic meetings and also encouraging believers. Some years ago he started an international church in Osaka that continues to help returnees get established in Japan.

*Karl and Ursula Engelmohr have been with Liebenzeller Mission since 1964 and are now stationed in Abiko Shi, Chiba Ken.*

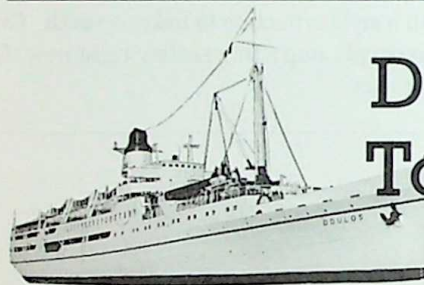
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and programmes on board in 345 ports.



## DOULOS To Japan

Internationally famed ship M.V. DOULOS visited two ports in Japan this year. From August 3—19, the ship was at Taniyama Port, Kagoshima and from August 23—September 18, she berthed at Nagoya Port, Garden Pier no. 3.

At 82 years, the M.V. DOULOS is recorded in the Guinness Book of World Records as the oldest ocean-going passenger ship. With a Christian crew of about 300 volunteers from 35 countries, the DOULOS is often labeled a "floating mini-united nations."

Everyone works without pay, from Captain to engineers, galley staff and book shop clerks. The ship is owned by a non-profit Christian organization, "Good Books For All," in Germany.

For information please contact:  
Ton van Kooten, Doulos Office,  
c/o CEC Motoyama English Class  
3-10 Suemori-dori, Chikusa-ku,  
Nagoya Shi, 464  
TEL/FAX 052-751-0654

### REPORT FROM KAGOSHIMA

August 16, 1996

The DOULOS' visit to Kagoshima and Nagoya is our second time in Japan. We came first in 1992. DOULOS plans a third trip in 1997 and will visit Nagasaki, Niigata, Aomori and Yokohama.

The goal of the visit is to establish relationships with Japanese people for the Gospel's sake. The International Coffee



House on board ship proved to be very effective. The main lounge, turned into a "Cafe," is decorated with flags and cultural displays from the countries we represent. Visitors are welcomed by crew members in national costumes and invited to sit and chat with them over coffee, tea and snacks.

"Homestay" was another key for outreach. Via a local organization it was possible for at least 30 crew members to stay with Japanese families overnight. We visited senior citizens residences, a prison and a leprosarium.

An "Action Team" of two men went to fukuoka and stayed with the pastor of a tiny church, consisting of three families and three deaf people. During the week they distributed 3,000 tracts in the area. They were invited to stay in another home and became such good friends they stayed on almost a week.

The pastor's son, who acted as their translator, visited in the second home and shared the Gospel with the family. Their lives were such a witness that the family said their whole thinking of Christianity had changed for the better.

Two other teams went out for three days in groups of six to see where God would lead them. With only one U.S. dollar in their pockets they set off. One team set the goal to stay together the whole time while hitch-hiking. Their faith was tested right away as the first Japanese to offer them a ride was in a very small car. They hesitated, but decided to wait for a bigger car. The next car that stopped was a van.

This team had also prayed for English help should they need it. On the third day, returning to the ship, they had just passed through a village when they met a young man going the opposite direction. He stopped, turned around and led them back to the ship, 40 kilometers away. He told the team he was just back for three weeks from study in the US. As the team shared

with him what they were doing, he realized God had made him stop and help them. This man was the only English speaking person in his village.

The other team had to split up right away. To their amazement, they ended up in the same camping ground some 60 km from the ship! It was perfect timing because one girl had cut her foot and the other team had the first aid kit. "The great thing about a faith team is that you acknowledge God in every little thing that happens," this team stated.



The teams each hitch-hiked and experienced the friendliness and hospitality of the Japanese. "The funny thing was that everyone would give us a ride and say, 'How can you do this in Japan? Nobody will give you a ride,' and then they would drive us for miles and miles!"

Typhoon Kirk left us with only some water-soaked carpets, damage to the lifeboats, and 500 water-damaged books. We were prepared to evacuate but that did not become necessary and we met to praise the Lord instead.

An engine part we needed had not arrived when the typhoon struck. Had it been there, the port authorities would have sent us out to go at anchor. We heard later that three ships ran aground just outside the port. The DOULOS was tied to the quayside with 24 ropes. None of them broke. The wind came exactly from the right side all night. Just as the wind turned at 8:00 am, one of the big fenders broke and the new wind direction prevented the ship from getting badly damaged by the quay.

*from Marlieske Smilde for the DOULOS*

## ALL THE ANSWERS ARE IN GENESIS

### Ken Ham in Japan

report by Nathaniel Elkins

Ken Ham, sought-after speaker arrived in Japan July 23rd for a week's tour. He spoke in five cities presenting his message and ministry, "Back to Genesis." The ministry began in Australia 20 years ago and has become a revival movement to be reckoned with in Australia, England, Canada and the U.S.

The message is simple: there are basically two world views, either based on the Word of God as the absolute authority for man, or on the thinking that man is free to make his own rules. Ham drives home the point that all of our New Testament doctrines are completely dependent on the first eleven chapters of Genesis being true. If the story of sin in the Garden and the promise of a Redeemer are only figurative, then salvation by the blood of Christ may also be only figurative and likewise our hope of eternal redemption, effectively destroying the Gospel message.

Ham says the same goes for attempts to 'reconcile' the Bible with millions of years of time, bringing in pain and death before the Garden of Eden. The precepts of evolution are ultimately founded in the humanist camp, which explains why Christianity has suffered so much in the past century—Christians have compromised their foundations.

While Ham does not load the lay audience with heavy scientific evidence for a young earth, he provides material for such study. Science can neither prove evolution nor the Scriptures, but it can show that the Scriptures make more sense than man's ideas.

The power of Ham's message is that it is safe to believe the Bible, that God means what He says, and His promises are real and not vague myths. It is shocking to realize how much of our thinking has already been influenced by humanism and the theory of evolution.

Ken Ham's book **The Lie** is available in English and Japanese, along with other material on the relevance of Genesis to life today.

*For further information contact:*

*Nathaniel Elkins*

*883-1, Mii, Tsukui-machi, Tsukui-gun, Kanagawa 220-02*

*Tel. 0427-84-4495*

*Fax. 0427-84-4604*

Fellowship is a great part of what JEMA Conference is all about. Along with enriching messages from the Word of God, we enjoyed meeting old friends and making new ones.



Rollie and Esther Reasoner on candid camera

## JEMA CONFERENCE



International Picnic

Rollie and Esther Reasoner were like the "householder" in Jesus' parable, who brought out of their treasure chest things new and old to instruct and encourage us.

There are always those who work behind the scenes, so much so that they never get caught by the camera... many thanks to **Doug and Haunani Whittet**, who ministered to the children each day, and to **Mizuko Matsushita** for all the coffee times. **Steve Edlin**, Director of Pastoral Care and Counseling for TEAM, was much appreciated and will be sharing an article in the *Harvest* soon.



"Custom's officers" find returnee's Bible

**Dan Brannen**, of International Students, Inc. passed on valuable insights. His skit of a Japanese returning to "culture shock" at Narita had many practical applications for us as we seek to help returnees come "back home" as new people in Christ.



coffee time

# IT'S HARVEST TIME ALL OVER JAPAN!

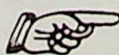
### Harvest Time Weekly Broadcast Schedule

TV Kanazawa	Sat., 5:29 a.m.	Okinawa TV	Sun., 6:00 a.m.
Sun TV	Sat., 7:00 a.m.	TV Kanagawa	Sun., 7:30 a.m.
TV Wakayama	Sat., 8:00 a.m.	Gifu B.C.	Sun., 7:30 a.m.
Biwako B.C.	Sat., 8:00 a.m.	Nara TV	Sun., 8:00 a.m.
KBS Kyoto	Sat., 8:30 a.m.	Mie TV	Sun., 8:10 a.m.
Gumma TV	Sat., 8:30 a.m.	Hawaii, ch. 20	Sat., 8:00 a.m.
TV Saitama	Sat., 8:30 a.m.	L.A., ch. 18	Sun., 6:00 a.m.
Chiba TV	Sat., 9:30 a.m.		Wed., 4:00 p.m.
Nishinippon B.C. Sun., 6:00 a.m. (Also San Diego & Ft. Worth)			



Join host **Kenichi Nakagawa** (center), **Ioanna Sillavan** (left), and singer **Yuri Mori** (right) with fascinating guests every week!

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**Let us know how we can help YOU reap a harvest where you serve Jesus:**

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Tel. 0559 (93) - 8880 / Fax: 0559 (93) - 8883 / e-mail: htjapan@shizuokanet.or.jp

# support groups in local church

by Katie Sisco

On May 21 and 22 Japan Church Growth Institute (JCGI) sponsored a seminar on support groups, specifically to share how non-professionals can facilitate support groups in local church ministry.

Taught by Janet Logan, Director of Support Groups at New Song Church in Covina, California, the two-day seminar attracted over 100 people. Pastor Hirano of Tokyo Horizon Chapel did an excellent job of translating for the sessions.

Mrs. Logan began with the foundation of the Word of God and His commands to *share the truth* and *tell the truth*. From there she talked about *discovering the need*, inside our own hearts, and in those around us. The question, "How have my sinful ways hurt others?" is as necessary as "How has others' behavior hurt me?"

Because God wants to make the church a safe place for people to come, He wants to humble His people individually and corporately and open us up to one another, she said.

In the various support groups in the Covina church, each participant writes a monthly testimony of God's immediate work in their lives. The purpose of the groups is to share experience, strength, and hope; to grow in Christ and support others in their spiritual growth.

During the first session, Mrs. Logan asked permission of the audience to take a survey of felt needs. A list of 41 potential problem areas was included with the seminar handouts. Mrs. Logan asked us to check those areas in which we, or a close family member, had been

or were involved.

Later that morning a part of the tabulated survey results was shared with the entire group.

Out of the 41 possibilities, here are the top nine:

- 1) abandonment by parent/absence of parent
- 2) refusal to forgive
- 3) extended depression
- 4) premarital sex
- 5) death of a parent
- 6) cult membership
- 7) rage/perfectionism
- 8) miscarriage
- 9) abortion

A significant amount of time was spent in small groups during the two days of instruction. "Hands-on" interaction with 3 to 5 others made "support groups" real and practical. One period of small group time was taken to answer the question, "What are the needs of my community?"

**"How have my sinful ways hurt others?"  
is as necessary a question as  
"How has others' behavior hurt me?"**

In my small group the answers were amazingly similar to those shared in most of the groups that day: need for a 'listener,' problem of bullying, in-law problems, loneliness, children's education, marriage problems, closed hearts, support for the elderly, mental illness, wickedness all around, i.e. in videos, movies, posters, flyers, comics, etc.

I asked those in my group about the #1 statistic—that the greatest felt need or problem area for the 100+ people that day was abandonment by a parent or absence of a parent. They told me that the lack of communication in the home and the gap in understanding between the generations was to the degree of emo-

tional abandonment. Workaholic fathers and over-busy mothers equal parent absenteeism.

The needs indicated by the survey are representative of society as a whole. How will we as Christ's church respond? Recognition of our own heart needs, knowledge of Christ's power, and a true concern for those around us will constrain us as His ambassadors.

The One Who has help to give is the One Who is always saying, "Come to Me...and find rest for your souls." Has Jesus Christ comforted you in any trouble? That qualifies you to share that comfort with another in need.

*The six lecture tapes are available from JCGI. The cost is ¥6400 and includes the seminar handouts.*

*For further information contact the JCGI office:*

*6-16 Enoki Cho, Tokorozawa Shi,  
Saitama Ken, 359  
TEL. 0429-25-4327  
FAX 0429-24-7231*

## JEMA Prayer and Fellowship in Kansai

*Kansai JEMA representative, Tor Jatuun, organized the June 10th prayer and fellowship day for Kansai area missionaries. The Lutheran Bible School in Kobe was the venue for the occasion.*

*JEMA President, Ron Sisco, spoke from Matthew 10 on the seven principles of missions.*



# Potpourri & Promises

by Janice A. Kropp

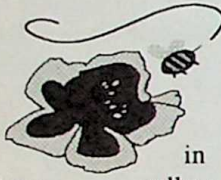


DO BEES ALWAYS LEAD TO HONEY?



Is there anything more delicious than a big spoonful of nature's dripping sweetness—h-o-n-e-y? Honey bees, those industrious workaholics give us nutritious, liquid sugar—yummy!

Bees!  
Honey!



But not always so, for here in North Carolina we have yellow jackets which sting with little or no provocation! Spring days usher these dressy little fellows in yellow and black right into our back and front yards! They bomb about skimming the tops of the grass blades eager to land on pale skin in raids for reasons unknown to man! I actually feared having our little boys play in the yard. What if one of them were allergic to a bee sting? People die around here from bee bites. Those kind of things make big news in the country. Well, there is no honey where you find yellow jackets!

Then we have the driller bees. These chubby and noisy bees make havoc of house frames with their drilling. Then, of all things, they lay their larvae in the drilled areas which in turn draw the beautiful red and black woodpeckers in the spring. Woodpeckers do more damage to houses than the driller bees! Oh, this country living! Well, there is no honey to be found where the driller bees hive!

Would you believe we also have wasps, those ugly looking insects. I mean, of what use is the wasp besides injecting poison and leaving welts? I never have been able to forget the day our oldest son met a member of the

wasp family.

Our first furlough was in up-state New York, where we lived in a rather old, wooden, two-story house with a porch in front. In some of the rotten railing boards lived some lively wasps, the likes of which our five-year-old had never seen in all his life in Japan. Pointing with delight, our darling called out, "Mommy, look at this BIG ANT!" And that wasp let him know that he had been called by the wrong family name. And this mother ran screaming for the baking soda. No honey there, that was for sure!

Bees, bees and more bees. I am sure there must be a million kinds. What do they all do? Where do they all live and why are they all here? I just cannot imagine. What, after all, is the good of a bee if it doesn't lead to honey?

In preparation for summer family Bible camps this year, the Holy Spirit seemed to whisper, "Check all the Bible Be's...and you will feast on some delicious honey."

Be's like... "BE STRONG." My text was from Joshua where I saw my first BE. Then others came back to mind...BE MERCIFUL, BE KIND, BE IMITATORS, BE FILLED WITH THE SPIRIT...and on and on. There are BE's by the ton and Biblical BE's always lead to HONEY.

In a recent EMQ (Evangelical Missions Quarterly, July issue) book review section there is a write-up of Thomas Hale's book, ON BEING A MISSIONARY. The review by Theo Robinson includes the following paragraph: "Living the life of a missionary isn't so special; it is largely living the life all Christians are called to. Thomas Hale aptly points this out... Dealing with sin, with forgiveness, keeping a focus on reconciling men and women to Jesus Christ are the elements of the normal Christian life, or are meant to

be. Hale's strong emphasis on biblical attitudes makes the book well worth reading for anyone concerned to live "Christianity."

"LIVING THE LIFE ALL CHRISTIANS ARE CALLED TO" reminds us again of the practical way in which God thinks and deals. Wherever we are, we are to live out life in Christ. This is just where the Biblical BE's lead to the honey!

The command to "BE holy because I AM Holy," involves, shall we say, "pain" produced through discipline. Efforts, though not always delightful, do lead to the HONEY of experience. The "BE THANKFUL stings our souls for we cannot, therefore, be negative—our natural impulse. But, the exercising of our will in thankfulness produces a heart bubbling with joy unspeakable and full of glory! Is that not HONEY? The Lord is always the rewarder of those who seek HIM.

Being found in a state of abiding in the VINE, fruitfulness results. Jesus said there would be MUCH FRUIT. As we abide in Christ and He abides in us through His Word and by the Holy Spirit, honey is promised—the FRUIT OF THE SPIRIT. In John 15 are Jesus' words "This is to My Father's glory that you bear much fruit, showing yourselves to be My disciples."

Have you stopped to think just what that fruit is? And when the fruit is produced from you—the branch—whose fruit really is it? The Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness and Self-Control of Galatians 5:22,23 are the "fruit of the Spirit." And the work is done by the Father, who is the Gardener. John 15:1

Nature's bees are busy little things when you think of it. They have so much to do. It is said that the field workers work so hard that within a few months their wings become tattered and they soon become old and decrepit.




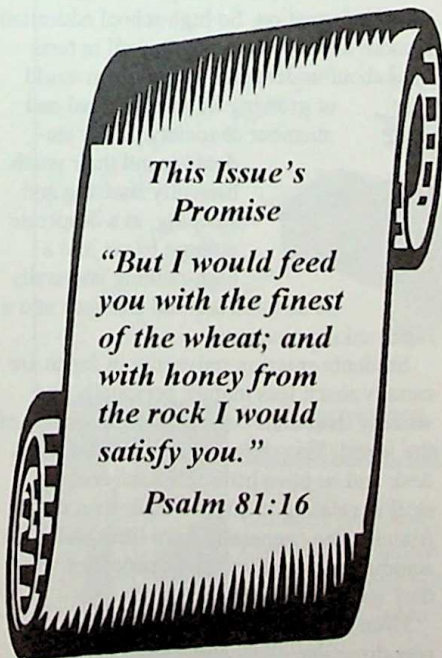


In contrast, Biblical BE's renew strength as an eagle and we soar above it all BEcause God has ordained that it BE so for those who tend to His BE's.

If you're droning and doubting today, run to Heaven's Hive for nourishing, power-building HONEY. If you feel you lack fruitfulness today, open the channel that His life may flow in and through you, producing much fruit. If you are rushing about, so busy, frustrated and tired, pause to remember His precious BE of Psalm 46: 10, 11.

"BE still and know that I am God,  
I will be exalted among the nations  
I will be exalted in the earth.  
The Lord Almighty is WITH US."

Hanging on to this BE will lead you to the HONEY. Eat, eat, eat that you may find all you need for today! All BE's  lead to honey, and isn't it delicious!




**It's not HONEY, but close to it—  
Try AUNT JUDY'S FUDGE SAUCE ♥ ♥ ♥**

- 1/4 C butter
- 1/2 C sugar                      microwave in glass bowl for 45 seconds
- 1/4 C Hershey's Cocoa        stir into butter/sugar mixture with whisk
- 1/4 C evaporated milk        add to above
- Microwave it all 1 minute or just until it boils
- 1 tsp. vanilla                    add to sauce and ENJOY.

**TOP ANYTHING AND EVERYTHING ☺**

**BE prepared to help your youth  
make the right decision  
when faced with temptation.**


At a recent summer family camp, guest speaker Rev. Wendell Grout gave the following four tests for opportunity and resisting temptation. It meant so much to me that I want to share it with you for your children. Make a study of the choices Lot made, starting with Abraham's offer to take the land of his choosing. Lot's first choice was wrong and it led him to disaster. 

With every decision, help each child think:

- 1) *Will what I'm about to do glorify the Lord?* If it won't, STOP and turn from what tempts you. If it will glorify the Lord, proceed to the next question.
- 2) *Will doing this contribute to my personal holiness?* If the answer is yes, proceed to the next question. If not, STOP what you are about to do.
- 3) *Will what I am about to do expose me to unnecessary evil?* If it will, STOP and turn away. If it won't, go on to the final question.
- 4) *Will what I am about to do bless my family?* If the answer is No, STOP. If the answer is Yes, proceed in joy.

Pastor Grout made the following statement and I think all our children should hear it: "If you do not bless your family, in decision and action, you are a failure." In this day and age where our "rights" are demanded, we do well to heed again the Way of the Word—BE under authority, BE in subjection, BE imitators of Christ for His wonderful glory.

May He BE all you and your family need today. He'll BE there for you tomorrow, too.

Janice Kropp and her husband, Dick, are on furlough this year, but she consented to continue to write **Potpourri and Promises** for the *Harvest*. Thanks, Janice, for BEing so sweet! *ed* 



I will always remember my first visit to a Japanese university as a KGK staff worker. To all appearances it was like a university anywhere; imposing buildings, leafy avenues, and students in regulation jeans and T-shirts. Appearances, however, can deceive—as I found out when I visited the campus Christian group that day.

As a university student in Australia I belonged to a campus group of some 300 students. At this Japanese university of 20,000 students, however, the Christian group consisted of two guys meeting weekly to pray and encourage each other. Life for them was quite different from my experience, despite the similarities of the campus.

As I have continued to work with Christian university students here I have begun to discover how deep the differences really are. It isn't just a matter of the number of Christians on campus. The whole logic of Japanese education is different from what we are used to in the west.

These young people can best be described, I think, as being caught between a rock and a hard place.

The life of all university students in

Japan is affected by two realities—the world of work ahead and the world of high school education behind them.

The pressures of the work place in Japan are well known, with "death from overwork" now a normal part of the vocabulary. For Japanese Christians, though, the pressures are even greater. It is hard enough to find time to spend with your own family outside of work hours. It is even harder to find time to be regularly involved in church life. And the temptations to drop out altogether are enormous. Furthermore, there are pressures to conform to ungodly practices and ways of thinking which make a consistent Christian witness difficult to maintain.

Clearly, Christians in this situation need all the help and encouragement they can get. The irony is that by the time they have entered the world of the company it may be simply too late. Lack of time for fellowship with other Christians—not to mention lack of sleep or being shifted around the country by the head office—may mean that these workers will not receive the teaching and encouragement they so desperately need to remain faithful to Christ.

It is surely necessary then to prepare Japanese Christians for the workplace *before* they enter it. They need to be equipped ahead of time to resist the temptations that are ahead.

The university years provide a chance to do just that. Some 40% of high school graduates in Japan go on to tertiary education.

**BETWEEN A ROCK AND A HARD PLACE**  
 THE CHRISTIAN UNIVERSITY STUDENT IN JAPAN TODAY  
 by Philip Miles

University years in Japan are a time of freedom and few responsibilities. Certainly, study is low on the agenda of most of the students. It is the name of the university to which you gained entrance that determines your future, not how well you do in your studies there.

So these "relaxed" years provide a golden opportunity for Christian ministry in Japan. For a few years, young Christians actually have time to spend in studying God's Word, being involved at church, and growing in the faith. It is a time to set priorities for the years ahead—will it be success at work or faithfulness to Christ?

The focus of the years of preparation as Christians should surely be the time of *shushoku katsudo*, the period in their final year when students interview with a variety of companies and make decisions for their future. Once they have entered a company, most Japanese will stay with that company for the rest of their working lives. So the choices made during *shushoku katsudo* are vital for young believers. If they have used their time at university wisely, they will have gained enough maturity to make wise choices at this critical time.

Unfortunately, things are not as straightforward as they might seem. Both the *rock* of work and the *hard place* of high school carry influences that can stop Christian students from using these vital years to their full potential.

The reality of the work situation is that very little of what you do at university impacts your future. Japanese young people don't choose a particular vocation and then move from company to company through their career. Rather, they enter one company for life where they may take on various roles.

So university students pursue all sorts of interests and try all sorts of new experiences without any thought of its relevance to life after graduation. Work is coming soon enough so they try to have fun while they can.

This attitude affects the Christian students as well. Many of them find it hard to understand the importance of spending time with fellow believers to study God's

Word and grow in godliness. Many never get involved with a Christian group on campus. Even those who do are often more interested in having a good time than in being challenged in their faith. For many the connection between the present years of opportunity and their future

as Christians in the workplace is never made.

Well, that's a little about the rock. What about the hard place—high school? The large majority of students enter university straight from high school, or perhaps after a year or two as a *ronin* (a person studying after high school to increase their chances of entering a good university).

The high school system, including the whole cram school and tutoring system, in Japan is focused on the all-important university entrance exams. Its character is shaped by the desire of everyone concerned that the students get into the most prestigious institution possible and thus secure their future.

University entrance exams are of the kind which test the sheer ability to retain and recall information. So high school education is more about learning to do well in tests than about understanding your own world

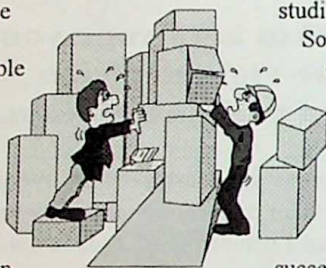
or growing as an individual and member of society. Many students

spend their youth basically studying and sleeping, in a desperate attempt to get into a high-ranking university

so as to be assured entrance into a high ranking company.

Students entering university in Japan are usually much less mature personally and socially than their counterparts in the rest of the world. They have spent their youth at a desk and so have little self-confidence or skill in relating to anyone other than close friends. They generally have little understanding of who they are as people or what they want to do with their lives.

Even if they do have some idea of a career direction, chances are high that they





are unable to enter the university course they desire. Competition is so strong that many of Japan's students live with deep hurt and frustration through high school and university.

The Christian university students are certainly not exempt from all this. When they most need to devote their time and energies to preparing for the future they lack the motivation, initiative and resolve to do so. They hurt from past failures, and struggle to understand where God's hand is in it all. They do not know how to think for themselves or take responsibility for their own lives.

Beyond these general issues there are two specific areas I would like to address. The first relates to knowing how to read and understand the Bible. The sheer amount of time spent on study during high school means little time for the Lord and Scripture study. On top of that, the nature of high school study methods works against the ability to read God's Word with understanding. The memorization/regurgitation method so dominant here does not provide inductive study skills. So students arrive at university unable to understand the Bible for themselves or help others.

A second problem area is that of relating

the Bible to daily life. As one student explained to me, the difficulty arises from the *maru/batsu* (yes/no) approach of high school exams. There are no areas left open to debate or interpretation, no emphasis on thinking through complex issues for oneself.

So, while they may continue to hold Bible studies together, because, after all, that's what Christians are supposed to do, there is little expectation that God will speak through His Word or that lives will be changed by it.

What can we do to help? I have two suggestions. If you have university students in your congregation, find out what their needs are and help them. Don't look at them as just a ready labor force to run church activities. They are too precious for that.

Secondly, you can encourage them to get involved with other Christians on their campus. If you have a number of students in your church they may not feel the need for fellowship elsewhere, but they need to be pointed to the students who are "alone out there."

Please encourage your students to get involved with student ministries such as KGK or Campus Crusade where they can meet students from other campuses as well—and even from other parts of the world. Help them see their university years as a wonder-

ful opportunity to be nourished, strengthened and fitted for their future as godly and faithful followers of Christ Jesus.



*Philip Miles is a KGK (Kirisutosha Gakusei Kai) worker in Osaka. He and his wife, Lyn, have been working in Japan since 1992.*

*KGK is a member group of the International Fellowship of Evangelical Students.*

### With the Lord

Susie May Thomas, whose book *More Than Conquerors Through Him Who Loved Us* was reviewed in Winter 95/96 issue, went home to her beloved Savior on May 17th, 1996.

She had worked in Kagoshima Ken since shortly after her arrival in Japan in 1951. Her autobiography is in Japanese, as well as English, and is available to *Japan Harvest* readers simply for the cost of postage.



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## *New Life Ministries*

The Jehovah's Witnesses came to Japan in 1947 and started their first congregation in Kobe. "JW's seem more aggressive in Kansai. And there are more second and third generations JW's here too," observes Jon Dugan of New Life Ministries. There are presently more Jehovah's Witnesses than Protestant Christians in Japan. Records show 200,000 baptized Witnesses and 200,000 more in studies. Japan is the fifth largest country in number of Jehovah's Witnesses.

When Jon Dugan arrived in Japan and started a church, he ran into a lot of JW's or those studying with them.

Because of an interest in cults before coming to Japan, he was able to help seven dissociate from the Watchtower Society through a hit-and-miss approach. Then he started regular meetings to talk about how to approach Witnesses. He ran into former Witnesses from other churches and invited them to come and talk about their experiences. This led them to put out four pamphlets they distributed through bookstores. They began to receive many phone calls from people who wanted help in rescuing relatives from the Watchtower Society.

Through networking with pastors involved in rescuing Moonies, Jon learned of **Strategic Exit Counseling** in which a person is forcibly kept in a place for a number of days. Using this method they have rescued 35 people.

New Life Ministries distributes literature and videos (25 videos to the present), has bi-monthly meetings for training and rehabilitating people leaving the JW's (35-60 attend regularly), holds seminars in churches and homes, and provides exit counseling.

"Thanks to the Watchtower Society, my church has grown," says Dugan. "One third of the people at New Life Christian Church are former Wit-

nesses and their family members. "The Jehovah's Witnesses is an American cult and it is easier for Americans to grasp the concepts involved. Much of the older material is only in English. Traditionally, foreign missionaries have been the most aggressive in evangelizing the JW's, but now more Japanese pastors are reaching out to them."

Asked about why the JW's are so strong in Japan, Dugan says it appeals to the Japanese in several ways. It involves study, hard work, a clean appearance, organization, and being identical.

There are many lonely Japanese wives and this provides some meaning for them as well as a good way to rebel against their husbands. Another reason is that the Christian church has tended to avoid JW's and has been too passive.

However, the Watchtower Society is responsible for the break-up of many homes, divorce, emotional stress, husbands committing suicide, and a high incidence of mental illness. Recently there were several cases of death because of refusal to allow blood transfusions. One involved a 28 year old pregnant woman in Kagoshima. Both she and the baby died.

New Life Ministries cooperates with Word of Truth Ministries. Together they sponsor the annual National Seminar for Rescuing Cultists. The next one is scheduled for February 10,11, 1997 in Kansai. For more information about New Life Ministries or a list of their literature and videos, contact Jon Dugan at 0721-63-9021 or 0721-65-0929.

### **Jehovah's Witnesses to Christ** by Gil Zinke

The number of Jehovah's Witnesses is increasing faster in Japan than anywhere else on earth. "In 1993 there was a monthly average of 177,611 active members (calculated on the basis of those committed enough to engage in monthly proselytizing activities, thus a conservative figure) and a steady growth

rate of around one thousand new members each month," writes Dr. Jack Nelson, professor at Temple University Japan.

Consensus is building that this phenomenal growth has occurred in part because the Japanese church was asleep to its opportunities and the JW threat. Japanese seminarians have studied the Watchtower only briefly as a heresy, an aberrant set of doctrines, not as a dynamic movement in their midst.

Lay Christians have been taught to avoid JW's. However, snubs from Christians only deepen the conviction of JW's that they alone are in the Truth, that Christians cower because churches are apostate, and that the Watchtower, which told them they would be persecuted, is indeed the only Jehovah-ordained channel of interpretation and communication of the Scriptures.

Since 1993, Pastor Keisuke Nakazawa of Ono Baptist Church in Kanagawa Ken has been burdened to awaken the church and turn the tide. In 1994 he launched an interdenominational seminar called **Jehovah's Witnesses to Christ (JWTC)** to explore effective ways of evangelizing JW's. His vision focuses on establishing:

1. an ongoing network of seminars nationwide to equip believers to repeat them in their churches.
2. a bank of video, audio, floppy-disk and printed resources for counter-JW ministry.
3. a national nerve center that will maintain a hotline and will fax, mail or otherwise send out resources upon request.
4. translation teams to put effective English counter-JW tools and books into Japanese.
5. maintaining communication links with similarly targeted ministries in Japan and overseas.

*Lectures are held each Wednesday in Tokyo. Call the Ono Church for further information at 0427-43-5674.*

*✧ A Message of Love ✧*

*This is the year of the Olympics—  
We will watch the competitors—  
Rooting for our favorites,*



*Sometimes with our hearts  
in our mouths,  
Sharing our opinions with  
the distant judges—  
we all have our opinions—  
BUT only those who  
compete can win the prize.*

God has called us to run the race. We can't run it vicariously. Even wearing the colors of our favorite team doesn't start to make us a player! So, wearing a cross, carrying a Bible, even "talking the talk" does not make one a runner in God's race. Not even NOT SINNING is an indication of being a runner.

What *does* identify the competitors?  
*They are the ones  
with their eyes on the goal.*

"Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before Him endured the cross, scorning the shame, and sat down at the right hand of the throne of God."



Our goal should not be NOT TO SIN...*Of course* we shouldn't sin! Our GOAL is JESUS! Seated at the Father's right hand.

When we set Christ as the goal we can then identify the "sin which easily entangles us"—which is anything that keeps us from getting to the goal.

For us there is only ONE GOAL and the way to it is not easy and level. It is in fact full of obstacles put there by our only opponents—the world, the flesh and the devil. Some of the obstacles look very familiar—why they are

statues of ourselves....!

There are other familiar faces—friends, maybe family



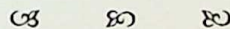
even, laughing at us with fingers pointed in derision.

There are a lot of THINGS in the way of our progress. Distractions that take our eyes off the goal. And many attempts to lure us off the stretch and slow us down.

BUT, OVERHEAD, LEANING OVER THE BALCONIES OF HEAVEN we can see a crowd of witnesses cheering us on! Family, friends, saints who have gone before us are waving banners and calling out our names. There is a great cheer for the runner who stops to help a fallen comrade to his feet....

These witnesses in the Heavenly Cheering Section are encouraging us on...but they are not the only ones. There's the FATHER and JESUS on the edge of their thrones watching and calling out a "Keep going! We're with you! You can make it! Press on to the goal to win the prize for which We called you!—to be in Heaven with US!"

*Keep your eyes on THE GOAL.  
HE has His eyes on you.*



*✧ a message of love to Japan  
missionaries from George and Donna  
Loving, who spent 13 years in Japan  
with YWAM and are rooting for us from  
Earth's Cheering Section. ✧*



**George and Donna Loving**

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*Republicans Abroad Japan  
Voter Registration Committee  
Contact: Paul L. Alpern, Chair  
03-5213-7851 (work fax)  
03-3288-7051 (work phone)*

*Japan Mailing Address:  
Azabu Towers #407,  
2-1-3, Azabu-dai, Minato ku, 106*

*"I contacted a Washington state Senator and mentioned my concern that certain Americans did not receive ballots on time. In response I received the following name and address:*

*The Honorable Ralph Munro  
Sec of State, State of Washington,  
Legislative Bldg. 2nd Floor,  
Olympia, WA. 98504*

*Please note that there is a federal absentee write-in ballot for Americans living overseas who send in their registration forms in a timely and proper manner, but do not receive their ballots. I can send forms to you, if, come election time, you still have not received your ballots. Please feel free to contact me."*

*Sincerely, Paul Alpern*



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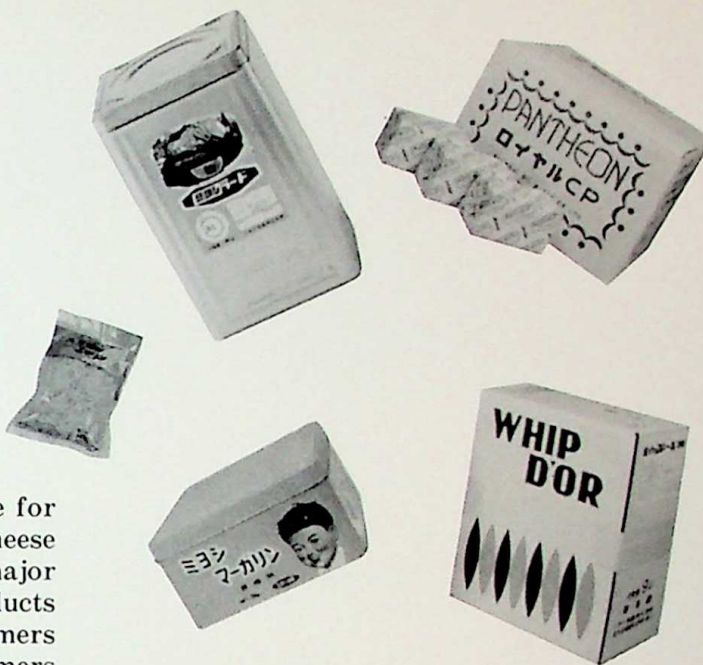
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