

Japan Evangelical Missionary Association

Winter 1997

JAPAN HARVEST



inside:

- Christ for the Chinese
- Ethnic Evangelism
- Reaching the Nations
- Church Planting Movement
- Pioneering
- and more

FROM EVERY NATION

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.



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JAPAN HARVEST

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In This Harvest ...

FROM EVERY NATION

She asked for a favor and we were glad to help, but she couldn't thank us enough. Through the time she spent "doing something for us" the Lord gave us a small part in the pageant of her life. Her family had escaped from Afghanistan, but not without scars. She was helpless against a crumbling marriage. Japan would be a refuge, she thought, but now she was being forced to leave.

Only one good thing had come of it all—she had met missionaries who had shown her Christ's love. And at the end of her time in Japan, God brought her into our lives. We shared her tears and we prayed with her. "Oh, I wish I'd met you when I first came! I've felt so alone so much of the time." And now I look around with greater awareness. "How many more like Z..... are out there?"

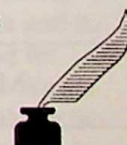
We were already working on this issue of the **Harvest** and it emphasized to us the significant role international churches have in Japan. There are growing numbers of ethnic communities here both in variety and quantity. "International Chapels," perhaps begun mainly for westerners, are now touching Africans, Iranians, Asians from many nations, and eastern Europeans to name a few.

An accompanying phenomenon is the number of Japanese who attend "international churches," become members of such fellowships, and take an active role in their programs. In many cases the number of Japanese in international church settings is more than the number of Japanese in the "average" Japanese church. So while reaching out to "their own," many ministries are impacting the Japanese at the same time.

In this issue are the stories of a very few of the many "internationals" who are reaching out or being reached in Japan these days. We are deeply aware of the broad spread of "international ministries" and realize we have not even skimmed the surface. To **all of you** who are **NOT** mentioned in these pages we dedicate this issue of the **Harvest**.

The theme "FROM EVERY NATION" has drawn our focus again and again to that uncountable multitude which will one day stand united in worship before the Throne of God and the Lamb. We have the opportunity to touch many nations here and to work alongside missionaries from many nations, too. Sometimes we catch a glimpse of the magnificence of eternity in time-fragmented moments of relationships. Sharing with a missionary of another race, meeting a "foreigner" and finding a soul hungry for Christ—we taste the joy and eagerly anticipate the banquet.

Katie Sisco



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.

JEMA Windows

Ron Sisco
JEMA President



Denny's Restaurant is a good meeting place. Bill Tribley and I have been meeting there for about two years on Thursday mornings for fellowship and prayer. We have developed a friendship with an elderly gentleman who also makes Denny's his morning routine. Yonemushi-san will spend a few minutes visiting with us and then politely excuse himself to go about his day's activities. Bill and I ask God to open up the conversations to spiritual things during those brief visits with our friend.

One morning recently Bill was a little late so Yonemushi-san and I had an extended visit. He told me he was taking a trip to China and since there had just been a terrible plane accident over India I told him to be careful but added, "are you ready to go to Heaven?" My friend quickly replied, "Oh no, Sisco-san, I'm not

one of the 144,000!" (Yonemushi-san's wife and family are Jehovah Witnesses.) I promptly replied, "Yonemushi-san, you've got the wrong group in Heaven. There's another group there also! Look here in my Bible. What does it say? Read it for me!"

He read very carefully, "*After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice, 'Salvation belongs to our God who sits on the throne, and to the Lamb.'*" (Revelation 7:9-10)

"Yonemushi-san, your group is with the *uncountable* multitudes from every nation, tribe, people and language. That's my group too!" I explained to him. Yonemushi-san was quiet for a long time and then I asked, "Who is the Lamb?" He

answered very clearly, "Jesus." What a joy it was to explain God's plan of salvation through Jesus Christ to him. "There will be many, many people in heaven from Japan, China, the United States, Brazil—from *every* nation, tribe, people and language," I told him, "You can know you will be in *that* group by accepting Jesus as your Savior."

The idea of this "multitude that no one could count, from every nation..." obviously touched something deep in Yonemushi-san's heart. He left that morning very moved by what he had read in God's Word. Bill and I continue to pray that Yonemushi-san will make that most important decision.

In this issue of the *Harvest* you will read about ministries to "many nations" right here. This is an unprecedented time in Japan. There is a growing number of "foreigners" all around us and many opportunities to reach them for Christ.

"From every nation, tribe, people..."

JEMA Calendar of Events

Date	Event	Place
February 23rd—24th	Leaders' Consultation	Okutama Fukuin No Ie
February 25th	30th Annual Plenary Session	OCC Chapel
March 11th—13th	Women's Retreat with Kay Arthur	Karuizawa Megumi Chalet
May 20th—23rd	Men's Prayer Summit	Okutama Bible Chalet
July 31st—August 3rd	JEMA Summer Conference with Tom Phillips	Karuizawa Union Church
October 20th—24th	Church Planter's Institute with Dr. Steve Childers	Okutama Bible Chalet



Pastor and Mrs. Jacob Shin

The annual theme of our church is "Multiplication of Members" and since our church's first priority is on evangelism, everyone in church is focusing on witnessing.

My wife and I were commissioned to Japan in 1989 as career missionaries by the Foreign Mission Board of Southern Baptists in Richmond, Virginia. Like other new missionaries, we were sent to Takarazuka near Kobe for language study. After fourteen months of language training we moved to Tokyo to plant the first Korean Baptist church there. Tokyo and Osaka have the largest population of Koreans in Japan.

From November 1, 1990 when we arrived in Tokyo we began to pray about reaching Koreans here with the gospel. We also started to pray for a meeting place. By the Lord's guidance,

we were led to Ookubo Baptist church in Shinjuku, which later became our mother church. The senior pastor there, Reverend Watanabe Nobuo, and the church members demonstrated the love of Christ by agreeing to share their facilities with us. We will always be grateful because the Lord blessed us with a wonderful Japanese mother church.

We realize more and more why God sent us to Japan. Koreans in Japan do not easily open their hearts to others because they went through many hardships and suffering for a lengthy time in Japan. Even today they do not open themselves to others and the gospel easily. They feel like they are eternal so-

journers on this land. They need the gospel of Christ more than anything, and we must tell them of the new life in Jesus and the joy of salvation.

Our church started with four people as a weekly Bible study group. Gradually others joined us. Three months later, we began our Korean Sunday worship service at 2:00 p.m. Thirteen people attended that first service. In less than a year, the congregation grew to one hundred. We shared the Ookubo Baptist Church building for three years but due to increase in attendance we had

to move out. Presently we are renting a building in Nishi Waseda to hold our regular Sunday worship and weekday activities. When we first moved into the new place, we were concerned about the high rent—¥640,000 a month, but the Lord has blessed us financially so we have been able to support ourselves.

We teach and emphasize the following three aspects when it comes to church goals:

1. God must be worshipped in spirit and in truth. Also steady attendance at worship service is necessary. There are three regular services each Sunday. At 9:45 is a Japanese service. The 11:00 service is in Korean. The third service, which emphasizes praise and testimony worship, starts at 2:15 p.m. During this worship, many young people play their musical instruments as they praise God with all their hearts.

A FOCUS ON WITNESS

By Jacob Shin

Tokyo Korean and Japanese Baptist Church

2. Every church member must be disciplined. We strongly believe discipleship is necessary for every lay person. We are using the "Masterlife" series as our discipleship training manual. To become a deacon, he or she must complete the "Masterlife" discipleship training. So far we have had more than forty people complete the discipleship training.

3. Everyone must share the Gospel of Christ. A Christian who is disciplined and maturing in the Lord has a responsibility to share their faith with others. Presently many of our church members are in personal evangelism training. The manual we use is "Evangelism Explosion" by James Kennedy.

Our church's ultimate goal is to have our own building for evangelization in Japan. We are planning to call this building the "Gospel Center." Please pray for us.

Every day we are asking people that we meet, "Are you sure that you will be able to go to heaven?"



Ten believers baptized at church retreat at Lake Yamanaka, summer '96



The Jimmy Lim Family

Praise the Name of the Lord!

I was born in a Malaysian jungle and came to Japan to further my studies. Here I came in contact with the Bible for the first time, and received Christ as my Savior.

After graduating from university, I worked for three and a half years with a Japanese company, where I had the opportunity of experiencing Japanese society firsthand. After leaving the company, I spent three years studying at Tokyo Christian Theological Seminary. I, who arrived all alone from Malaysia, have been blessed by our abundantly gracious God with a wife and three healthy boys. At present, I am working at CAJ while ministering at a developing church.

Over the last few years, a great many Chinese have come to Japan to study. With a great burden for these people, I have been evangelizing through Tsukuba Gospel Christ Church, located near Tsukuba University, for the past three and a half years.

Tsukuba is a very international city because of the many leading researchers from a wide variety of countries, including mainland China, who are studying there. There is a large Chinese population which has not had the opportunity to hear the Gospel in their home country. Here in Tsukuba

they are reaching out for it. It is our church's mission and eager desire to see these people meet their Savior, Jesus Christ, become God's children, and return to their home countries not only as educators and researchers, but also wonderful witnesses for Christ.

At present, our church is an international gathering centering around first and second generation Taiwanese-Japanese, with others from China, Hong Kong, the Philippines, Africa, America, Malaysia, and Japan. Let me share one woman's testimony. She came from mainland China

she is studying diligently, but at the same time she is a shining witness for Christ; bringing many people to church. She is serving Jesus Christ with a heart full of joy. This is such an encouragement to me. I firmly believe that she will be used of the Lord when she returns to China in the future and begins working as a Christian doctor.

Because we are a gathering of people with different nationalities, different languages, and different occupations, problems occasionally arise; but because a church is not merely a gathering of people, but rather centers around Christ Himself we have experienced that our blessings greatly outnumber our problems. Hallelujah!

CHRIST FOR THE CHINESE

by Jimmy Lim
translated by Esther Suganuma

Praise the Name of the Lord! Here we have the love, forgiveness and unity of Christ.

Our next task at Tsukuba Gospel Christ Church is the construction of a

church building. We are presently renting a two-story house, but so many gather each week that we feel cramped. We are praying for a larger place and looking forward to that day.

I am also grateful that recently the Lord has provided someone to replace me. Mr. Wang, a missionary from Hong Kong, speaks Japanese, English and of course, Chinese, and his family is perfect for the position. I am very grateful to God.

My three and a half year pioneer evangelization at Tsukuba has drawn to a close, and I am preparing to begin pioneer work elsewhere. Please pray for me.

I would like to take this opportunity to thank all the missionaries and brothers and sisters in Christ for your kind support and prayers over the years.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14



Brought to church, she was transformed when she met Jesus Christ. She testified that her pride had been smashed to pieces. Before she met Christ, everything was for herself; but after meeting Christ she wanted everything to be for Him!

Her field of studies is medicine, and

Ethnic Evangelism

by Kenny Joseph

I'm often asked to sponsor Asian missionaries coming to Japan. My friend Bob Finley, President of Christian Mission, has said, "We should retire all western missionaries and take that money and just support native evangelists." In response, another friend, Greg Tingson of the Philippines, countered, "If we got 100,000 new western missionaries tomorrow we still wouldn't have a hundredth of the hands needed to bring in the harvest. So it isn't either/or. We need both."

Yet how do you explain to a poor Japanese or American pastor in the hills of either Toyama or West Virginia that you and your family need \$6,000 to go to Japan. "What?" says the pastor. "For a year?"

"No, for a month's support." The answer to that, spoken or unspoken, would be that they could send 20 missionaries to Indonesia or Romania for that.

So when R.E.A.P. Mission was asked to sponsor a Korean missionary, I said, "Great, this doesn't cost us a dime of support. He's coming supported and will work part-time to help support himself until his church gets on its feet. Then the church

will support him fully. This is a win-win situation." In this way we've helped pastors like Kim, Park and Hong. And they're on their own and doing great. I always encourage them to reach out to the Japanese, as well as their own people. And they do. Once they get their ministry going they have simultaneous translators and those who can't understand Korean use earphones.

They like to be near train stations or shopping centers, so they get a church location which is sometimes in the most expensive part of town. It is an amazing financial challenge, but they face and meet it.

Several Filipino churches in Kanto hold a yearly Golden Week conference where over 200 gather

top prayer request and a great mission field.

Then there are the six thousand Iranians who gather at Yoyogi Park in Tokyo every Sunday. I was challenged by a phone call from an evangelist passing through Narita Airport to do something about this incredible opportunity. We printed 40,000 Iranian tracts (*Four Things God Wants You to Know*) with the word "Allah" ("God") on the front. Not one was thrown away because as Salem Kamel said, "You can't put "God" on the dirty ground." On the back we printed a railway subway map.

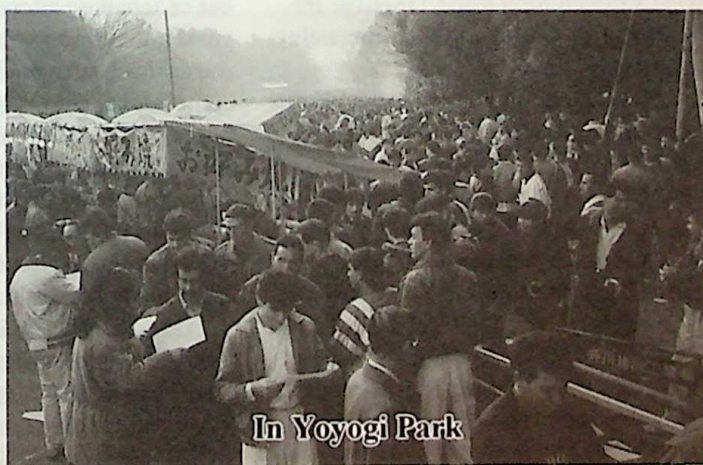
As we passed out these tracts, we were sometimes mobbed and they were taken like hotcakes. We told everyone to go down the street and find a white church (Shibuya Harvest) where there would be music and a message. Up to twenty went, looking over their shoulders to check who might be watching.

Baptist Karens from Burma meet in the NCC-Northern Baptist building on the Waseda Hoshien compound. We get calls from around the country for tracts in Iranian, Filipino, Pakistani, Russian and Chinese, showing that Christians all over Japan are reaching out to ethnic groups. I point them to New Life League for literature in these different languages.

So how do you start ethnic evangelism? Next time you see a foreigner in your neighborhood, introduce yourself. You may easily make a friend and then he or she will lead you to the "inner circle."

Rev. Yanase had a burden for Jewish evangelism but couldn't go to Israel. Israel came to him in the form of those street vendors selling jewelry! He invited one to his Christian Center in Higashi Matsuyama and this one man brought his friends. They had 26 Jews who had never been to church come to hear the Gospel and enjoy friendship!

Are you burdened for Chinese evangelism? Come along on April 15, 1997, to the next Asian Christian Laymens' Conference in Hong Kong—the last before H K is turned over to China. Roundtrip: ¥40,000. After the conference, we can take an overnight boat trip with Bibles for those who wait in darkness for the light. kj



for three days of meetings, challenges and blessings...in Tagalog. They tend to reach only their own, but there are many Filipino women married to Japanese. Getting these husbands to church is a

"It is pleasing to the Lord to have different nationalities worshipping together," says Paula Randall, wife of Pastor Jim Randall of **Yokohama Christian Center**. "It's a small taste of what we're going to have in Heaven, with all the different ways of worship. It's a rich and rewarding experience each Sunday. The potlucks are amazing," she laughed, "with the variety and tastes and cultures represented in each dish. What warm times of fellowship these are!"

Pastor Norman Wood of **Tokyo Baptist Church** echoes Paula's heartfelt words. With some 35 nationalities represented at the two Sunday morning services, **Tokyo Baptist's** full-featured programs are designed to meet the worship, fellowship and discipleship needs of internationals, drawing on the cultural giftings God has given individuals from many different countries.

According to Yukio Hanazono of **Church Information Service**, there are 274 international churches in Japan currently in the CIS database. Of these, 133 are English language churches, 104 Korean, 19 Chinese, 8 Spanish, 5 German, 2 Portuguese, 1 Indonesian and 1 Katin. These figures only represent the churches of which CIS is aware.



There are a growing number of ethnic fellowships throughout Japan, and keeping track of this spontaneous movement is a difficult process. For example, with the influx of Brazilian workers over the past few years, the number of Portuguese language churches is probably as high as 20, according to another mission representative.

As we interviewed pastors and spokespersons from a variety of international churches, several common aspects emerged. First, the origin of international fellowships is usually one of spontaneous response to an opportunity or need, rather than the result of a pre-

planned church planting strategy. Secondly, though most of the international churches were originally formed in response to a specific group, the majority are adopting strategies to target and serve other groups. Finally, there is a strong desire to see the lay people equipped to effectively minister to their neighbors in Japan and their own people when they return to their homeland.

REACHING THE NATIONS BLESSING JAPAN

by BRENT AND RUTH DROULLARD

Usually, fellowships are started in spontaneous response to the needs of a particular people as seen in the following stories.

Jim Sandholdt of the American Baptist Foreign Mission Society, says that **Tokyo Peace Church** is "more of an 'event' than a model church" in the conventional sense of church planting. The Waseda area church was originally set up by the ABFMS as a central Tokyo church to minister to English-speaking foreigners. However, the two-hundred strong contingent of Katin people (from Myanmar) that currently meet once or twice a month for a Katin language fellowship at TPC have a rather interesting history.

Several years ago a number of Katin expatriates attended the English language service at TPC in search of an ABFMS church. It turns out that they had strong ties to the Baptist church in Burma that resulted from the work started by Adoniram Judson (whose sending board became today's ABFMS) in the early 1800's. The Katin people at Tokyo Peace Church were looking for a fellowship with roots that go back to the founding fathers in their homeland!

Tsukuba Gospel Christ Church had its origins three and a half years ago in a Chinese language Bible study made up of college graduate students. The opportunity to provide an outreach to Chinese students and discipleship for Chi-

nese Christians resulted in the forming of the Church, which has been pastored by Jimmy Lim. Pastor Lim's article in this issue gives more details on this exciting ministry to ethnic Chinese.

Pastor Andrew Furuyama (now with the Lord) and Stan Conrad founded **Musashino Christian Chapel** in Kichijoji in 1981 as a cooperative effort with both a Japanese and an

English language congregation. According to missionary Mark Ramquist, a long-time member of the church, the founders had several creative desires for MCC, one of which was to provide a fellowship for English-

speaking Japanese who become Christians overseas. They have seen many who begin attending the English language service move to the Japanese service as they bond into the church family.

As international churches mature, the church is often led to target another group in response to emerging opportunities.

Kurume Bible Fellowship was begun in 1959 as an English language Sunday School and Fellowship for the CAJ community. For more than three decades it served as such. As the number of Japanese attendees grew over the years and new opportunities opened, the decision was made for KBF to become a local church because of a growing need for discipleship and an evangelistic outreach to the community. The sermons are now being translated into Japanese, and pastor Tim Olson related the plans to start a second service in Japanese in the future.

Yokohama Christian Center began in early 1988 as an English language prayer and worship meeting. There were a number of requests for a Bible study as well. The numbers grew and a Church was formed as a result. Since its small beginnings, YCC has grown to a multi-faceted ministry that encompasses, among other things, coffee house and concert evangelism, a Christian school, a publishing ministry

and plans to serve as an extension of an established Bible training school.

"As a foreign congregation, we feel that we are less of a threat to the traditional Japanese congregations around us," says Pastor Randall. He went on to relate how, as a response to local opportunities, YCC has been able to coordinate concerts, special seminars, conferences, and other joint efforts as a service to the smaller Japanese congregations in the area. This can be done to supplement the existing programs of the churches without arousing concern over members being drawn away from those churches. Because they are able to draw on a wealth of resources from Europe and North American, English language churches like YCC can translate and introduce new discipleship and evangelism resources into the Japanese church community.

Pastor Norman Wood of **Tokyo Baptist Church** in Shibuya-ku said that **TBC** has plans to offer accredited courses in theological studies in a joint effort with a seminary in the United States. They hope to provide classroom space for Japanese Seminary students as well. Started as an English language church in 1956 by Southern Baptist occupation forces from the United States, **TBC** has grown into a truly international fellowship serving the international community.

A significant opportunity the international church has is to provide a place of discipleship and leadership development for lay people in their native tongue as a preparation for their eventual return to their home country.

Pastor Caleb Supratman of the **Indonesian Full Gospel Fellowship (Agape)** believes that, "we need to plant people into fellowships for them to grow and to be raised up into future workers for the Gospel." **Agape** has an aggressive in-church training program which involves its members in a number of aspects of the ministry. Several **Agape** church members are now assisting a local Philippine congregation with Sunday morning worship.



Pastor Stan DeLaCour of **International Community Chapel** of Saitama Ken relates how the Tokorozawa area church "started as a place to worship the Lord in English." Since its beginnings in late 1990, the emphasis at **ICCS** has shifted from an emphasis on fellowship to that of equipping the lay people to reach out to their communities, other ethnic groups and to nations beyond the borders of Japan.

With the growing ethnic diversity in Japan, the international church has a key role to play in the non-native Japanese speaking community. The wide variety of congregations provide much needed native-language Christian fellowship, multi-ethnic evangelistic outreach, and heart-language discipleship and mentoring.

The international church plays a key role in the lives of Japanese nationals as well, as, in the words of one pastor's wife, "it helps them see themselves as a part of the larger Church body—which includes believers from around the world as well as this island country." It ministers to those who were saved while overseas as they learn to bring their faith "home" with them to Japan.

Some who attend international churches express an inability to feel the freedom to worship solely in Japanese and find the blend of languages and cultures lends to a greater range of expression in worship. International churches also often prove to be a bridge for "returnees" while they readjust to Japan.

The international church—responding to needs, reaching out to various groups and nationalities and equipping their lay people for ministry—is a necessary and absolutely vital ministry in Japan today. We could only touch the surface of this part of God's vineyard in Japan. Hats off!! to all of you who are serving the Lord in this way! Thank you for your hard work and service for the Kingdom!!



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Lewis, Shelly, Jason and Joy Sung

For Mrs. Y, coming to Japan was no easy decision.

Forced to leave her four-year-old daughter behind in China, she well understood they might never be able to live together again.*

But the news her husband had sent from Japan was too much to bear. After four years by himself, he had found another woman.

Mrs. Y loved and respected her husband. She desperately wanted to save her marriage. But after a year of trying to persuade her husband to come back, she finally gave up all hope. At the time of her deepest despair, her Christian sister-in-law, living in Canada, gave Mrs. Y the phone number and address of the Chinese Pilgrim's House she'd seen in the magazine, *Overseas Campus*. With nowhere else to turn, she began coming to church.

Hearing God's Word, she realized that not only was her husband wrong, but she, too, was a sinner in need of God's forgiveness and grace. She believed and was saved. Almost immediately, her thoughts turned to her marriage. Surely God would do a miracle and save their marriage after all.**

Nothing happened. Again she fell into despair. But little by little, Mrs. Y understood that she had to take up her cross daily and follow Christ—not tell God how to work out her problems.

There is still enormous pain. Not a day goes by that she doesn't weep for her daughter, now five years old. Not a day goes by that she doesn't wonder if and when God is going to save her

marriage. But she is growing steadily in the faith and experiencing Christ's peace and joy, even in the midst of severe trials.

Would you stop as you're reading this and pray for Mr. and Mrs. Y? There are many Chinese like them here in Japan—through the Chinese Pilgrim's House we are seeking them with Christ's love.

*The Chinese gov't will almost without exception deny a passport to such a child in hopes of persuading the parent(s) to return to China. Many don't.

tural patterns and customs. Contrary to the impressions of some, Chinese and Japanese could hardly be more different in respect to culture and background.

Many who come from China leave a life of poverty by first world standards. Entry into the affluence of Japan may at first result in shell-shock, but often turns to gross materialism and greed. Yet in spite of the relative affluence, the story of scores of immigrant Chinese is of a struggle for survival. In a country where a cup of coffee may

cost \$5 and gasoline is \$4 per gallon, jobs available for lower-educated Chinese provide little more than the basic necessities.

Japanese are a highly-educated people. Many Chinese, by contrast, suffered through the Cultural

Revolution, where for 10 years schools were literally shut down, resulting in extraordinary and irreversible damage to the social, moral, educational, cultural, artistic, and spiritual development of masses cut off from the rest of the world. Of no small consequence is a distorted (by biblical standards) value system, hugely inconsistent with norms generally understood by westerners and western-influenced Japanese.

Such a value system often adds up to sexual promiscuity, prejudice, unethical work practices, and a disregard for truthfulness, private property, personal honor, marital fidelity, and differing values. Not that these problems are absent in other cultures, but Chinese, by their conditioning, may fail to see anything at all wrong with their values. This is not difficult to comprehend if one understands the doctrine of communism and atheistic humanism to which they have been subjected.

Japan, for the most part, is an orderly and efficient country where rules are made to be kept, privacy and private property are valued and respected, and transactions must be made through the proper channels. Imagine the opposite, and you've got, to some degree, China today. So it is hardly surprising

CHINESE PILGRIM'S HOUSE

BY
PAUL PRUITT

**Mainland Chinese are very prone to accepting Christ for the purpose of "using" Him. I call it the supermarket syndrome—picking and choosing the parts of the message they want, and shelving the rest. So, in sharing Christ with Chinese, we stress Christ's call to deny self, take up the cross and follow Him. P.P.

The People

Mainland Chinese living in Japan may be classified into four rather distinct groups: **students**—enrolled in universities across the nation; **employees**—graduates of Japanese universities now working in Japanese companies; **illegal immigrants**—those who have gained entrance illegally and are now working in various types of menial labor; and **war orphans**—these may be half Chinese/half Japanese, or full-blooded Japanese left behind in China after the war, but later permitted by the Japanese government to come to Japan both in search of relatives and in search of a better life. Estimates are there are 200,000 Chinese now living in Japan.

The Challenge

Chinese who immigrate to Japan for whatever reason face a unique and complex set of challenges. At the top of the list is the enormous upheaval that occurs when Chinese leave their familiar cul-

that Chinese are often confused and infuriated by a people they perceive as rigid, cold, inflexible, and impersonal, and that Japanese are equally disgusted by outsiders whom they perceive to be uncultured, uncouth, and insensitive.

Finally, Japan is a smorgasbord of gods and religions, with unnumbered forms of Buddhism, Daoism, New Age cults, etc. To the Chinese indoctrinated in, but disappointed by, atheistic humanism, the choices may seem delectable and exciting, but are equally confusing.

Many Chinese, especially the educated, are looking for the "correct way," the truth. But without a standard by which to judge, they may just as easily succumb to the deceptive enticements of Jehovah's Witnesses or Mormons as to be brought to a knowledge of the one true God.

The Vision

Our vision and strategy is primarily two-pronged. On the one hand, we seek to evangelize all those whom the Lord gives us opportunity to meet. In line with this, we hold a weekly worship service with an emphasis on worshipping the one true God, teaching and preaching from the Word, and a homey atmosphere of warmth and fellowship.

We are a cell-group based church, and our goal is to nurture believers as true disciples of Jesus Christ through encouraging consistent times of devotion with God, the sharing of one another's burdens, and witness to others in the market place.

The other aspect of our ministry lies in distributing and making available various types of literature, including apologetics, pre-evangelism, Christian living, etc. This ministry includes a significant library of Christian books which are available for those who wish to borrow them. Also, we are the Japan-area agents for the promotion and distribution of *Overseas Campus* maga-

zine, an excellent pre-evangelistic and evangelistic/apologetic tool especially designed and written by mainland-born Chinese for mainland Chinese living, working, or studying overseas.



The Workers

The pastor of Chinese Pilgrim's House is Reverend Lewis Sung, with his wife, Shelly, and Jason (15) and Joy (13). The Sung's hail from Taiwan. In partnership with the Sung's are Paul and Naomi Pruitt and Joshua (8), Hosanna (5) and Justin (2). Paul is from the USA, and Naomi is from Tokyo (*daughter of well-known radio pastor Hatori Sensei, ed*). Both Sung's and Pruitt's are OMF missionaries in the Tokyo area.

The Future

The church meets in the living room of the Sung's home, and as numbers increase, the need for a larger place is growing more urgent. At this point the house lacks adequate facilities in which to store the library books, magazines, and other evangelistic literature. We have begun to pray for a "Center for Chinese Outreach." This would be large enough to house our weekly worship services, provide space for library and literature distribution ministry, as well as conduct training and counseling sessions. We want to have a Center where Chinese can easily turn and find help when they need it. We value your prayers for us, this ministry, and for the realization of such a Center.

(Too much publicity is not helpful in Sung's and Pruitt's ministry—so while more pictures were available, we agreed not to use them for the sake of those involved. *ed*)

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Building a Church Planting Movement

by John Mehn

John is a Baptist General Conference church planter
and a member of the JEMA Church Planting Institute Committee

Last September church planters from Hokkaido to Kyushu arrived at Okutama Bible Chalet. There were missionaries from in between as well—Shimane, Nagoya, Tokyo, Kansai, Okayama, and Mie. There were Koreans, Norwegians, North Americans and British. There were Baptists, Lutherans, Presbyterians, and Mennonites.

What were they doing together? Was there a famous speaker in Japan? Perhaps. Was there a crisis they were trying to solve? Maybe. Many of them were there because they sensed that God is doing something in JEMA and in Japan. God is beginning to build a church planting movement. They wanted to be involved.

It was the JEMA Church Planting Institute and of the 46 actual participants many were there for the second and third time, but nearly half were first timers.

The facilitator, Dr. Steve Childers, has a unique perspective on mentoring and supporting church planters.

He believes a church planter's competency is based on three training modules: 1) knowledge, 2) skill, and 3) character. At this seminar Dr. Childers homed in on the *character* of the



church planter. He usually speaks from his own spiritual experience and this time he emphasized that as a church leader we are to be the chief repenters in the congregation. We are to constantly preach the gospel not only to those without Christ but also to our-

selves. I personally felt I was at a revival meeting and not a typical seminar. It was intensely refreshing. One attendee said, "I appreciate the blending of the theology and the practical (pastor's heart)."

Dr. Childers used our times together in large and small groups, as well as time alone, to integrate and develop ministry philosophy. One participant said, "I feel the most valuable segment was the time alone, when, primed by

Steve's teaching, I went to face God."

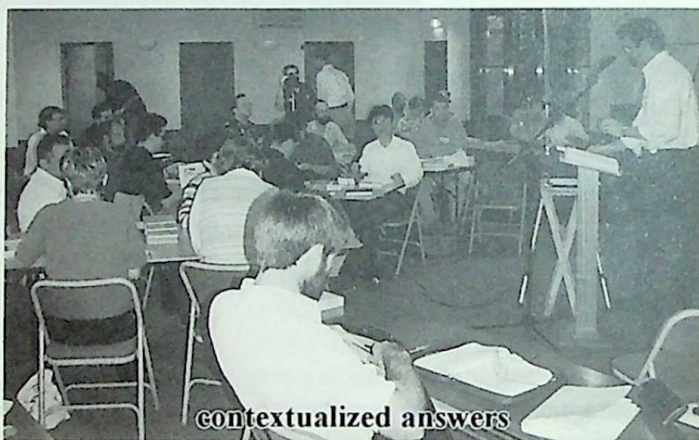
While Dr. Childers admits he is not an expert on Japan he demands that we work out the principles in our own Japanese and local context. For many of us the contextualized answer may be across the table from us in another church planter's learning and experience. One participant said it well. "...a great job of introducing cultural concepts in a way that provokes culturally relevant interaction and application." Another said, "I appreciate Steve's sensitivity to the cross-cultural issues." Many people who have attended know that there is also much to learn from each other. "I loved the synergy" was a common expression at the seminar.

One missionary summed it up well: "This seminar was a life-changing event. Not only did we receive valuable instruction in theory and strategy for

church planting, but also the setting and stimulus to cast a Biblical vision for a church planting movement and most importantly a focus on the church planting not found in other seminars. This focus brings renewal, personal growth and vision."

Another participant stated, "This is THE MOST IMPORTANT training I have had in my life!" Another said, "It Hit the Bull's-eye."

Though there have been two previous seminars, this was the first time to see the movement mentality surface. One missionary said, "God is building a movement here. This has been a vital



part in getting it started." Many want to see the movement and the institute grow and develop. One said, "I hope Steve will be able to come back next year so I can bring other missionaries and especially my wife."

As a direct result of the seminar this year regional peer mentoring groups have formed in Aichi Ken, Yokohama, Western Tokyo and Chiba where members will encourage and hold each other accountable in their church planting ministries as well as personally. It is in these groups that principles learned in the seminar can be made practical in their local settings. One missionary said, "Crossing denominational boundaries and developing support/peer mentoring groups for our area is exciting."

The next step for the JEMA Church Planting Institute is another seminar, probably next fall, which will be professionally video-taped and can

be used in regional mentoring groups. There is also a plan to hold a seminar on mentoring in Tokyo in January.

If you are interested in church planting, church growth and evangelism in Japan, plan to come to the next seminar. Until then join a regional group and get into the network. We want to build a movement. The seminar was video and audio taped. Just contact the JEMA office. There is an electronic mail newsletter for encouragement and to share information

with church planters. Just drop a line to the JEMA Church Planting Institute at jemacpinet@aol.com and ask to be put on the mailing list. There are also church planting and evangelism resources on JEMAnet.

We want to, and we are sure God wants to, "Hit the Bull's-eye" in your church planting ministry and help you multiply your ministry in Japan and around the world.

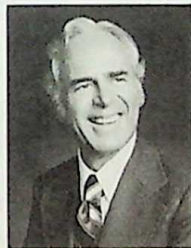


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Per Finnseth and Synnove Rorsleff came to Japan as single missionaries in 1952 and '56 with the Norwegian Lutheran Mission. And Japan turned out to be not only the land of their calling but the land of their courtship as well. They were married in Lake Nojiri chapel.

Mission work took them to Shimane, Matsue, Himeji, Kobe and Midorigaoka. They retired once and returned for three more years of service for the Lord in Kagogawa. Finally in 1992, they returned to Norway once again.

But they're not really stopping yet. In the fall of 1996 they arrived in Japan again for a three month stay. When I met them in October they were bubbling over with joy in the Lord. They'd been meeting so many believers from "the old days" and couldn't keep back the praises to the Lord.

As they visited places where they'd planted churches they met faithful Christians, standing steadfast in the Lord—that was one kind of thrill. But the Lord had other special surprises for them as well.

In 1964 Per had baptized a Buddhist priest's daughter from Oki no shima. Soon after that her father had ordered her to marry a non-Christian and the Finnseths had never heard from or of her again.

Their radio pastor had told them to look out for a Mrs. Abe in Matsue who had responded to the radio broadcast and recently come back to the Lord. They didn't recognize the name but told him they would certainly look for her in the Matsue church.

She walked toward them with such excitement on her face—and they recognized her immediately as the Buddhist priest's daughter who had trusted Jesus more than 30 years before. Her face was shining as she showed them the Bible in her bag and the radio message cassette in her pocket. She couldn't get enough of the Word of God—she's listening to it wherever she goes. Her daughter is now in contact

with the NLM church in Izu and is open to the gospel.

At the same time Per baptized Mrs. Abe, he baptized her younger sister who also married a non-Christian and has been away from the Lord all these years. Mrs. Abe spoke of her strong hope that her sister will soon return to the Lord.



Per and Synnove Finnseth

In another church in Arashima, they met a family that brought back a wave of memories. Years before they had led a young woman to the Lord. She became a faithful believer and was steadfast in the church. Many times when she was urged to marry a non-believer she refused, and then she fell in love with an unsaved man. The Finnseths were so concerned, sharing with her and praying for her faithfully. As they recognized how serious she was they felt they should meet him. "Please bring him over for dinner," they encouraged her.

When she brought him to their home, they were pleased to find he was a real "gentleman" and they made the most of the opportunity to share the Gospel with him. Per told him, "Remember when you marry that your wife is a Christian—help her to go to church." To her, Per and Synnove spoke strongly of her need to pray much for him and encouraged her that she could be the means of leading him to the Lord.

And there they were in the Arashima church—father, mother and two daughters—all active Christians. And then the story poured out. A year after their wedding he had been bap-

tized. He choked up with tears as he told them, "I'll never forget how you invited me, an unbeliever, to your home."

They told the Finnseths of their third daughter, also an active Christian, who has recently married an non-believer. "We're all praying for him," the mother said.

"God's Word is good seed," Per says with a smile, "and it is still there. There are so many Japanese who know the truth and now they are longing to come back. They have no peace. They are being drawn by the Holy Spirit."

They went to Oda Shi especially to meet an 88 year old grandmother so happy to still be walking with the Lord. It was a church they had worked in for many years. Now they were seeing many more who had come to the Lord and many

seekers as well.

Synnove didn't want to leave out Mrs. M. in Nima who has such a burning heart to bring people to Jesus Christ. She brought her 91-year-old mother-in-law in a wheelchair.

This little grandmother told Synnove, "Through my daughter-in-law I know faith is important. When I was 8 to 10 years old I attended a Sunday school and I still remember *Jesus Loves Me!*" They began singing and she remembered two verses almost perfectly. Synnove looked in her eyes and said, "Jesus is the same today, you know. He still loves you today." The Finnseths can't emphasize enough how important it is to reach the children here.

They also said, "Retired missionaries should go back and visit their people because the bond of love makes a special opening for the Gospel and for Christ's sake again. Relationships are so important here. Retired missionaries can be a real source of strength to the church and to the younger missionaries working here now."

Per Finnseth was the Kansai representative for JEMA from 1977-79.

(from an interview by the editor)

MICHINOKU PIONEER MISSION '96

by Rochelle Clark

When I first heard that Campus Crusade was going to do an evangelistic outreach in the unchurched areas of Japan, I thought, "I don't suppose there will be any way the children and I can be involved in that!" Little did I know! Let me explain.

Each summer Campus Crusade for Christ in Japan has an evangelism training camp, called Summer Explosion, for Christian students from all over Japan. This year we gathered at a campground in Miyagi ken near Sendai. After the camp, those who could stay divided up into six groups to use our training in six villages where there was no church. Working with Every Home for Christ Mission, we planned to personally visit every home (a total of 10,000 households) in our targeted villages. We stayed with local churches in nearby villages and commuted to our target village every day for one week.

My husband Steve and I with our children, Andy (9), Ben (7), and Melissa (3), were on a team which focused on Onoda-cho, a small rice farming village with about 2000 households.

We were so surprised to find that our team had accommodations in a beautiful, American-like seminary called Gospel Town. The pastor and staff there were so wonderful, cooking our meals and praying for us. Many of the seminary students and teachers also joined us in our outreach. Our Pioneer

Mission felt more like "Gourmet Mission!" It was a good situation for families. However, some of the teams had very hard living conditions, doing their own shopping and cooking while continuing their daily outreaches.

Each day we drove to Onoda-cho, equipped with tracts, church information about the churches we stayed in, invitations to an evangelistic movie to be held at the end of the week, and a heart's desire to bring a blessing to each home. We would start with prayer as a team and later as a family, asking God to give us His love for the people.

Mostly we met the obaachans and ojiihans (grandmas and grandpas). It was very hard to understand their dialect! Andy, Ben and Melissa would run up and say "Konnichiwa!" and they liked to take turns giving the people the tracts. The people were very kind and willing to talk with us and many brought out treats for our kids. After a while, we wondered if we were doing evangelism or going "Trick or Treat!" As much as possible, we tried to briefly explain the Gospel, or at least tell them that Jesus loved them. Of course, the Gospel was in the material we left with them to read.

The highlight of our week came on Thursday and Friday afternoons after we had visited our assigned homes. We and the Dianich family (another CC staff family, with four children) went to the playground of an elementary school near the Community Center where the movies would be held. We found that all the kids were swimming in the

school pool. As they came out of the pool, the children joined our children in a rousing soccer game. Others came over to play with Melissa and to see Matthew Dianich (age 1). We made many friends.

Soon Katie Dianich had gathered a group of about ten kids and told them she had something important to tell them. Then in her own words in Japanese she shared the gospel. Steve and I also shared the gospel with several children. It was exciting to see their openness.



On Saturday, we showed 2 movies, *Shiokari Toge* by Ayako Miura and a Superbook cartoon for the children. About 60 children and 10 adults came. After the children's movie, Andy, Ben, Katie and Nicole each shared one line of the Four Spiritual Laws. We were really encouraged to see how God used our children.

Since that week in August, I have received two phone calls and a letter from Yuka who prayed to receive Christ (not with me) during the outreach. She said she is trying to go to the church where we stayed. There were others in Onoda-cho who also made decisions to follow Christ during that week. We continue to pray that a church can be planted there.

All together we reached the 10,000 homes, and in many places there were personal evangelistic presentations at the homes. Some 200 people indicated a decision to trust Christ through this week. One woman told the worker who shared with her, "I was just waiting for someone to tell me about the true God!"

Rochelle Clark and her husband, Steve, have been with Campus Crusade in Japan since 1984.



The following is the second in a series by well-known cellist Berndt Bohman.

Biblical Counseling

by Berndt Bohman

The Curse of Self Esteem

This heading may seem surprising to some, but it is not my expression. I found it in Newsweek (Feb. 17.92). We normally don't buy the Newsweek magazine but as my wife was coming home from church one Sunday she felt the strong prompting of the Holy Spirit to buy the Japanese edition of Newsweek. She found a very interesting article dealing with the perils of self-esteem. I immediately ordered the American edition in order to read the original. The article gave me some very valid and interesting information to which I will refer.

What is Self-Esteem?

Self-esteem can be traced back to Freud, who used the term "ego ideal." He received the idea of self-esteem from the Greek mythology of the young and beautiful Narcissus, who fell in love with his own reflected image. The word narcissism originates from this story and means egoism, self-love and an over-evaluation of one's attributes and achievements.

Self-esteem teaches that positive thoughts can make manifest the inherent goodness in anyone. "The idea of self-esteem is that there are no bad people, only people who think badly about themselves. If you really joyfully accept yourself, nothing can make you unhappy." (Newsweek, Feb. 17.92) Supposedly, the problems that are facing our society have their cause in low self-esteem. Everything from teenage preg-

nancies, dropouts, drugs, bad school grades and failure in business can be traced back to low self-esteem. The magical daily formula for everything is to increase your self-esteem.

"Like a lot of other words, *self-esteem* is 'religiously correct' today. The notion may put off anyone old enough to remember when 'Christian' as an adjective was often followed by 'humility.'

But American

churches, which once did not shrink from calling their congregants *wretches*, have moved toward a more congenial view of human nature. The nondenominational *Church of Today* in Warren, Mich. preaches a doctrine of 'em-

powerment,' based on the belief that 'the great sin is not the things people typically see as sins, it's not living up to their own potential.' " (Newsweek, 2.17.92)

Self-Esteem in the Church?

It is tragic when Christians adopt this philosophy. Norman Vincent Peale gave the self-esteem movement a religious dimension by calling it "positive thinking." His account of industrialists, golf pros and similar role models triumphing over adversity through positive thinking sold millions of books in the 1950s. In the 1980s, the idea got its fullest expression from Robert Schuller.

From the pulpit of the Crystal Cathedral, Robert Schuller preaches a clearly developed gospel of self-esteem.

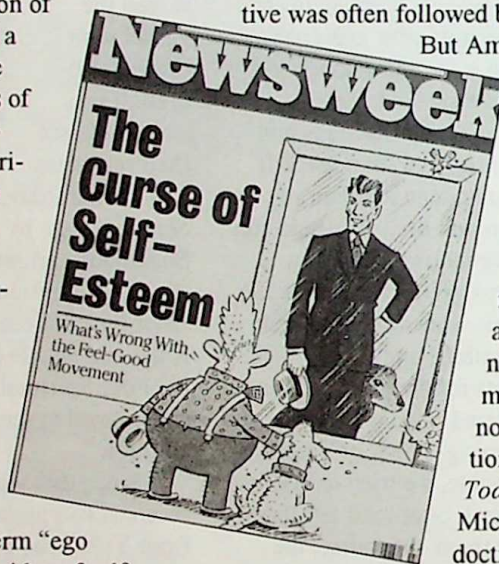
The Newsweek article refers to him as saying that "people who do not love themselves cannot believe in God." Schuller has written a book called, *Self-Esteem, the New Reformation* in which he writes, "I don't think anything has been done in the name of Christ and under the banner of Christianity that has proven more destructive to human personality and, hence, counterproductive to the evangelism enterprise, than the often crude, uncouth, and unchristian strategy of attempting to make people aware of their lost and sinful condition." This is truly a "New Reformation" because the "Old Reformation" of Luther emphasized that sinners are saved by grace!

Is it wrong to tell people of their lost and sinful condition? Of course not! Jesus started His ministry by proclaiming, "Repent and believe the good news!" (Mk. 1:15). A man has to accept the bad news of his sinful condition before he can believe the good news of forgiveness through Jesus Christ.

"I was sinful at birth, sinful from the time my mother conceived me," says David (Ps. 51:5). "For I know that in me, that is, in my flesh, nothing good dwells," says Paul (Rom. 7:18). Peter preached a message of the crucifixion and resurrection of Jesus Christ on the day of Pentecost, pleading with the people, "Save yourselves from this corrupt generation." "Pricked in their hearts," they asked what to do. Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins" (Ac. 2:37-40).

To tell people "be as you are," "improve your self-image," "polish your charm-points," "stand in front of the mirror and say that you are fantastic," without telling them that they are lost unless they receive Christ's forgiveness is absolutely worthless. How can we tell people to feel good about themselves when they in fact are on the way to hell? The need is not for a little self-improvement but a radical change through Jesus Christ!

My wife and I travel to many churches around the country and we can already see that the "gospel of self-



improvement" is causing damage. In one church a pastor had been preaching straight out of the Bible about sin and repentance. The pastor was criticized and two-thirds of the members left because they thought that his church was without love. A famous evangelist said to us that in that same area he had difficulties preaching about sin, the cross and repentance.

**Is Self-Esteem Necessary
in God's Service?**

No, the Bible shows that humility is more important. Abraham's opinion of himself in the presence of God was "I am nothing but dust and ashes" (Gen. 18:27). Moses, when called by God, said: "Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt? I have never been eloquent. I am slow of speech and tongue. O Lord, please send someone else to do it" (Ex. 3 & 4). Gideon said: "How can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family" (Jdg. 6:15). What kind of self-esteem is that? The reality was that Moses and Gideon could not do anything in their own power to save Israel. God chose to do it through them.

Paul had position and credentials but he had to be brought to zero before God could use him. He said, "I am less than the least of all God's people" (Eph. 3:8). The revelation that God's "power is made perfect in weakness," caused him to say, "Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me" (2 Cor. 12:9). Among today's psychiatrists these great saints of God would be pitied as losers.

God is not looking for those with the greatest self-esteem, but for those who know their own weaknesses so they will depend on Him. God chooses the weak to show whose power is at work. A humble person can give all the glory to God in times of success.

Biblical Encouragement

What about people who say that they are worthless and cannot do anything? Do they not need to have more self-esteem in order to better serve God? Certainly people need to be encouraged but the biblical teaching of encouragement is not the same as giving people more self-esteem.

Joshua was not very self confident on the east side of the Jordan because a deep valley and a rushing river had to be crossed and fortified cities had to be taken. The death of Moses, his spiritual father, left him with all the responsibility just when he must have felt he needed him the most. God came to Joshua in his difficult situation and encouraged him. He was repeatedly told to be "strong and courageous" (Josh. 1:6-7,9). He was not to be strong in himself but strong in the Lord. The presence of God was the key to the mighty works that followed. That powerful presence

could only be received through obedience, not through pumping himself up.

Self-respect—the secure feeling that no one, as yet, is suspicious.
H.L. Mencken

People don't need more self-esteem but more Christ-esteem! A man in his weakness should not have his eyes turned toward himself but toward the Lord. Jesus said, "Apart from Me you can do nothing" (Jn. 15:5). Paul said, "I can do everything through Him who gives me strength" (Ph. 4:13). What the church in Japan needs is not a "New Reformation" of self-esteem but the good news of forgiveness from sin through Jesus Christ.



Berndt and Ruriko Bohman

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The Missionary Connection

by Bill Tribley

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As yet the original system lives on, and the new system is *not connected to the old in any way*. Internet access is granted to paid subscribers for both systems; if some people in your mission use the new and some the original, the same payment covers both sets of users. Individual subscribers also have access

privileges on both systems. Original and new systems will continue to run until a Windows Client that is materially equivalent to an automatic mail reader is released for the new system. Macintosh users on the new system already enjoy the convenience of automatic mail access without the hassle of setting up automatic off-line mail readers.

At the February 1996 plenary session, a motion was passed approving an upgrade of the original *JemaNET* computer system (IBM PC-AT 386-33 running Wildcat! BBS Software supporting

off-line mail readers) to a system that would feature a graphical user interface and ease of use for non-computer enthusiasts. Plans for the new system culminated in the purchase of a Macintosh 7200 system to run the TeleFinder BBS system. This computer is also used by accounting and by the President, concurrently running *JemaNET* in the background.

Already over 70 people are using the new system, many using the Windows Client as it is, and most of them are people who never were able to use the original system because of its complexity. This is the biggest indicator to me that we are on the right track with this upgrade. *JemaNET* exists first and foremost to serve the missionary, and this emphasis dictates the use of the simplest tools possible which are understandable to average computer users.

Internet Addresses

For now, both systems will run concurrently. If your name was John Doe, on the original *JemaNET* your address would be: *john.doe@jemanet.or.jp* Under the new *JemaNET* it would be: *john.doe@jemanet.gol.com* If you used the old system and are switching, send e-mail to your contacts and ask them to use the e-mail address for you that appears in the header. Oth-

erwise, if they do not hit "Reply" but use their unmodified address book, the answer to your mail will show up on the old system.

This only applies after the old system is phased out completely! After that time, when the new *JemaNET* is operating exclusively, all outgoing mail from *JemaNET* will be stamped with the *jemanet.or.jp* address. Incoming mail addressed to *jemanet.or.jp* (the original standard) or *jemanet.gol.com* will show up on the new system. For now, the systems will both operate independently, so it is important that your contacts send mail to the new system at *jemanet.gol.com*

When the old system is unplugged all current addresses will transfer automatically to the new *JemaNET*.

Addressing Outgoing Internet Mail

If you are signed up for Internet access, you do not need to do anything special to send mail to an Internet address. Simply enter the full Internet address in the To: box.

Phone Lines

Currently each system is served with a single phone line. After conversion, both phone lines will be connected to the new *JemaNET*.

Support

Questions or suggestions may be sent to *bill.tribley@jemanet.gol.com* You may also contact Bill Tribley, Lonnie Dufty or Ron Sisco by telephone. E-mail is preferable unless the request is urgent or you are not yet using e-mail. Thanks for your interest in the new *JemaNET*!

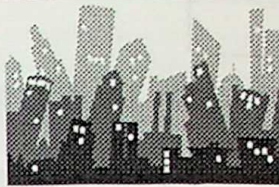
The new *JemaNET* Computer
Phone Number is 03-3295-1354.



A big bouquet of thanks goes to Bill Tribley and Lonnie Dufty who have spent scores of hours at the JEMA office getting the computers up and running. ed.



Keep Praying For The Unchurched Cities



**Akabira, Hokkaido
Utashinai, Hokkaido
Obanazawa, Yamagata
Namerikawa, Toyama
Shinminato, Toyama
Mino, Gifu
Matsuura, Nagasaki
Kaseda, Kagoshima**

Jim Peterson, Covenant missionary, filed this report on Obanazawa City

I recently visited Yamagata prefecture and although I did not actually go to Obanazawa I did gather some information. My primary source was Pastor Nawa of the Zion Kirisuto Kyokai, Tateoka Chapel, a Conservative Baptist pastor.

An independent Baptist missionary named Denis Leon Foster worked in Obanazawa for 26 years but in 1989 he passed away at the young age of 58. At the time of his death there were 3 or 4 believers in his church and they all transferred to nearby churches. As these numbers would indicate, the work was never easy in Obanazawa and the fact that Denis was single and was African American may have made it even more difficult.

Finances became a big problem for Denis due to the devaluation of the dollar, forcing him to live a very meager lifestyle in a small run down home. In fact, a couple of the local pastors said that at the time of his death he was thought to be suffering from malnutrition. His mother is said to have recently visited Yamagata and met with some of the local pastors.

The brighter side of the Obanazawa story is yet to come. Pastor Nawa has a vision to plant four churches, or chapels, under the auspices of the Zion Kirisuto Kyokai. The

first is in Tateoka. The work began there in 1990 and presently they have about 40 members and a very nice church building. The second plant began in 1993 in Oishida, where a facility is being rented and services are being held. The third is in Higashine, where a building has just been completed and the work is being done in cooperation with a LIFE missionary, Keith Webb and his wife. The fourth location is going to be the city of Obanazawa and pastor Nawa hopes to see that work begin in the year 2000.

Of the 3 or 4 members of Mr. Foster's work in Obanazawa, one is a member of the Oishida chapel and was a key member of that work from the beginning.

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Tel/FAX: 0424-94-2219

For English edition contact JEMA office.

Toyama Rally

From November 22nd to 24th, the **Nihon Revival Mission** held a crusade at the ChuoBunkaikan in **Shinminato** City, Toyama Prefecture. After months of prayerful preparation, including prayerwalks for four weeks prior to the crusade, the Lord chose to greatly bless this evangelical effort in a city which has no permanent local church.

There was great unity amongst about 10 churches of various denominations who prayed and cooperated together. We saw revival in our respective churches and people made commitments for salvation as well as trusted the Lord for healing.

The overall attendance of the evangelistic meetings was about 872, and in meetings such as seminars and Praise and Power meetings for believers, attendance was about 670.

This crusade we believe is the beginning of revival amongst believers and outreach to unbelievers. We believe that the Lord of the Harvest will give a continued harvest for the Hokuriku area.

from **Carl De Boer**, FEBI

Another Bouquet

To Dave Scott and Mizuko Matsushita

JEMA now has a new database program designed by Dave Scott (TNT). Dave and Mizuko worked very closely together in bringing the database into reality.

Appreciation also goes to **Tim Selander** (TEAM) and his expertise in pioneering the old database from which Dave designed the new one to meet our growing needs. Thank you, brothers and sister!



In our journey to trace the Christian heritage of Japan we are usually told to go to Kyushu—to Nagasaki. That was where the Kirishitan, those foreign-connected people were. Yet in fact the church in many ways was centered in Kyoto, the Miyako, or capital, of Japan. It was nationwide and indigenous, not foreign.

It all hinges on one amazing, but little known fact—Kyoto was not originally a Buddhist city. In fact the Imperial Family escaped to Kyoto from Nara when the Buddhists took over in the sixth century. Kyoto was originally an anti-Buddhist city started by those who sought religious freedom.

As we celebrate the 400th anniversary of the beginning of the Kirishitan Holocaust our hearts turn to Kyoto where it all began.

According to Professor Sakae Ikeda, formerly of Kyoto University, and Professor Yoshiro Saeki, formerly of Waseda University, the first Christians came to Japan across the Silk Road sometime in the 2nd century seeking religious freedom. These Pilgrims eventually settled in the Kyoto area and the long Christian history of Kyoto began. While Nara became a Buddhist City shortly after the arrival of Buddhism in the 6th century, Kyoto remained adamantly anti-Buddhist and presumably Christian.

With the fall of Shotoku Taishi in Nara and his democratic tradition, the city of Kyoto was decimated and the Christians scattered, many going to Yamaguchi and other areas. (In the 7th century during Taishi's reign, the center of learning, power and wealth was in Nara. A true democrat, Shotoku Taishi sought to bring balance, including freedom of religion, to his land. Buddhists destroyed this freedom after his death, assassinating two emperors and driving the imperial family to escape to Kyoto.)

At that time, the Hata tribes, descendants of the Keikyo, were wealthy and successful in Kyoto and stood strongly against Buddhism. The Buddhists, however, gained strength, attacking and eventually taking Kyoto along with much of the country, caus-

THE EASTERN CROSS

PART II

by
Ken Joseph Jr.

ing the Hata people to disperse.)

When Xavier arrived in Yamaguchi he was surprised to find that the Keikyo people still held the idea of *Dainichi*, or the One Great God. They had forgotten much of the Gospel but they held on to the *Dainichi* teaching. Xavier's preaching brought them back to the faith of their fathers. Slowly they began to trickle back to Kyoto.

By the year 1593 the quiet good works of the Kirishitan in Kyoto had touched so many that Taiko Hideyoshi Toyotomi, the Military Dictator of Japan, donated a vast area of land to the Church. In August 1594 the construction on this land, known as *Myoshanji*, was completed. The Kirishitan area of Kyoto contained a Church, a monastery, and two hospitals—the first in Kyoto.

The Kirishitan area of Kyoto, known even today as *Deos Machi*, or God's Town, renewed its long Christian past. ("Deos" is written with the Chinese characters for "heavenly lord" and spoken with the Latin pronunciation.)

Two years later, in September, 1596, an earthquake hit Kyoto wiping out whole areas of the city. Immediately the Kirishitan reached out to the people in need. Rescue efforts, distribution of food, clothing and other necessities were accomplished by the Church through its huge headquarters.

With the wholesale deaths of so many, the common people lined up at the gates of the Buddhist temples for help in burying their dead. Not only did the Buddhist temples not respond to the mass of human suffering, they demanded payment before they would perform the funerals.

"We have no money! Everybody is

dead! Help us!" But only those with money were allowed in the temples' gates. In desperation they sought those who had loved them, fed them, clothed them. "Can you bury our dead? We have no money."

"Of course!" was the reply of the Kirishitan. Overnight the simple but revolutionary stories spread through Kyoto like wildfire. "The Kirishitan fed us, they clothed us, they rescued us and they buried our dead! The God of the Kirishitan is real!"

The concept that God truly cared and was free turned the city of Kyoto upside down! The temples of Kyoto lay deserted as *Myoshanji* and the six huge *Deos Machi* areas overflowed with the hungry, the poor, the needy and, most of all, the liberated!

In a moment the people had seen the oppression and the falseness and collectively cried "*Yameta*"—"we quit." They threw off the oppression that had ruled their lives for centuries.

But the enemy was not so keen to turn over a whole city and the Miyako to the true God. Immediately the Buddhist priests began to move. Daily they went to Hideyoshi because they now were facing imminent collapse. The lie that said you had to pay for God's favor, pay when somebody died, pay when you lost a child and forever live under fear of the temple had been exposed for what it was. God was free!

Hideyoshi, though he loved the Kirishitan deeply, could not stand against the system that supported his regime. One of the governors of Kyoto named Masuda and a wicked Buddhist priest named Yakuin daily pressured Hideyoshi, who was suffering severe financial ruin as a result of a number of reverses.

Greed won out and the system triumphed as on December 8 guards were sent to the Kirishitan areas. On January 2, 1597 the Kirishitan in Kyoto gathered for their last assembly.

While the people were in church, forty soldiers entered to take them to prison. The next day six prisoners from Osaka and eighteen from Kyoto were brought together and, with the Buddhist priests cheering, mutilated in

front of the people. They were beaten, and a part of the left ear of each one was severed. They were placed on eight oxcarts and paraded through the streets. They traveled from Kyoto to Himeji, then to Ako near the small port where the Keikyo had originally landed, arriving in Nagasaki on February 4.

When the martyrs heard the sentence against them—death on the cross—they rejoiced and thanked God. One of them immediately delivered a short sermon: "Dear Brethren in Christ! The intensely desired hour has arrived. Freed from the shackles of our body it is given us to enjoy...the eternal reward. We have experienced how faithful God is in fulfilling His promises, and the end of our sufferings will bring permanent consolation. Let us therefore trust in God and humbly ask of Him the grace to persevere."

On February 5, 1597 the first of the martyrs were hung on crosses in Nagasaki. The youngest boy, Louis Ibaragi, just 12 years old, refused to renounce his faith. Crowds swarmed the hill at

the site of the Martyrs. On the way up the hill a nobleman tried to persuade young Ibaragi to give up. Instead he turned the other way, looked up the hill and cried out to the astonished crowd, "WHERE IS MY CROSS?"

As the crown silently wept at the wickedness of the system that would sentence a mere child to death for a belief, young Ibaragi cried again "WHERE IS MY CROSS?" Directed to the smallest cross on the hill, he ran and embraced it as a child holds on to its most prized possession. During all their sufferings, Louis was an inspiration to all the rest because of his joyous constancy.

Louis and thirteen year old Anthony, of Chinese and Japanese parentage, started what would become a characteristic of the Kirishitan Holocaust. They began to sing, "Praise the Lord ye children, praise the Name of the Lord." Barely had they finished singing when the spears entered their bodies and darkness fell upon Japan.

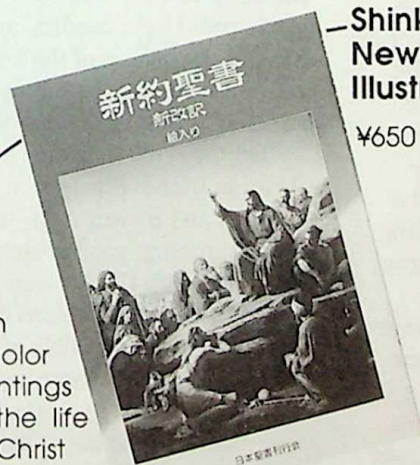
Today, you can visit Kyoto and see the six huge *Deos Machi* where the

Kirishitan lived. You can see the remains of the huge *Myoshanji*, the first hospital in Kyoto, the spot by the river where Hashimoto Tekula died pregnant, with her four children at her side, and other Kirishitan sites. There is a "Pilgrims Guide to Kyoto" available, and each major site is remembered with an official plaque by the city of Kyoto.

One symbol of the Kirishitan which remains is a bell with the initials JHL, which tradition says sat in the huge Kirishitan Cathedral in Kyoto. It was taken shortly after the beginning of the Holocaust and sits today captive in a temple a short distance from the *Deos Machi*.

Over 2000 gathered for the November 23, 1996 memorial service in Kyoto. The next day about seven buses of believers toured the Christian sites in the Kyoto area.

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Janice with Alla Melnik

*The SPIRIT breathes upon the WORD
And brings the truth to sight;
Precepts and promises afford
A sanctifying LIGHT.*

The dynamic, living Word of God transforms! It's no secret to either you or me, BUT the Prince of the power of the air strives to weary us—the *seed sowers*. He works desperately to keep the seed in the barn, in the bag... unscattered! After meeting Alla here at Toccoa Falls College, I knew I must write her story. Because of "farmers" who "scattered the seed" Alla will be among those worshipping the Lamb around His Throne!

Alla Melnik is a fourth year philosophy/apologetics major at TFC. Her grasp of English is fantastic, as is her testimony...

Born in 1973 in Kiev, Ukraine, Alla was God's special gift to an Orthodox family. Although the Melniks had been baptized and called themselves Christians, they knew nothing of the TRUTH. Until one day...

Mrs. Melnik's childhood friend became a Christian and started going to church with her son. This was rather distressing. Having religion was one thing, taking it seriously was another. Alla was six years old at the time.

The horrible accident of Chernobyl (1986) affected many towns including Kiev, so Mrs. Melnik decided to take her children to the beach. Alla, however, had been scheduled for camp. To accommodate those plans, Alla stayed behind for two days in the home of her mother's Christian friend. One of those two brief days fell on a Sunday and Alla was taken to her first worship service in a Protestant Baptist Church!

Potpourri & Promises

by Janice A. Kropp

THE SEED AND THE SOWER

That day Alla's preconceived notions of church-goers as gloomy in face and dress changed. These people were friendly and caring and wore

white shirts and blouses! That day Alla had her first encounter with LOVE.

*What glory gilds the sacred page,
Majestic, like the sun!*

*It gives a LIGHT to every age;
It gives, but borrows none.*

The two-day stay with her mother's friend allowed conversation on many topics, including evolution. Alla was "up" on evolution and was disappointed when her Christian hostess seemed unable to "hold her own." Alla's interest in Christianity began to flicker.

"Christians don't seem able to defend their faith," she pondered. She turned back to her studies and sports.

Time passed and as Alla puts it, "things kept happening to me." Let's follow Alla's steps and see these "happenings," the first of which was the worship service at the Baptist church.

Happening #2 found Alla delivering a hand mixer to a friend. Alla recalls, "When I got to the house there were many young people gathered. They were giving each other flowers with little cards and gifts. Each person picked a card. I did too and mine was a reading from Ephesians, "Be careful to choose your days—for the days are evil."

That *happening* led to *happenings #3* and *4*. In the group that night was Sergei, Alla's good friend. He was a Christian. Remembering the worship service she'd attended years before, she asked Sergei to take her back to that church. She had forgotten the way. Later on her own on a Sunday in 1989, Alla sat in the packed church and felt she had "come home." Yet communism was her home; why did she feel so at home in church?

The hand that gave it still supplies

*His gracious LIGHT and heat,
His truths upon the nations rise,
They rise, but never set.*

One day as Alla walked down the street with a friend they passed a lady giving out Scripture portions. Alla reached out and took a book of John. At home she read it from start to finish. That was *happening #5*.

It was what Alla told me about this that really prompted me to write her testimony. "A tract with Scripture here and there added to man's thoughts would not have touched me like the FULL WORD of GOD did! I knew the Holy Book had authority, and as I read, I knew this book was special. Then I thought, if I could understand one part of the Book, surely I could understand the Book itself!"

1990 found Alla studying for entrance to Kiev University. Only one out of seven was accepted. Alla worked hard and on test one she did quite well. Facing test two she decided to go to the Cathedral of Saint Vladimir where people could light candles, and pray to and kiss the images of the saints of education. Taking the subway there led her straight into *happening #6*.

On the same train was her mother's Christian friend. She was on her way to a concert and invited Alla—there would be good singing, good preaching, and FREE BIBLES. (Bibles were rare and expensive. Few Ukranians owned one.) Alla really wanted a Bible of her own. A FREE Bible had far more appeal than burning candles at the cathedral. She went instead to the huge stadium with her mother's old friend.

Alla's intentions for the evening faded as she listened to the music and message, and *happening #7* changed Alla's life forever. As the invitation was given Alla found herself under conviction. "I didn't know what would happen, but I felt a calling—MOVE—GO!" I went to the grassy area and halfway



through the prayer of repentance I knew I was a sinner! I started to cry. I felt like John Bunyan did kneeling at the foot of the cross.”

Meanwhile, Alla's family was frantically searching for her all over the city. They were none too happy when she arrived home, though no argument ensued, but Alla's life was changed forever.

*Let everlasting thanks be Thine,
For such a bright display,
As makes the world of darkness shine,
With beams of heavenly day.*

*My soul rejoices to pursue
The paths of truth and love,
Till glory breaks upon my view
In brighter world above.*

*(Hymns of the Christian Life—"The Light and
Glory of the Word")*

The WORD OF GOD sparked Alla's interest—then gave new life in Christ. We would never have been together here in my living room had not God arranged all her *happenings!* The LORD God is the arranger of all! It is HE who gives the promise of great "return" as HIS wonderful, powerful WORD is given away!

Let us not be weary in so doing. Scripture portions, Bibles, books of the Bible....let's just keep giving it away! God promises, "I will accomplish what I desire!" Let's give, give, give it away!



God's Precious Word for Japan

This Issue's Promise

"As the rain and snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, SO IS MY WORD...IT WILL NOT RETURN TO ME EMPTY, but will ACCOMPLISH what I desire and achieve the purpose for which I SENT IT."

Isaiah 55:10,11

S-T-E-P-S for SAINTS

"Affirmations for Personal Revival" have been written in pamphlet form by A.W.Tozer entitled "FIVE VOWS FOR SPIRITUAL POWER."
(Christian Publications, Camp Hill, Penn. 17011)

1. DEAL THOROUGHLY WITH SIN! In our day we "sweeten sin" by failing to call sins by their names. If you're jealous, call it jealousy. If you tend to pity yourself...call it self pity.
2. NEVER OWN ANYTHING! That is, don't possess things. If "things" are yours, you're always looking in your hand to see if it's still there. If it's God's, you no longer need to worry about it.
3. NEVER DEFEND YOURSELF! We're all born with a desire to defend ourselves. And if you insist upon defending yourself, God will let you do it. But if you turn the defense of yourself over to God, He will defend you.
4. NEVER PASS ON ANYTHING ABOUT ANYBODY ELSE THAT WILL HURT THEM. Love covers a multitude of sins. The talebearer has no place in God's favor.
5. NEVER ACCEPT ANY GLORY! God is jealous of His glory and He will not give His glory to another.



Messianic Jew Brings Israel To Japan

In November '96 churches in Sapporo and Tokyo benefited from the

loving ministry of Reuven Doron, Messianic Jew, who came to Japan as representative of 47 Israeli churches.

"The church is getting ready for a wedding. Jesus is coming back soon!" Reuven said. "Much in the world and the church testify to this fact, but the clearest sign is the country of Israel." He added that the church in Japan reminded him of the church in Israel—not large, but full of excitement and awareness of the Lord's return. "The church in Israel knows the importance of these days and there is fervent love between believers," he said.

Reuven chose Psalm 102 as the cry of present-day Israel. "I eat ashes as my food and mingle my drink with tears because of Your great wrath, for You have taken me up and thrown me aside... But You, O LORD, sit enthroned forever... You *will* arise and have compassion on Zion, for it is time to show favor to her; *the appointed time has come.*"

In verse 18 the Psalmist says, "Let this be written for a future generation, that a people not yet created may praise the Lord." Reuven shared that the word translated 'future' is actually 'last' and that we are the generation that will understand the mystery of God's plan and see His miracles over Zion.

Both of Reuven's grandfathers arrived in Israel about 80 years ago as part of the Zionism movement. They found the land empty, the rivers dammed up, the lakes full of sickness and the land unworked. "No one was loving the land," Reuven shared.

Reuven himself remembers Israel's recent wars and the miracles God ac-

complished for the fledgling nation. He was not a believer then. As a nineteen year old he fought in the Yom Kippur War of 1973. It was several years later that he was brought to his knees before "the Nazarene," through the wit-

ness of a loving Christian in Arizona where Reuven had gone to study.

God sent Reuven back to his homeland where he was tested severely over his new-found faith. Since then his whole family have been softening in response to the love of God. At that time there were very few believers in Israel. Now, he says, "there are evangelists in the streets of every city, meetings in parks and on the beaches, and in every city, town and village there are Christians praying, 'Blessed is He who comes in the Name of the Lord.'" He estimates that there are 10,000 Messianic believers in Israel today. They need the support and prayers of the Gentile Church.

After pastoring in Iowa for the last six years, Reuven has been commissioned as "an ambassador for Israel's church." It was his first visit to Japan.

In a book entitled, **One New Man**, Reuven clearly traces the history of Israel and looks at her future as well as her relationship to the Church. God has given him prophetic insight and understanding regarding Israel and the Church. His obvious love for both is remarkable. It was a "we need to help us," kind of thing. Those who heard him speak were washed with a new love for God's chosen people.



Reuven and translator, Hiroko Kenney

A list of tapes of Pastor Doron's messages in Japan follow. His tapes and book, **One New Man**, can be obtained

by calling 0424-93-9898 (Tel/FAX).

One New Man —Y450 plus postage
Tapes:(each)—Y300 plus postage

"A NATION TO SHOW THE WAY" Goes back to the Garden of Eden and shows the longing in the nations to return home. God chose Abraham and his descendants to be a nation to show the way back to God. **"GOD'S TIMING FOR ISRAEL"** Discusses the judgment that came upon the nation of Israel. Clearly illustrates that these awful conditions are not the final situation for Israel. Judgments will continue only until various conditions are fulfilled.

"RUTH—A FRIEND OF ISRAEL" From the book of Ruth, illustrates the mystery of the relationship between the Church and Israel. Shows how Ruth is a prophetic picture of the way the Church in the last days will be a friend to Israel and restore her to a place of fruitfulness.

"ISRAEL'S CALLING" Shows the amazing plan of God from the beginning to let Israel be a ransom nation in order that God would have a special way to bless all other nations. Israel has become an enemy of the gospel for the sake of the Gentiles.

"JERUSALEM—A THRESHING PLACE" Explains the special calling that the city of Jerusalem has in the plan of God. Like wheat is threshed by the farmer, so Jerusalem will be the place where all the nations, religions, and philosophies of the world will be tested and judged.

"JERUSALEM—AN AMAZING CITY" Since 1948 over half of the resolutions passed by the United Nations concern Israel and its capitol—Jerusalem. Illustrates from Scripture the reason this city is such a center of controversy for all the world.

"REUVEN'S TESTIMONY" An amazing testimony of how one Gentile Christian prayed for nine years that God would bring a Jew to his door that he might lead him to salvation. Reuven is the answer to that prayer.

KANSAI JEMA RETREAT

On October 28 and 29, Kansai area women gathered at beautiful Hiruzen Bible Camp in Okayama Ken.

It was a delightful place to relax, make new friends, enjoy marvelous Norwegian cooking and take long walks. Of greatest benefit, though, were the sessions in the lounge and chapel where Dee Wirz and Ruth Drouillard shared treasures from God's Word and their lives.

Dee Wirz, LIFE missionary since 1975, has made presenting the gospel through English an incredible art, and especially so at Christmas time.

Through games, drama, and crafts she taught us how to keep the focus on the "main event"—the gift of God's Son.

Ruth Drouillard, in Japan with her husband and four children since 1987, opened her heart and shared things the Lord has taught her as she has loved Japanese people for His sake.

This was a first for JEMA women in the Kansai. It was a great beginning and I think everyone who went is looking forward to "next time." *ed.*



at Hiruzen Bible Camp, October 1996
Representing Norway, Finland, England and the USA!

helped me put together who I am in that process. It is very much about divine design.

Dr. Malphurs, chairman of the Field Education department at Dallas Seminary, includes in the book various surveys on spiritual gifts, temperament, ministry passion, natural abilities, and talents. There is even a part on leadership role. There are many tools "out there" these days and these are good ones among them. The author makes clear that we will be more effective and happy if we follow the way God made us rather than trying to be someone we are not.

The book is full of practical application. Coupling your personal vision and your personal divine design is a powerful tool for discovering what ministry you should and should not be a part of.

I also had my wife do the surveys and it was exciting to see how we complemented each other in many areas. This book

would be great for new personnel to go through as part of orientation. It is also helpful for selecting new team members or to work through together as a ministry team.

I have done some surveys in the past similar to those in the book and even considered the results when it came to directing my future. However, this book reminded me that God's divine

design is not a static thing but encourages continuous development. He desires us to develop in our strengths and undo the mistakes that we get ourselves into when we do not have a good ministry fit.

Professor Malphurs discusses development in three areas: character, knowledge and skill. He also has a good discussion of the importance of mentors in this arena. The book ends with a step-by-step plan for development. You may be familiar with many of the tools in the appendices, but the pulse of the book and the assignments draw you into the excitement of knowing your Divine Design.

Book Review Maximizing Your Effectiveness: *How to Discover and Develop Your Divine Design*

by

Aubrey Malphurs

foreword by Carl George
Baker Books 1995 241 pages



**Reviewed by
John Wm. Mehn**

At first glance the title may remind you of a book on time management, dirty delegating, or strategic planning. This is far from the truth. It is a book about you. It certainly came at the right time for me. I was working through some life-planning material and this

"God has
written His will
into the core
of our being
by the gifts
He has given us."

Pamela Heim
Women's Ministry
Baptist General Conference

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STATION EVANGELISM

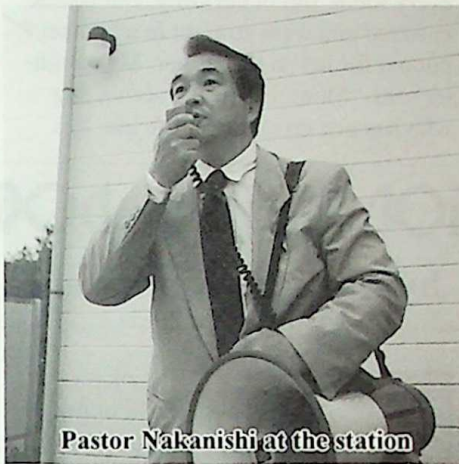
The commuters drag themselves out of bed, out of the house and to the Kongo train station. As they descend to the crowded platform they know it must be Friday. They can hear the preacher who has been there every Friday morning for the past 21 years.

Pastor Nakanishi from the Kongo Baptist church stands on a chair on the other side of a fence from the platform. With bullhorn in hand, he delivers a short message to the early commuters. He repeats his message to the next group. And so the 7:00-8:00 AM Friday commuters hear another message from their local pastor.

In 1975 Masao Nakanishi was a young pastor starting a church in Tondabayashi City, Osaka. He and his wife visited a seeker who had cancer. One day she told them they didn't have to visit her anymore, so they stopped. Awhile later, however, one of the church people said they had seen her in hospital and that she was very thin. Pastor Nakanishi hesitated to visit her again, but finally several months later felt he should go see her before she died. He was shocked when he called the hospital and found she had already died. He had missed the opportunity to share the gospel with her one last time.

The Lord used that incident to stir up his heart. "As the pastor of a church in the city I felt I was responsible for telling as many people in the city as possible of the Lord." Where is a place that a lot of people congregate? The local train station during rush hour.

In August 1975 Pastor Nakanishi began preaching at Kongo station. Between 7 and 8 AM, 10,000 people pass through. "Thirteen trains leave in that time, so I have to give short 2-3 minute talks." He relates the gospel to people's needs. For example, everyone feels stress, so he speaks of Christ's peace. This summer he talked of O157 that was affecting many families in the area. He advertises his church, too.



Pastor Nakanishi at the station

For 21 years now Pastor Nakanishi has continued his station preaching. The church members pray for the ministry and hand out tracts while he is speaking. A staff members has started preaching on Thursdays at the next station.

What results has he seen? When some women seekers told their husbands they were going to Kongo Baptist Church, they were surprised that their husbands already knew of the church—they had been hearing about it every week! As far as they were concerned Kongo Baptist Church must be a good place for their wives to go.

About five or six seekers have come to the church and been baptized as a result of this ministry. The commuters, however, aren't the only ones who hear the mini-messages. Just recently a taxi driver, who listened while waiting for customers, started coming to the church.

Pastor Nakanishi offers advice for anyone else interested in this type of ministry. "Don't worry about being a good speaker. The regular practice will improve your preaching. Be enthusiastic. The most important thing, however, is to be consistent. Don't give up after a few trips. Continue every week at the same time."

Twenty-one years at the same spot certainly shows real consistency.

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When we left for the States in June of '95, I didn't realize how burned-out I was. We had just finished our second term as church planters in the Tokyo area. Our family doctor diagnosed me as depressed and started me on medication. I entered a time of reflection and restoration.

Looking back, I can sincerely thank the Lord for the wilderness of depression, because it and the pressures of ministry drove me to, "Be still and know" more than ever before... "that He is God." The Lord's words in Hosea 2 came to mean much to me: "I will... speak to her tenderly... I will... transform her Valley of Troubles into a Door of Hope."

God used a variety of instruments—His living and active Word, a walk-in closet converted into a prayer closet, dear Christian brothers and sisters who didn't judge but encouraged me, a Christian counselor, and fellow missionaries. But one instrument was a bit unconventional: a homeless dog named Nyack. Here's the story:

My family and I really missed our dog Sneakers, whom we had to leave in Japan. When we heard about **Pets, Inc.** that found "foster parents" for dogs until they were adopted, we jumped on it. During the year we cared for 27 dogs! God used one of them to teach me something very precious.

My husband and I went to pick out a new dog one evening. As we looked around the room I noticed one pretty blonde shepherd in the far corner. As soon as someone came too close, she would slink over to the opposite corner, ears flat, tail between her legs. I asked about her. "Oh, that's Nyack." a worker said. "She's a sweetie, but so scared; we think she was abused as a pup. She's just terrified here. If she could stay with one family awhile, maybe she'd become less fearful."

My heart went out to her. As I put her on the leash, she followed obediently, head down, never looking at me. In the car she never moved during the 20 minute ride home. I sat beside her, constantly stroking her, "It's okay

girl...no one's going to hurt you..."

As I watched her going in our apartment, I remembered how every other dog had run all over sniffing in every room, full of curiosity. But Nyack cowered and went straight to a blanket I put out for her in the corner. My daughter said, "Mom, I've never seen a dog who has just given up on life like this."

GOD USED A DOG

by Barbara Bindewald



I took Nyack's head in my hands. Her eyes were absolutely expressionless; her spirit broken. She was submissive, but purely out of fear. How I wanted her to love me freely, to want to please me out of love. "She's been beaten down," I thought. "She has no curiosity, no joy. She has the run of this whole house but here she lies afraid on her blanket. She is safe and secure and she doesn't know it! I have so much to give her but she can't receive it. I want to see her blossom...be excited about life! I want her to be all God created her to be."

I hoped my love would heal the wounds of her past. The next days and weeks were wonderful as she opened up. Sometimes it was a small tail wag, sometimes she actually looked at me for a moment before looking away. She still did not stay in the same room with us; but would retreat to the far corner of the back bedroom.

At first she would gulp down huge bites of food, as if she didn't know when she would eat next, or if someone might hit her while she was eating. But she began to eat more slowly, and in other ways, too, her spirit showed signs of mending. She actually began to enjoy things like going out for a walk, words of praise, or having her head rubbed.

I'll never forget the morning on our regular walk around the lake, when Ny-

ack stopped, turned towards me, and went into the "let's play" stance. Then she started jumping around like a colt let out of the barn. She lay down in the warm winter sunshine, and rolled on her back. All of a sudden she barked! Just barked! Not at someone, or another dog...she just let out a whoop of joy.

As I stood watching Nyack, my heart full of amazement and gratitude, God spoke: "Barbara, you are like Nyack. You've gone through hard circumstances on the mission field, difficult choices, painful relationships. You're alive but

you're lifeless. You've been beaten down by people's expectations of you; you've been so addicted to their approval, instead of caring most of all for Mine. You've continued to function, but you're so tired, aren't you?

"I made you in My image; I gave you creativity, imagination, curiosity, deep emotions, a mind, a will. Like Nyack has done with you, learn to rest in My love. Haven't I proved Myself enough over the years of your life? Didn't I prove My love for you once and for all at Calvary? I have given you the run of My whole house, but you stay on your blanket in fear. I have so much to give you but you haven't been able to receive from Me. I have promised to supply all your needs, yet you are constantly anxious for tomorrow.

"I know the world is very hard; but I have overcome the world. I know you have sinned greatly and often; what grieves Me is that you obviously believe those sins of yours are so awful that My Son's death on the cross was not enough to handle them. I want you to know who I made you to be, so you can be set free...free like Nyack...to enjoy life, to love Me, to love others in My Name. Live in Me...run, kick up your heels! Nothing and no one can separate you from My love...ever!"

The story doesn't end there. I hated to take Nyack back to the large shelter, so I put posters up around the apartment complex and finally received one phone call. But that's all it took—Mary fell in love with Nyack and adopted her. I could still see Nyack whenever

Mary took her for a walk. Then one day Mary asked me over for coffee. She said she wanted to ask me a favor.

At the suggestion of some friends, I had just written up how God had ministered to me through Nyack, so I decided I would give a copy to Mary. I thought she might like to have it since Nyack was hers now.

As we talked small talk in her apartment, she seemed hesitant, so I said, "I brought a little something I wrote about Nyack. Would you mind if I read it to you?" She seemed relieved to have something to fill the quiet. I started reading the story of my depression and how God had taught me about His unconditional love through Nyack.

When I looked up, Mary was crying. "The reason I asked you over is to tell you that I am being treated for severe depression and I don't think I can keep Nyack any longer," she whispered. "I come from a very religious family. In my early teens I received Christ as my Savior. But I have turned away from Him and done things my family is ashamed of. What I want to know now is, is receiving Christ really enough to get to heaven? Even after all I've done; does He still love me?"

I looked down at Nyack lying beside me and said, "I think God has already answered that question. He used Nyack to remind *me* of His love, and then brought Nyack and me into your life to be the messengers of His love for *you*. Do you see what He's done here? Yes He loves you! He is just waiting for you to return to Him."

So God ministered to Mary, but now we had Nyack again. I wondered where God would take her next.

A few days later our pastor's-wife dropped by. "So this is the famous Nyack!" she said. She stroked her head while we talked, and I noticed her wiping away tears. "Thirteen years ago, she said, "I took in a dog that was dumped in our yard and nursed him back to health. Last year he died, and there's been an empty space in my heart—I can't believe it, but Nyack looks just like him."

Her family agreed they wanted to adopt Nyack. When I took Nyack to her

new home, I cried as I said good-bye. But I also felt awed over what God had done. This time when I held Nyack's head in my hands, she didn't look away. Instead her dark brown eyes, full of life, looked into mine, and she listened to every word I spoke. We both were becoming what we were created to be.

Barbara Bindewald and her husband, David, are working with PCA and have been in Japan since 1988.

GOD GLORIFIED THROUGH JET TEACHER'S ACCIDENTAL DEATH

By Gretchen Nelson, Dec. 1996

"WHAT?!? Sing *Amazing Grace* at the talent show??? That's CRAZY!!" It was the night before a big JET conference in Sendai. I asked two Japanese friends to pray with me for a chance to witness to my peers, but, sing *Amazing Grace*?...where in the world did that idea come from? I was planning NOT to go to the talent show. The enemy? Would he want me to sing *Amazing Grace*?? Could this be **God**??

I called a friend and we talked about what would have an impact on the people at the talent show. How about dedicating the song to Jeffrey Getz?

Just two weeks before, Jeffrey, a JET teacher in our *ken*, had gone to the mountains to camp...they found his car, but no trace of him. I had met him six weeks earlier at a conference. Handsome and of average height, Jeff's eyes sparkled as he talked. He was from Illinois and had gone to Moody Bible Institute for a year. Jeff was teaching with a teacher I knew well. I called him after I heard about Jeff's disappearance. He told me that 220 people were searching in the mountains. Others were praying, around Japan and in America. Two days later they found his body at the bottom of a 130 meter cliff. He was only 30 years old.

When my friends and I arrived at the venue for the talent show the room was filled with foreigners talking, drink-

ing and smoking. The show was already in progress, but I had been assured that all I had to do was talk with the man in charge. We went to ask about getting a time slot and explained about Jeffrey Getz. There were no more slots available. Not taking no for an answer, we went to one of the bands, but they said they were unable to read the score, so it was impossible!

In my heart I still felt God had a purpose for the dedication and the singing of the song. Later, my friends and I took a walk and found some high school kids in an underpass playing guitar and singing. After listening for awhile, we asked if they would play our song. *Amazing Grace* was sung and dedicated in the underpass!

During the conference I spoke to several people who had attended Jeff's memorial service. They said it was so encouraging and uplifting and left them with a desire to live a better life. One I spoke with had been one of the 220 searching for Jeff. She and a friend had sung *Amazing Grace* as they searched! And at the memorial service, too, *Amazing Grace* was sung! Amazing coincidence? No. I feel sure it was God.

Jeff wrote letters to God in his journal and let others read them. Some were read at his memorial service. He had wrestled with the question of why he only planned to be in Japan for one year and why he was in Japan—he just felt it was connected to his destiny. Two days before his death he had written of his excitement about the upcoming weekend...there was so much he wanted to do, but whatever he did he wanted it to bring glory to God!

At his service, the Gospel was preached in Japanese and English. Many who might never have heard of God's love and plan of salvation had the opportunity to hear the good news of Jesus Christ. God was glorified in Jeff's death though it seems untimely to us. This is just a tiny piece of the puzzle of what God is doing through Jeff's death. God has used it to begin a process of change in my heart. I've recognized my hardness of heart toward my colleagues and I desire more than ever to glorify God, whether by life or death.



Letters to the editor

Dear Brothers,

I am praying that the Lord may bless you more and more in His plan for you to reach Japan toward the truth that is in Jesus our Savior.

My name is Kentaro Fujiwara. I am 19 years old. I am nisei and I've never been in Japan, but I hope soon I will be there and share of the Savior I know here in Central America, where God is working in a mighty way.

Through this letter I just want to congratulate you for giving to the Lord. You are a great blessing for the needy as a source of truth in a desert of materialism and loneliness.

I received a copy of your magazine through a pastor who sent it to me. I was very very happy to hear some testimonies of people from Japan who know Jesus because I thought in Japan there were no Christians at all, or at least very few, but my heart rejoiced when I knew about Christians in my loved Japan. I will keep praying for your ministry, and remember Jesus is coming soon, so let's keep the good work in testimony and love and above all these let's do it for the glory of Him Who deserves this and more.

God bless you,

K. Fujiwara

PS Remember that somebody is praying for you far in distance but close in the spirit.

To the editor:

I came upon your lovely magazine in the Graduate Theological Union Library in Berkeley, California. May I ask your readers to help me with a project?

Dear readers:

I am researching human experience

with interactive prayer. Have you had any experience with conversations with God? Have you heard, seen or otherwise received a message from Him, guiding you to do something, say something to someone, or perform any kind of action? Have you then asked Him for clarification, for further guidance or help, or told Him the reasons you would prefer not to perform the action? Have you argued with Him? What happened? As I said, I am looking for concrete experiences of divine-human interaction, conversations or communication with God, with input from both sides.

I am an Anglican with a deep interest in prayer and hope to share what you and others tell me in a book. If you are willing to share your experiences with me, please write to me at Box 4608, Walnut Creek, California 94596.

Thank you and bless you.

Elizabeth Walter

Book I, Book II Prayer Language Helps by Fred Campbell

Have you ever felt your prayers in Japanese were limited to what you *can* pray for rather than what you *want* to pray for? Do you feel like your prayers are becoming "vain repetitions" because of limited vocabulary? Have you ever wished you could pray more from your heart with Japanese friends and co-workers? If so, these books are for you.

The title,

Sakana to Neko

(Fish and Cat), may not catch your attention or interest at first, but as the subtitle

(*Inori no Tekisuto*) (A Prayer

Text) indicates, these books can give you the vocabulary and sentence patterns to



help you pray in Japanese.

So what do Fish and Cats have to do with prayer? The title is an acrostic made from the first syllable of the various aspects of prayer: (*Sa nbi*) praise, (*Ka nsha*) thanksgiving, (*Na ndemo*) everything, (*To rinashi*) intercession, (*Ne gai*) requests, and (*Ko kuhaku*) confession.

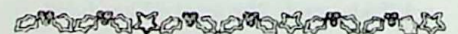
Each lesson includes a sample prayer in Japanese using the new words and/or phrases, followed by drills for vocabulary acquisition and plugging the new vocabulary into sentence patterns.

The final exercise (*Watashi no Inori*) gives you opportunity to write your own prayer. Furigana is provided for the kanji and a compiled vocabulary list is added at the end of the book.

By the time you complete both books, you will have the tools that will help you pray in Japanese. And you might just find yourself thinking about Fish and Cats even when you pray in English! **"Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God." Phil 4:6**

The **Fish and Cat** books were produced by the Japan Baptist Mission's language teachers and Mr. Yasuhiko Harada, JBM Language Consultant. The books were originally for use by the Southern Baptist missionaries. The two volume set is now available for anyone from the Baptist Media Center for ¥1500.

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*I crawled across the barrenness to You
With my empty cup
Uncertain in asking even one small drop
Of refreshment.
Oh, Lord! If only
I had known You better!
I would have come running
With a bucket.*

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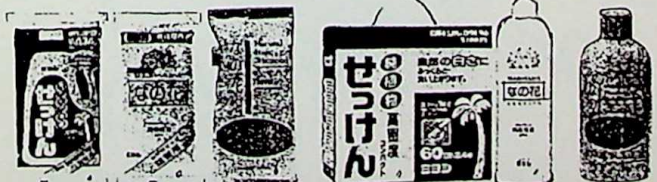


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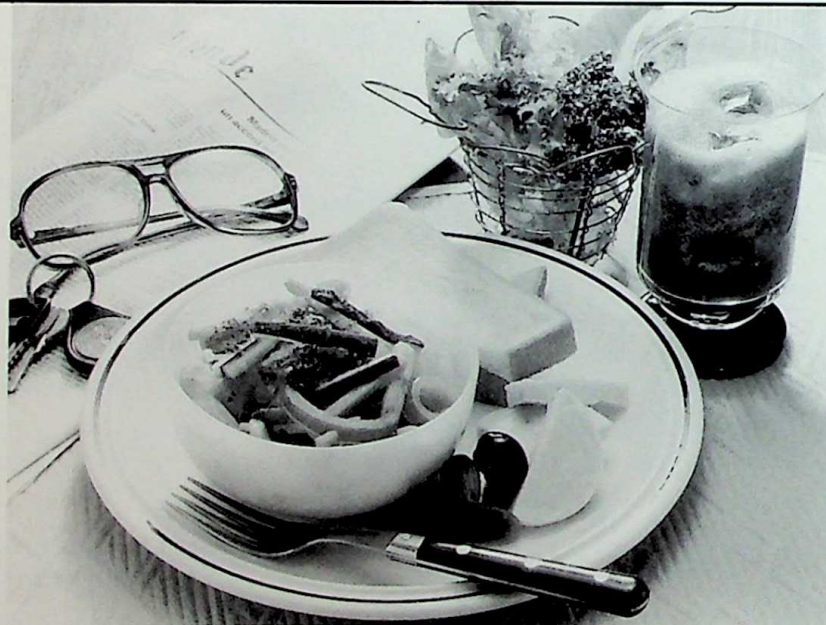
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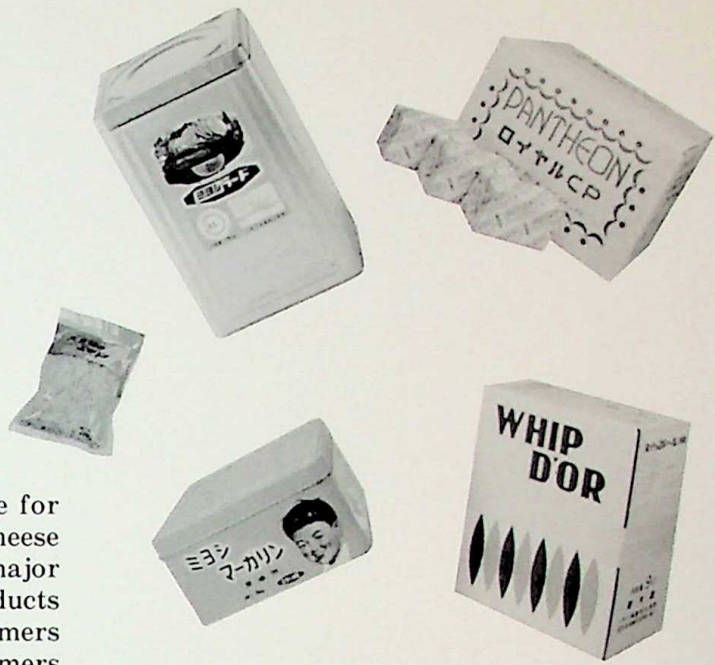
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