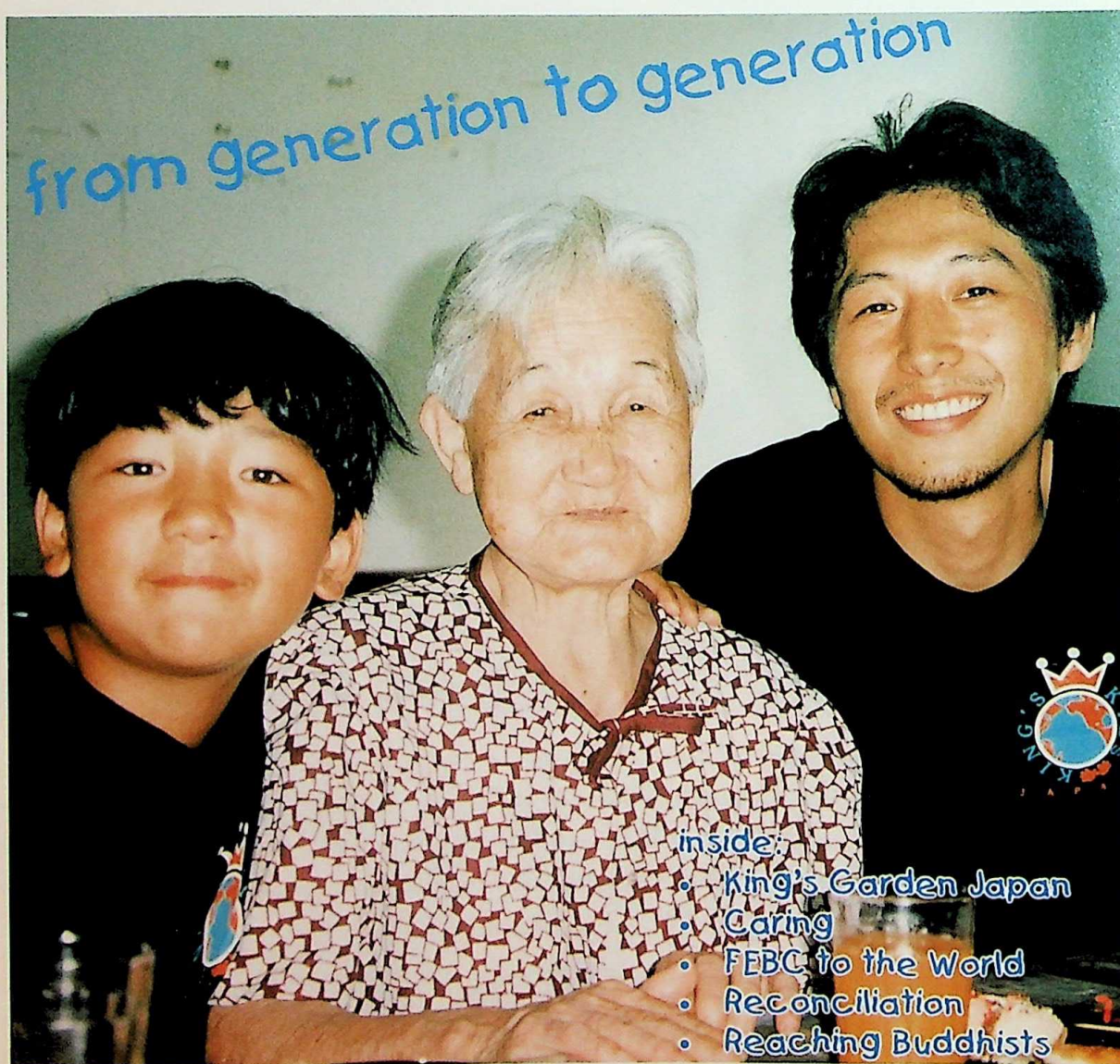


# JAPAN HARVEST

Japan Evangelical Missionary Association

Spring 1997



inside:

- King's Garden Japan
- Caring
- FEBC to the World
- Reconciliation
- Reaching Buddhists
- March For Jesus
- In Training For Christ
- Biblical Counseling
- and more...







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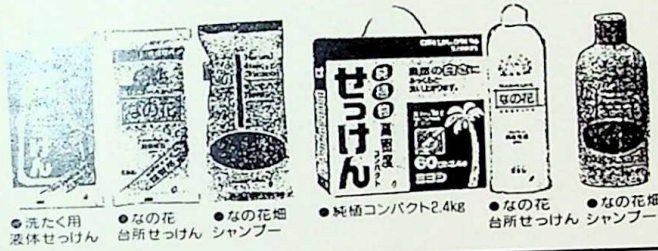


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# JAPAN HARVEST

Volume 46, No. 4/Spring 1997

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## In This Harvest ...

from generation to generation

"We Your people, sheep of Your pasture, will praise You forever; from generation to generation we will recount your praise." Psalm 79:13

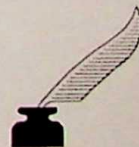
It works both ways. We are to keep the Lord's commands and teach them to our children and to their children after them. (Deut.4:9) And who of us has not seen the power of the Gospel from the lips of a child bring truth and life to parents and grandparents. (Matt. 21:16)

FROM generation TO generation. Extended life expectancy means we have the potential of three and four generations blessing one another. I am one of those blessed with godly parents and grandparents, as well as with children who are raising their children in the fear of the Lord. There are few greater joys. (III John 4)

For those without Christ, longer life may simply mean longer loneliness and isolation from other generations. The "graying of Japan" is household talk these days. What are WE to do and what are the opportunities available to get the Gospel to the older generation here? I hope articles in this issue will stimulate not only thought but action.

Meanwhile, there are generations in training for Christ's sake, and there are many avenues that all generations can take to keep on sharing the Good News with one another. How about sharing ways God is using you or your church to touch the generations today? For the next issue of the *Harvest*? I'd love to hear from you!

*Katie Sisco, ed*



### A reminder to our subscribers:

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





Grandpa and Taylor

**T**aylor tried several times to get away from Grandpa but I kept grabbing his leg and throwing him to the carpet. Finally he tackled me by the neck. His father, Kyle, said, "Dad, pretend you've passed out." I fell over with a deep sigh and Taylor quickly perceived the situation—this called for CPR (as taught to him by his RN father). Taylor came close to my face, "Sir, are you okay?" (I groaned a bit to encourage him on.) Four year old Taylor began to push on my chest, "One and two and three and four..." Then to my unbelief he pinched my nose, fit his little mouth over mine and gave quite a healthy blow! I revived!

Several years ago when I became a grandfather for the first time I recall reading in my devotions Psalm 128:5, "May the Lord bless you from Zion all the days of your life; may you see the prosperity of Jerusalem, and may you live to see your children's children." I was experiencing a new dimension. I was tasting the full circle of life.

This year JEMA begins its 30th year as JEMA (previously known as

EMAJ prior to reorganization). I'm not sure how many years constitute a generation but thirty sounds within reason. To help us celebrate we asked two generations of the Johnson family to share in our 1997 JEMA Plenary.

Harold and Edna Johnson have been in Japan since the fall of 1952. They worked in church planting and itinerant music ministry throughout Japan. They raised their family here and now to their delight, two of their four children are back as missionaries with their spouses—Tim and Jeannie Johnson and Flossie and Russ Epley. They also boast four grandkids who are MKMKs (Missionary Kid's Missionary Kids).

The "Johnson Family Singers" entertained and blessed us with their music and a short history of JEMA's early beginnings. We sensed we were tasting of the full circle of life as a missionary community.

Harold Johnson once occupied the honored position I now hold as President of JEMA. I am very aware of the fact that God has given us here in the Japan missionary community a wonderful

heritage. There have been a whole generation of missionaries since the War who have given their best years to bring Christ to the Japanese. There is another generation already taking its place.

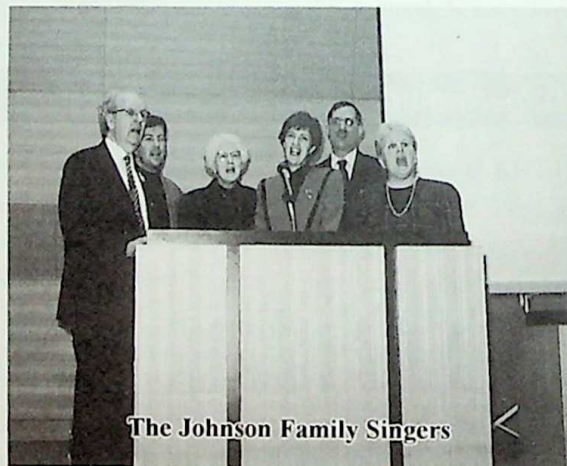
Psalm 145:4 says, "One generation will commend your works to another; they will tell of your mighty acts." *From generation to generation...*

Teaching and learning CPR is one thing—commendable,

for sure—but we have a far greater life-giving work to do and to pass on to the generations all around us.



Harold Johnson



The Johnson Family Singers

## JEMA Calendar of Events

Date	Event	Place
May 20th—23rd	Men's Prayer Summit	Okutama Bible Chalet
June 2nd—4th	JEA Annual Meeting	Atami
July 31st—August 3rd	Karuizawa Summer Conference with <i>Tom Phillips</i>	Karuizawa Union Church





# Garden-Like Once Again

from an interview with  
**Akira Izuta**  
by **Ioanna Sillavan**

To serve the elderly with the love of Christ and reach them with the Gospel are the purposes of King's Garden Japan homes. An interview with Pastor Akira Izuta, President, gave us a glimpse into the past, present, and future of King's Garden Japan.

About 20 years ago, a Mr. and Mrs. Nitani felt a strong desire to start a Christian home for the elderly in Japan. Pastors Koji Honda and Nakaichi Ando urged them to go to Seattle, Washington to visit the *King's Garden* home, since then renamed *Christa Home for the Elderly*. The Nitanis decided to make the trip to learn how such a facility was run and founded. The result of their vision and study was the first King's Garden Japan built sixteen years ago.

JEA president and vice-president at that time, Pastors Ando and Izuta, became the president and vice-president of King's Garden Japan. They experienced heart unity in this vision and task and were strongly encouraged by a support group led by Pastor Kikaku Shimamura, as well.

Two verses were chosen as the themes for their service to the elderly community. Matthew 25:40, in which Jesus declares, "*The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of Mine, you did for Me,'*" was a fitting foundation. Isaiah 51:3 touched their hearts as well. "*The Lord will surely comfort Zion and will look with com-*

*passion on all her ruins; He will make her deserts like Eden, her wastelands like the garden of the Lord. Joy and gladness will be found in her, thanksgiving and the sound of singing."*

In serving older people, we are to serve them as we would serve Jesus, Pastor Izuta said. As people age, many feel their bodies physically changing to be rather like a desert but the Lord can comfort and refresh them, making them garden-like once again. It was the hope of the founders that joy and gladness, thanksgiving and the sound of singing would be the mood of the King's Garden homes, providing that Christlike atmosphere for the residents.

For a number of years now the King's Garden homes have received government subsidy. This makes it more difficult to evangelize freely but not impossible. The staff of each home makes a point of communicating with the city officials that they won't "force" religion on their residents, but all the staff are trained to speak boldly of their love for Jesus and the hope that is in Him. The practical outworking of their evangelism comes through daily chapel times led by local pastors, personal communication, and dealing gently with the residents in the love of Jesus. "We love to preach heavenly hope to them!" Izuta Sensei exclaimed.

The delightful results of their evangelistic efforts add up to an average of ten baptisms per King's Garden home each year. There are eight full care homes and one care house in Japan right now. Mie Ken has two homes, Miyagi Ken, Sendai, Kanazawa, Tsukuba, and Kawagoe each have one; and Nerima, Tokyo boasts the newest home, opened in February, 1997. There are twenty institutions which are not King's Garden in name but have a working relationship with them.



King's Gardens homes' total of 500 residents include some 300 patients who require full care and 200 who are able to care for themselves. The average age is 84. Full care patients are accepted from 65 years of age and the Bethany House, which is for healthy residents, accepts people from 60 years of age.



Staff and Residents in the Dining Room



Each of their facilities have a day-care-only option for those who choose to come and go.

An important aspect of the success of King's Garden Japan has been the annual meeting. Each year thirty to forty staff, people from other elderly care facilities, and those interested in starting new homes for senior citizens meet for discussion. The know-how of building care centers, training staff and dealing with city officials is discussed. These times strengthen the unity among the staff



Queen for a Day-Birthday Celebration

and give opportunity for reflection and ideas for improvement. With Japan's present high percentage of elderly over 65, it is the goal of King's Garden Japan to have a home in every prefecture from Hokkaido to Okinawa. Plans are moving ahead to

the realization of that goal. Greater service to aging ministers and their wives, church members, as well as those who haven't met Jesus yet is the continuing vision of King's Garden's president, Akira Izuta.

**Please PRAY:**

- ◆ for the workers in the care facilities daily serving the elderly with Christ's love.
- ◆ for the salvation of Japan's senior citizens
- ◆ for open doors for the staff to touch the residents with the Gospel.
- ◆ for all that is done to be done as unto the Lord Jesus Christ.



Fun and Games



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## A SONG IN HER



by **Christine Oliver**  
with Brent and Ruth Drouillard

Her husband insisted she couldn't hear us. It was no use singing to her, she wouldn't understand. She could neither speak nor hear. But something in her eyes held the children there and kept them singing *Jesus Loves Me* over and over again. Suddenly she began to sing with them! "Keep singing!" encouraged Sachiko, one of the outreach staff

Soon, the 80-year-old Japanese lady was talking, too. "How do you know this song?" one of the staff asked her. "I went to a Sunday school in Japan when I was a little girl," she said. "We sang that song then, and I still remember it!"

Suzuki-san was one of about 25 residents at an elderly care facility in the city of Belem, Brazil. All of the residents spoke Japanese. They were first generation immigrants with a common story.

Over 60 years ago Japan was a poor nation with little arable land. In Brazil there was plenty of land available to pioneers willing to make the month long trip to the mouth of the Amazon and start from scratch in a new world. The venture was not without risks. Suzuki-san's husband had traveled to Brazil with his first wife who died of malaria six months after they arrived. A number of years later, he married the little lady with the song in her heart. They had no children. Life is lonely for them in their old age.

We were there last summer, with *King's Kids Japan* outreach team fresh from the Target World '96 Youth Celebration in At-



lanta, Georgia. As the *King's Kids* performed praise and worship songs and danced in praise to the Lord, the residents saw the love of Jesus flowing through their words and expressions.

After sharing tea, folding origami, listening to many stories, and taking time to pray together, we went on our way. The children were amazed at how the Lord had ministered through such simple things as singing, talking and just being together with the elderly people. The children saw eyes light up, smiles form on wrinkled faces and heard the testimonies of God's faithfulness to these dear older people since the earliest years of their lives.

We realized the importance of visiting and bringing Jesus' love to these precious ones. How many elderly people need to hear the gospel of Jesus and have that spark rekindled in them? How many are there like Suzuki-san who had let the song lie dormant in her heart for seventy some years? The love of Jesus compels us to keep singing, to keep sharing the message, even to those who seem at first not to hear.



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# CARING

CHRISTIANS  
AWARE OF THEIR  
RESPONSIBILITY TO  
INDIVIDUALS IN  
NEED OF  
GRACE.

by Ann J. Underland

"Thanks to God and to *CARING* I have a whole new life," Mrs. Ruth Wills stated unrehearsed to a large banquet gathering *after* correcting the interviewer: no, she had *not* been institutionalized for three years because of her age and her "nerves." "I was in a nursing home because I am elderly and an alcoholic. Now I go to the church (Seaview Baptist) every day and get the help I need at *CARING* there."

Recently a wheelchair-bound grandfather stated when asked by a visitor how he liked the Center, "I love it here... and I can go *home* at night."

It is the mission of *CARING Alternatives for the Aged* to communicate the love and work of Jesus Christ our Lord for all peoples through serving the frail and impaired aged everywhere. We reach out in global perspective to accomplish the following:

- Prevent institutional placement by providing community-based alternatives for the aged.
- Provide respite and support for families and other caregivers of impaired aged persons.
- Present a "today-worth-the-living" to the frail and impaired elderly.

As we and our loved ones are living much longer, we're facing both a joy and a challenge. With most of us living 20-30 years or more after official retirement and many with chronic health or disability problems, "how should we then live?"

A unique pioneer ministry was begun twenty years ago as a result of a nursing home labor strike. Slowly a cadre developed providing over 250 hours per month of volunteer services for many nursing homes in southern New Jersey.

While volunteering in the nursing homes, we felt there must be a better way of caring for our aged. We saw many people who did not need 24-hour-a-day medical supervision, the original purpose of nursing homes. There were many forced to live without freedom of choice simply because there were no community alternatives. The idea grew for **Geriatric Day Care**—built on the Japanese concept of *Yochien*, as sponsored by Christian churches.

Our thinking was, "We have day-care for children, which is a growing and learning experience, safe and supervised and with their peers. Why not the same thing for adults who could go to their own homes or be with family in the evenings and on weekends?"

*CARING* was born.

From that moment, the concept of using God's House for Geriatric Day Care became the "life preserver" by which we could rescue the aged from institutionalization and give them the opportunity to hear the Gospel on a daily basis.

The Seaview Baptist Church of Linwood, New Jersey, when approached in 1977 by a few of us as volunteers, opened their hearts and their doors.

In April, 1978 the first member, Mrs. Ruth Wills, joined the *CARING* Fellowship Center. In May it was Mr. Trask, 72 years, deaf mute, who has now been with us for 19 years.

For the first two years this five-day-a-week geriatric program was entirely run by Mrs. Edna Walton and two others of us as *full time* volunteers. Mrs. Waldron is now 86 and still teaches the Center's art class once a week.

Today *CARING* has three Geriatric

Day Centers (two of them medical) and four community residences serving over 350 ill and handicapped aged each year. Volunteers are the backbone of the *CARING* ministries, working with over 100 paid staff including registered nurses, social workers, activities directors, assistants and drivers.

Seaview's *CARING* ministry has grown from serving 2 or 3 a day in 1978 to 45-50 a day in 1997.

Mrs. Ruth Wills went to be with the Lord and has been joined by many others who either have found Christ as their Lord and Savior through this ministry or have been sustained in their faith (and have sustained and encouraged us) in their last and sometimes most difficult days.

**Ann J. Underland DHL**

TEL 609-927-8395

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WUNDERLAND@Worldnet.ATT.NET

***CARING's* Council includes three "Japan" members: Dr. Seigfried Buss, Mr. Philip Foxwell, Jr., and Dr. Akira Izuta of Japan's King's Garden.**

A note from **Phil Foxwell, Jr.**

"As you know, Ann and her husband, Bill, spent quite a number of years in mission work in Japan. Although the focus of *CARING* is clearly East Coast, USA, because of Ann's heart for missions, she has taken the vision to a number of countries where it has begun to take root. Most recently, a three thousand member church in Singapore has asked to begin a *CARING* program. Japan, however, remains a priority both because of Ann's roots and the obvious need in caring for the rapidly growing aged population here.

"Over the past twenty years this vision has grown into reality as a continuum of community-based, long-term elder day care has met the needs of hundreds of individuals. *CARING's* program delays and often prevents institutional placement of the elderly, giving them worth in living and hope for eternity. In Japan, it would be wonderful if churches and their communities caught this vision to provide quality care for the elderly, perhaps even in the church facility."

March, 1997

*"Cast them not away  
in the time of old age."  
Psalm 71:9*

*"The idea grew...from the  
Japanese concept of Yochien,  
as sponsored by churches."*



## SHARING CHRIST BY RADIO

by Ruth Drouillard, JH staff  
from an interview with Keiko Yoshizaki, FEBC staff

The Far East Broadcasting Company (FEBC) Japan touches the hearts of thousands of Japanese each day. Broadcasting internationally to a total audience of 3.4 billion who catch its signal on the air in 151 languages, "Christ To The World By Radio" has become a reality for the company.

FEBC was initiated by three young people concerned for global evangelism: John C. Broger, an aircraft carrier crewman; Robert Bowman, a gospel singer; and William J. Roberts, a pastor. They inaugurated the nonprofit organization on December 20, 1945 as the most efficient service group they could think of for desolated people around the globe after World War II.

Their efforts to preach the gospel to tens of millions of Chinese by securing a broadcasting station in China were aborted by the communist takeover. They turned their attention to the Philippines, built a broadcasting station there, and were able to send the gospel around the globe for the first time on June 4, 1949.

According to *The Korea Herald*, Dec. 6 1996, FEBC is now one of the world's four largest broadcasting networks together with Voice of America, BBC and Radio Moscow.

In Japan, FEBC has been broadcasting for 45 years. On the air for 75 minutes every night, nine staff, eighteen regulars, as well as guest speakers bring Christ to Japan. Their purpose is to touch both the reached and unreached, providing fellowship for those unable to get to church, and bringing the gospel and Jesus' love to those who have not heard.

For the elderly in Japan, it has proved important. Many older Christians unable to get to church each Sunday, deeply love the "personal" contact they feel through listening to a familiar

voice each night. Senior citizens write that with aging comes loss of loved ones and family. They need the fellowship of their radio friends. They are thrilled when the staff at FEBC reply to their letters personally.

The percentage of elderly in Japan will soon be the highest in the world. Care for the elderly is one of Japan's biggest social issues right now. The Diet is continually discussing and voting on welfare issues. Whose responsibility is care for the elderly? The eldest son's? The eldest son's wife? These questions nag at Japan's senior citizens. These are the concerns they most often write about.

Facing death is also heavily on their minds. FEBC receives letters daily asking for help and advice on how to face death with confidence.

In response to these queries, FEBC runs special broadcasts featuring programs such as "How to Care for the Elderly?" "Who Heals the Pain?" and "How to Deal with the Hurts in Our Hearts." Kimura Tomomi, a pastor specializing in elderly care, received great response from his message on "Caring for the Senile Elderly."

President of Saint Mariana Medical School, Dr. Hasegawa, internationally renowned specialist on senility, spoke recently on the subject of "Aging as a Blessing." "As we get older," he said, "we feel as though we are losing one thing after another—first our sight, then hearing, perhaps memory.... But that isn't the truth. We aren't losing these things, we are returning one thing after another to the Maker and eventually we will return our whole life. That is the goal—the return of our lives back to God." Many letters came in response to his talk with the elderly that day.

A woman in her late 60's, who had been listening to FEBC since 1990, wrote her first letter to the station in 1994 to say she had accepted the Lord through the broadcast and asked to be introduced to a church. Immediately the FEBC staff sent the name of the church closest to her. She realized, however, that in the remote area where she lives, it would take more than an hour each way. In a beautiful letter, she related the following story.

"I have been caring for my parents-in-law for 45 and a half years. I realize I cannot really get to church because of the travel time and the need to change diapers and feed my aging in-laws. Before I became a Christian through your words on the radio, I almost hated my in-laws for the heavy responsibility of their care. After coming to know Jesus and listening each day to your teaching about Him...I was able to begin treating them as I would treat Him if He were here...."

Continuing, she said, "Their ears have become hard of hearing, their eyes no longer see. I felt angry about the difficulty their disabilities were causing me. Then I realized how dull my ears are to hearing the truths Jesus is trying to teach me each day. I understood how shortsighted I am about seeing His face and following His path. I was touched by His patience with us and was moved to grow in my patience and long suffering toward them. I was so self-centered, but one look at Jesus and all He did for us has changed my whole outlook. You led me to Jesus—to understanding the cross. Thank you for the sake of my parents-in-law and for my sake."

As FEBC continues in this 46th



Keiko Yoshizaki

year on the air, let's pray for them, the thousands who are listening to their broadcasts and especially the elderly, who need Jesus NOW.



# REACHING BUDDHISTS

## Where Do We Start If We Want To Do Better?

by David J. Hesselgrave

There it was, "Training Center for Buddhist Missionaries to North America," just one-half block off Kita-  
oji, the thoroughfare I travelled often en route to our Kyoto Christian Center. The sign was particularly troubling to me, for more than the obvious reason.

It was so because what was happening in that Buddhist training center was in sharp contrast to the training I (and the majority of my colleagues) had received prior to being sent to post-war Japan. Here I was in a bastion of Buddhism surrounded by elaborate temples, and my knowledge of Japanese Buddhism was almost entirely restricted to what I had learned after my arrival in Japan!

I began to devote time to reading a Buddhist newspaper and other Buddhist literature. That exercise later contributed to a doctoral dissertation on Nichiren Shoshu Soka Gakkai Buddhism. But that is beside the point. The fact is that Buddhist missionaries to North America were getting the kind of training so desperately needed by Christian missionaries to Japan.

Now, that first generation of post-war missionaries is rapidly being replaced. There are new opportunities and challenges, but some things remain the same. One of them is Japanese Buddhism—perhaps more firmly entrenched than ever and more widely disseminated. I have three questions:

The sign was particularly troubling to me

### 1. How has missionary training progressed during the past generation?

There is no doubt considerable progress has been made. Witness the higher levels of general and theological education undertaken by the average missionary; the increased volume of mission-related books and journals; added courses in mission curricula, and the availability of seminars and specialized study programs.

However, it appears that little progress has been made in one important area. With the possible exception of training for missionaries to the Jews and Muslims, there is still very little intensive training to help recruits reach the adherents to the other religions of the world. In this area it is unlikely that the missionary heading for Japan today is any better equipped than I was.

### 2. What kind of specialized training makes for effective ministry to Japanese Buddhists?

No doubt the higher level of education achieved by many contemporary missionary recruits will stand them in good stead when relating to educated Japanese Buddhists. But to more effectively preach, teach and witness among them the missionary must know Buddhism as well as most educated Japanese know it and better than less educated adherents.

Any study should highlight the following:

1) *The origin and development of Buddhism*, including its Hindu moorings, the life and teaching of Gautama Buddha, the origins and distinctives of major schools, the geographical spread of Buddhism, and contemporary developments. This may seem ambitious, but nothing is gained from neglecting the larger picture.

2) *The entry of Buddhism into Japan* and something of its often tumultuous history there. Japanese tend to think of Christianity as a foreign religion unsuited to their culture. The missionary needs to know the peculiar circumstances of the importation of a foreign (Indian) religion from the (unlikely) country of Korea. They need to know how great teachers such as Saicho and

Kukai went to China to sit at the feet of Chinese masters. Japanese need to reflect on Buddhism's ups and downs when their forebears were attempting to establish their own identity (as recently as the Meiji Restoration.)

3) *The development and teaching of the various schools of Japanese Buddhism.*

Schism and strife have characterized Buddhism in Japan almost from the beginning. At times divisions reflected differences that developed elsewhere and at times reflected Japanese nationalism and iconoclasm as in the teachings of Shinran and Nichiren.

Presence and attraction of so-called "new religions" cannot be disregarded. Some represent a kind of reformulated "old" Buddhism as in the case of Soka Gakkai. Others, such as Rissho Ko-seikai, can legitimately claim newness in spite of profoundly Buddhist foundations. Still others intentionally weave Buddhist, Shinto, Christian and their own notions into a new syncretism. *Seicho no Ie* is a prime example of this.

The contemporary missionary will deal not only with Japanese Buddhists, but with Tendai Buddhists, Jodo Buddhists, Zen Buddhists, etc. There are further considerations. Remember that the Japanese are not confronted by a monolithic Christianity. That presents missionaries with a problem partially resolved by reference to a divided Buddhism. Also with this kind of knowledge it can be shown that Christians are not alone in denying certain Buddhist beliefs. Buddhist teachers themselves often cancel one another out.

4) *Basic Buddhist teachings as taught by Gautama Buddha and interpreted by the great masters.* These teachings are too numerous to even begin to deal thoroughly with here. However, with a view to missionary contextualization, I will put them into three categories.

a) Some Buddhist notions are diametrically opposed to the Christian faith. Examples would be the Six Roots of Evil; understanding of sin (regret, desire, hatred, fondness, love and being loved); and the "enlightenment" understanding of "salvation."

b) Buddhist doctrines that have at least a superficial similarity to Chris-



tian teaching such as the Trikaya or Triple Body, karma, and nirvana.

c) Those teachings that are so much like certain Christian teachings that some have treated them as though they were identical. A classic example is the Mahayan teaching concerning salvation by faith as found in Amidism. Honen taught that Amida saves all who repeat the nembutsu ("Hail, Amida Buddha!") from the heart in faith.

Shinran went even further and said that not only salvation but faith itself is a gift of Amida and that repetition of the name is an expression of gratitude that the mercy of Amida has already been bestowed. When we realize that etymologically and theologically *charis* (grace) in the New Testament is not only unmerited favor but also thankful acceptance, and when we read Romans 10:13 and Ephesians 2:9-10, it does seem that Buddhist and Christian teachings are very close in this regard.

The precise use to which the missionary puts this knowledge of Buddhism must be left up to the individual. However, I will make two observations.

First of all, to teach, preach and witness in Japan without reference to Buddhist doctrine is to miss out on one of the most effective methods of gospel communication—comparison and contrast.

Secondly, it should be remembered that no single doctrine or notion can be fully understood when separated from the system of which it is a part. So that the Buddhist teachings that seem most like Christianity are at the same time most unlike them because they are part of the Buddhist whole.

5) *Buddhist rituals, practices and behavior patterns.* The missionary who is oblivious to the significance of celebrations such as Buddha's birthday and *Obon* (festival for the dead), and with Buddhist rites connected with death and ancestor veneration, is at a great disadvantage. It is unlikely they will be able to take advantage of certain significant opportunities for evangelism and instruction on the one hand, or to deal

with the problems these occasion for Christian living and church life on the other.

6) *Appreciation for the contributions of Buddhism to Japanese culture.* While the religion of Buddha is idolatrous and inimical to faith in Christ, there is much we can learn from Buddhist propagation and much we can appreciate in Buddhist productions. For example, Nichiren Shoshu Soka Gakkai propagation methodology could teach us how to improve our methods if we were prepared to learn. And much of Japanese art, architecture, decor and etiquette which we admire stems from Zen.

A study of Japanese Buddhists would include at least the following:

1) *Japanese Buddhists as syncretists or "multi-religionists."* Most Japanese are firmly convinced that "though there are many roads on Mt. Fuji they all lead to the same summit." But except in certain cases such as *Seicho no Ie* there has not been a concerted effort to blend ideas from various religious traditions. Rather, they have settled for what I call "multi-religion"—the compartmentalization of religious life in such a way as to believe and act like

Buddhists in certain situations, like Shin-toists in others, and so on.

An elderly Japanese in

response to one of my early sermons said, "Sensei, I am so impressed by what you say. My family have been Buddhists and Shintoists for as long as I can remember. But tonight I have made an important decision. From now on we will be Christians, too!"

b) *Japanese Buddhists as secularists and materialists.* One of my university professors attempted to dissuade me from going to Japan by saying, "My experience in Japan is that the Japanese are interested in a changed economic picture here and now; not *pie in the sky bye and bye.*"

He was right, of course. But he was also wrong. Like large numbers of

Americans many Japanese are interested in a religion that promises prosperity. The "new religions" tend to capitalize on that. But unlike most Americans, Japanese who give evidence of being materialistic and secularistic have no intention whatever of depriving themselves, their ancestors or their progeny of the good offices of priests, buddhas and bodhisattvas (savior-beings). All alike have their respect, their money and even their veneration.

c) *Japanese view that logic and doctrine are inadequate.* It has always amused me that, though Buddhism eschews doctrinal in favor of experiential knowledge, the various schools often split doctrinal hairs and on that basis go separate ways. And it has always amazed me that Buddhists of various sects take refuge in the logic of their faith even when that logic is illogical!

The explanation seems to be that the average Buddhist wants to be assured of doctrinal integrity and logical validity, but is quite content to rest in thinking that the "experts" have both well in hand. The right "feel" in relation to faith is more important to the Japanese. To the degree that this is so, it is evident that Christian approaches must respond to both biblical priorities and Japanese proclivities.

### 3. *What are the prospects for more specialized training?*

Currently missionary education is in flux. Mission studies are becoming "intercultural studies" in various schools. Valid reasons can be adduced for this, but if we have learned anything about words it is that they are not just labels, as some would have us believe, they have their own power. It will prove difficult to re-name the discipline without reforming the offerings.

In all likelihood the tendency will be to short-change biblical/theological/religious studies while strengthening the study of culture and culture-related subjects. Intensive study of mission theology (fairly important in the past) may be neglected. And specialized study of religions (which seldom has been available) will still be overlooked. Therefore the place of biblical/theological dimen-

...the Buddhist teachings that seem most like Christianity are at the same time most unlike them because they are part of the Buddhist whole.



sion of mission studies deserves full, thorough treatment.

Concerning specialized study of the world's religions, there are three factors that argue for a more optimistic outlook in spite of what I have said.

First, a greatly increased exposure to Oriental religions among Westerners generally has heightened interest on the part of laity and scholar alike. A former student called my office to inform me he had an opportunity to teach world religions in a local college. He requested any course materials I would be willing to share.

He called back later quite ecstatic. He had never dreamed the subject matter was so voluminous and complex. As a result of his study and teaching, his ministry in both college and church had expanded beyond his dreams. Scores of people in the college and church had questions and problems growing out of their association with adherents to other religions, or, at least, with teachings of those religions.

Second, the advance of religious inclusivism and pluralism, liberal churches and institutions demands an informed response from conservative evangelicals.

In the third place, the growth and success of programs designed to provide instruction and hands-on experience reaching Jews and Muslims should heighten awareness for the specialized training of which we are speaking. If there is a need for special preparation for missionaries to these who share so much of our own tradition, how much greater the need when targeting those with whom we share little more than a commitment to transcendence? The establishment of the **Sonrise Center for Buddhist Studies** is an indication that we are beginning to recognize how urgently this kind of training is needed.

#### Conclusion

During my years in Kyoto I became well acquainted with one of

Japan's foremost and wealthiest scientists. I led Bible studies in his laboratory and his home. He listened. He asked questions. He read the Bible. One Christmas Eve while visiting us in Illinois he came very close to making a decision for Christ, but he did not do it. To my knowledge, he never did.

On one of my summer trips overseas, I went to see him. His wife greeted me warmly, then became very somber and said, "I regret that in my sorrow and busyness I did not write to you. Last Christmas Eve my husband died of a heart attack. Please come with me."

She led me to a newly-constructed and spacious room. It was empty except for a large, ornate Buddhist altar. On the altar was a picture of my friend

**On the altar was a picture of my friend...with his ancestral tablet, other Buddhist paraphernalia and a copy of the New Testament.**

along with his ancestral tablet, other Buddhist paraphernalia, and a copy of the New Testament. His widow turned to

me apologetically, "Sensei, please do not misunderstand. I put the Bible that my husband used when attending your studies on the shelf because he said that was the only religious book he really trusted. As for the rest, please try to understand. I didn't know what to do. Please remember we are Japanese."

All sorts of questions flooded my mind at the time and come flooding back every time I picture that room with its single furnishing.

Would the story have been different if I had been specifically trained to teach Japanese Buddhists? And will future missionaries have the benefit of that kind of training?

*This article was adapted from the International Journal of Frontier Missions, Vol. 10:3 July 1993*

*Dr. David Hesselgrave has made numerous contributions to world evangelization through books, articles, and other published materials. After leaving Japan, he has been emeritus missions professor at Trinity Evangelical Divinity School in Deerfield, Illinois.*

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## from generation to generation

*"If you have raced with men on foot and they have worn you out, how can you compete with horses?"*  
Jeremiah 12:5

Reading this verse in my devotions recently, I was reminded of last summer's JEMA Conference where the speaker challenged us, with this Scripture, to rely more on the Lord. I did not realize it clearly at that time, but we were facing several challenges that were beyond our strength.

This is our fourth term in Japan, and it has turned out to be the most difficult of all. When we came back for the third term to the same small church, not everybody understood. Shouldn't a missionary leave a church after two terms? Sometimes we asked ourselves the same question.

Adding to this turmoil was the situation of our eldest daughter whom we had left behind in Germany. She could not adapt to the life there and lost weight. The doctor diagnosed homesickness. So she came back to be with us. Fortunately she was able to study at a Japanese women's college, but last summer she had to job-hunt. That seemed a really difficult challenge.

Another problem was that our Japanese co-worker decided to quit. When we first called him to work with us he was rather hesitant. We encouraged him, though, and thought that with a little help he could grow into a good pastor.

To give him enough space to work at church I took the chance to get more involved with JEMA. This turned out to be quite rewarding. The fellowship with my brothers and sisters, the support I received, was heartwarming and strengthening. But when our co-worker told us he was leaving, I really wondered whether I could keep up my duties with JEMA, or not.

On the assumption that I could gradually retire from church work I had taken up the bookkeeping and trea-

surer post for our mission. This was something entirely new to me. The computer was a help in calculations, but I had to do the thinking. I made lots of mistakes.

### Competing With Horses

Gerhard Fuhrmann



Then finally, we had trouble at the church. We were grieved when two couples left, and one of our Christian girls chose to marry a non-Christian. With this verse from Jeremiah half a year later, the Lord has made me realize that He did it. He has given me the power to compete with horses. He has brought us through.

Our daughter recently got a temporary job in a German kindergarden in Japan. The involvement with JEMA did not hinder the work at church, on the contrary, I have been refreshed by it. I am still not a model bookkeeper or treasurer, yet the mistakes are fewer. And the atmosphere at church improved considerably when the Lord brought one of the couples back. All this has assured me afresh that the Lord is able to do more than we ever expect. To Him be the glory!

*Gerhard is presently serving as a member at large on the JEMA executive committee. He and Barbara, and their 5 daughters, have been in Japan with the German Alliance Mission since 1972.*



The Fuhrmann family

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# IN TRAINING FOR CHRIST'S SAKE

BY MIZUE UCHIDA

JAPAN BIBLE SEMINARY, started in 1958 to train men and women to serve God, has been and is blessed with God's chosen students.

How would you like to study Greek and Hebrew in your sixties? How would you like to become a full time seminary student at that age? Meet Yoshiaki Morita, who felt God was calling him into a full time ministry five years before his retirement. He always thought he would like to be a church caretaker after retirement. God, however, had a different plan for his life.

God spoke to him at a New Year's Conference. After much prayer with his wife, God gave him the assurance through II Tim. 1:6, 7: "For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline."

He entered Japan Bible Seminary in the spring of 1995. He is one of the 15 married students who make up 25 percent of the student body. He says, "I knew it would be difficult for me to go back into a student life, for I haven't really studied for forty years." But it was more difficult than he expected. Especially the languages—English, Greek and Hebrew—took a lot of his study time so that he cut down on his sleep. His wife worried about

his weak heart. In answer to her prayers and to the prayers of many, God has been keeping him healthy in spite of his vigorous schedule.

He enjoys the retreat, the sport day, the concert and other school activities which give him a break from the studies. God has placed a burden in his heart for church planting in an unchurched area.



Born an MK, Izumi Ogawa had a unique childhood in comparison with the average Japanese. She went to a local grade school in Indonesia. At home her parents taught her according to the

Japanese curriculum. She became bilingual naturally. Did God have a special plan for her in all these things?



Retreat Time



In class

Her parents, OMF missionaries, always provided spiritual atmosphere for their three children. One Easter, when Izumi was in grade 6, through her father's message she understood the

meaning of the cross and the resurrection. She accepted Jesus as her Savior and at the same time God gave her the desire to serve Him full time.

She and her younger sister were sent back to Japan for higher education. In high school she began to have the burden to become a missionary. It was at a KGK (*Kirisutosha Gakusei Kai*, Japanese Inter Varsity) conference that she learned that she needed God's calling to become a missionary.

As she prayed and sought His will, God began to speak to her through His Word, "Leave your country, your people and your father's household and go to the land where I will show you." Gen. 12:1. "Do not say, 'I am only a child.' You must go to everyone I send you to and say whatever I command you." Jer. 1:7. She came to Japan Bible Seminary with eagerness to study the Word of God and to be trained.

She treasures her life in the dormitory where she meets other girls with the same calling and yet with altogether different backgrounds. They do chores together such as cleaning, making meals, gardening, and library work. All of this is a necessary part of the training if they are to become true servants of the Lord to serve others. They also learn to use their time wisely in their busy schedule. "I am enjoying sharing and praying with my roommate and with my classmates," she says.



In April another MK is coming to JBS. We are seeing more and more second generation Christians here.

Young and old, married and single, men and women, from Christian background and non-Christian background—they are being prepared as harvesters for the Lord's harvest field.



Graduation



Mizue Uchida and her husband serve on the staff of the Japan Bible Seminary.



Urbana '96 Mission Convention, attended by 19,000 people, was a great experience of worship and praise. But the greatest work the Holy Spirit did in my life was during a meeting at the International Urbana which followed the regular convention.

The background to the meeting was the deep-seated hurt and bitterness of the Koreans toward the Japanese people because of what the Japanese army did in Korea in WWII. The government of Japan has not helped to change this attitude over the years as they have continued in hurtful responses toward the people of Korea.

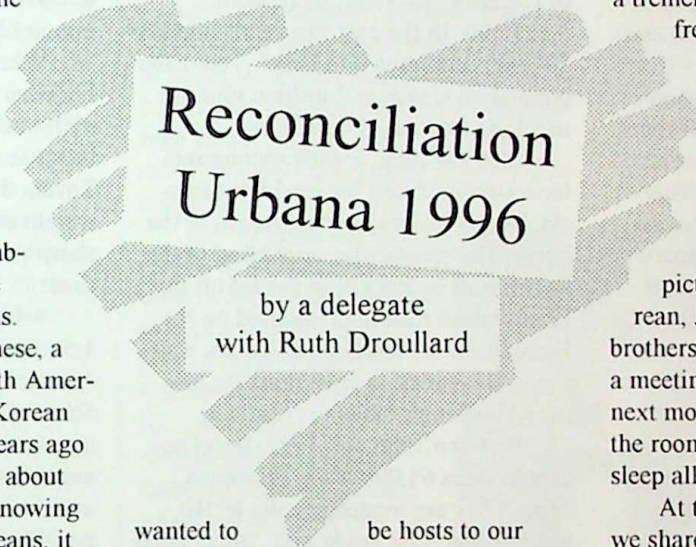
At the last Convention in 1993, a reconciliation time established a friendship between the Japanese and Korean Christians. This time about 30 of us, Japanese, a few Koreans, Chinese and South Americans, heard a Japanese and a Korean explain what happened three years ago in the same room. Having read about the dark history of Japan and knowing the discrimination against Koreans, it seemed impossible to me that there could be a true reconciliation.

After the detailed explanation, a Korean girl spoke out, "It is not so easy to forgive..." She was almost crying as she shared about scars which had not yet healed. She was angry at the Japanese people's ignorance about the truths of history and the government's irresponsibility in their attitudes toward Korea. To the Koreans the things which happened are not just stories from textbooks but are reality learned from parents and grandparents. "WWII was only 50 years ago," she said.

Although her sharing was not long, the silence that followed was. Some non-Japanese commented, and then the speakers asked the Korean girl for suggestions as to what we as Christians could do. She asked us Japanese to make efforts and we all promised to do so but it was an awkward time. I think most of us were shocked listening to a Korean's honest feelings toward Japanese and felt a tremendous guilt.

After the seminar, about fifty Japanese gathered to discuss the issue. A seminary student who had studied the difficulties explained to us what the Japanese did to the Asian countries in WWII. It was so evil that many girls started crying and couldn't listen any more. In a time of deep brokenness, we prayed and asked God's forgiveness for our ancestors' sins.

The next evening 140 of us gathered again in the cafeteria. We Japanese



### Reconciliation Urbana 1996

by a delegate  
with Ruth Drouillard

wanted to be hosts to our Asian friends but we were awkward, with stiff smiles. Everyone sat separately by country. Even after worshipping God and singing, the unseen wall between the Japanese and the other Asian groups was obvious. The Japanese leader thanked the others for coming and explained that we wanted to share what God had done in us and taught us during this conference. No one responded at first so a Korean leader encouraged Koreans to share.

A Korean girl began by asking us to pray for her. We did and then she started sharing her negative feelings towards Japan. It wasn't easy to listen to her but then she started crying and admitted that it was sin to have such bitter feelings and asked for our forgiveness. How humble she was! She confessed her sin against us Japanese—to our faces—and asked our forgiveness! Though the Japanese did terribly wrong things to the Koreans, she was asking *our* forgiveness. I was so moved by her humility I couldn't stop the tears.

Her confession led to many other Asians coming forward to ask us to forgive their sin against the Japanese. We were overwhelmed by the Spirit's work and overcome by emotion. One by one, Japanese stood up and confessed our sin and our ancestors' sin against other Asians. As we asked forgiveness, the Spirit of God was present and I could sense the wall between us breaking down. Other Asians came and hugged us, crying with us out of joy. There was a tremendous sense of unity—a real freedom in Christ.

The confession and sharing lasted until we were interrupted by the leader at two in the morning to have our pictures taken—TOGETHER. There were over 50 cameras, so we smiled for lots and lots of pictures! No longer were we Korean, Japanese, Chinese...we were brothers and sisters! Though there was a meeting we all needed to attend the next morning, many stayed to talk in the room and hallway—some didn't sleep all night!

At the meeting the next morning, we shared about what had taken place. We were shocked to find that, the same night, the Holy Spirit had worked among the Jews and Arabs in the very same way! They too had an unscheduled meeting! We rejoiced in God's work, singing and praising together.

Ned, an American responsible for the international conference, came to the stage in tears and was silent for awhile. Finally he spoke about what Americans did to the Japanese during WWII and asked for our forgiveness. This astonished me. I couldn't see anymore because of the tears in my eyes. I had never expected such an apology from an American! Ned's confession moved us and we were even more filled with joy and praise to God.

Our God is amazing and wonderful. The conference was definitely in His hand. People made plans but then many unexpected things took place! I am completely convinced that there is hope in Him. God *can* bring real peace to us. Let us pray that God will move in all of Asia in a similar way.



# PROMISE, PRESENCE AND PROPHECY

by Edward Yoshida

In November, 1996 twelve nikkei Canadians visited Israel and Jordan. To the best of our knowledge this was the first time nikkei Canadians had a chance to see the amazing ruins of the Nabatean kingdom at Petra—colossal facades of the royal tombs, treasury and amphitheatre carved out of red sandstone towering meters into the sky.

Two from BC joined the group of ten from Toronto led by Pastor Ed and Yoko Yoshida.

At the end of the tour the group was asked to write in three words their impressions of Israel and in a single sentence give their observation. This little assignment proved very interesting. One lady said, "inspiring, enriching and special—God's presence permeated the land...the experience of a lifetime for me." Another wrote, "awe-inspiring experience—the highlight was my baptism in the Jordan...I've fallen in love with Israel." Another jotted, "The Bible became more meaningful—just to step on the very grounds where everything took place." One wrote, "gave me much depth with color of the places and people of the Bible," while another said, "highlights were many, but...the walk along the Via Dolorosa—ultimately to His crucifixion site—was the most memorable."

My own three words were: PROMISES, PRESENCE, PROPHECY. Please allow me to elaborate. Nearly 4,000 years ago, God made *promises* to a believing Abraham that He would bless him personally and make him a father of many nations. The Old Testament contains many promises about the land of Israel, described as the "land of milk and honey." Through His prophet Ezekiel, God made these promises, "But you, O mountains of Israel, will produce branches and fruit for My people Israel, for they will soon come home...For I will take you out of the nations and will gather you from all the countries and bring you back into your own land." (Ezekiel 36:8,24)

What is happening in Israel today? First of all, its population growth has

been more than spectacular. Until the birth of the nation in 1948, there were no more than 65,000 Jews living in all of Palestine. By 1993, there were 5,321,000. In the past two years, another 500,000 immigrated to Israel. Today the population stands at 7 million plus, all in a land the size of New Jersey.

Many of these Jewish immigrants have streamed into the land from Russia, locally known as the pharaoh of the north. The spectacular crumbling of the Berlin wall in 1989 blew the lid off the immigration restraints imposed on the Russian Jews. Another million are waiting in the wings, at least until the national housing problem is resolved.

Between 1985 and 1993, Israel accepted some 65,000 black Ethiopian Jews. They are treated equally by the government. Our guide said, "there is no racial discrimination in Israel." Immigrants, coming as early as the 1920's, have settled into more than 270 kibbutzes and 450 moshaves scattered across the county. (*Kibbutz* is communal living without private ownership.) Some of the more famous government leaders have issued from these kibbutzes—Ben Gurion, Golda Meir and Moshe Dayan.

Educated Jews returning from the diaspora have pioneered luxurious farms from swamplands by planting eucalyptus trees to suck up the water. The Negev wilderness—rich in minerals but desert dry—now receives the water of life from the National Water

System, the Sea of Galilee, known as the heart of the nation. Today the desert is blossoming as the rose (Isaiah 35:1). The drip irrigation method ensures that only the plants get the precious water. Within a six month

period in 1994 Israel exported 100,000 tons of fruit and vegetables, 550 million flowers and 8500 tons of hothouse tomatoes to Europe. Ironically Jaffa oranges have been sold to Florida.

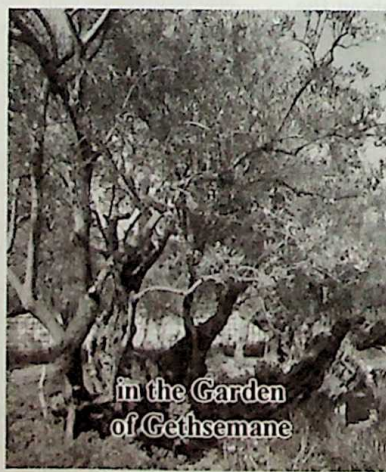
When our bus took the national highway routes, we had to compete with tractors laden with persimmon, bananas and oranges. We saw a little Toyota truck literally crushed under the weight of loaded fruit after turning too sharply. It held up our bus for some time.

A hay farmer may be able to cut 1.5 to 2 times per season in North America. In the Hulah Valley near the Sea of Galilee, they harvest hay 18 times per year. Abundance of feed means livestock produce much needed milk, while flowers, domestic and wild, provide bees with the nectar they need to produce honey. Was God teasing His people when He called the Promised Land the land of milk and honey?

What is the significance of all this? *God always, on His own time schedule, delivers on His promises.*

*Presence* was another word we

commonly shared. One lady felt the divine Presence as a tingling sensation, but the same lady felt nothing in Jordan, where the ancient ruins speak of the genius of human engineering and craftsmanship. Could it be possible that the Presence was felt because she was a pilgrim, a believer in the Jesus story? A man felt weepy at the Western Wall. Three of our group were baptized in the Jordan River. Holy Communion at the site of Jesus' tomb brought a special sense of His Presence to us all.





The question does come, "Do you have to visit the Holy Land to sense the Presence?" Absolutely not. Presence is felt wherever God is and He is everywhere. One only needs to take time to meditate on His Person.

My final word is *prophecy*. There is no doubt that all of the three major religions found in Israel expect the return of the Messiah to Jerusalem. Even the Muslims believe that the Messiah would come through the eastern gate. And for that reason they built a cemetery in from that gate so that the Messiah-rabbi would not walk across it and thus defile himself.

Several Christian books now on the market proclaim the year 2000 as the calculated return of the Messiah—though this is not biblical and Jesus never foretold the date. However, He did forewarn of events to occur in the future. Predicting the destruction of Jerusalem and its temple (fulfilled in A.D. 70) Jesus added, "Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled."

Consecutively, the Romans, Byzantines, Persians, Arabs, Muslims, Crusaders, Turks and finally, the British have trampled over Israel across two millennia. It was the symbolic Six Day War of 1967 that gave the Jews control of Jerusalem once again. Many Christian scholars agree that was the key event marking the beginning of the end. Jesus prophesied that many signs pointing to the end of the world order as we presently see it would occur in the generation that would see Israel back in her own land.

Who expected the "evil empire" of USSR to come down so quickly, as did the Berlin Wall? The message of the Bible is to be ready, to watch, be occupied in doing good, and look for the signs of the times. Could the final four years of this millenium be the most sobering moments of human history?

*Edward S. Yoshida is Pastor of Wesley Chapel Japanese Church, Toronto, Canada.*

## SEEING THE INVISIBLE

by LAURENCE D. HIEBERT

**T**sutomu Aragaki, Christian musician and evangelist, made our 1996 Christmas Concert a memorable occasion. His well-trained tenor voice, wide selection of music in several languages, and his humor and warm personality impressed both young and old. His gripping testimony touched each person with the love and light of Jesus Christ.

Mr. Aragaki has been unable to see since his birth in 1952, when a midwife mistakenly washed his eyes with a solution that destroyed his eyesight. His young Okinawan mother and U.S. military father of Mexican descent separated while he was still an infant. She left Tsutomu with his maternal grandmother and married another man. As he grew up he was told that his mother was his sister and that his grandmother was his mother. Then suddenly his grandmother passed away.

Abandoned by his parents and despised by society he had many questions. Why hadn't his parents loved him? Why had the midwife made that mistake? Why was it him and not someone else? Why couldn't he have a home? Slowly his questions turned into anger and his heart became filled with hatred.

As a child, the one thing he enjoyed was music. He recalls hearing Christian music broadcast by FEBC. In junior high, he began to appreciate the music more and more, but found it difficult to believe there was a God who loved him.

He endured a life of incredible disadvantages and deep hardships in a society that prizes uniformity and penalizes those who stick out. The ridicule, bullying, and multitude of challenges he

faced, caused him to contemplate taking his own life, culminating in an attempted suicide early in high school. A friend rescued him and through God's gracious leading, he was invited to a Bible Camp where he trusted Jesus Christ as Savior and decided to follow him as Lord. He was filled with joy.

He began attending church and soon was led to dedicate his voice to the Lord to share his joy with others. His higher education included study at Tokyo Christian College, voice training under renowned instructor Andre Balandoni, and a theology degree from seminary. He is now associate pastor of Tokyo Peace Church. He demonstrates tremendous courage by living on his own and traveling throughout Japan

holding concerts in churches and schools.

Several in our crowd could identify with Mr. Aragaki. Nine members of "The Society for the Blind" in Toyota City responded to our invitation. Even though they had never attended a church meeting, they were pleased

to identify with Mr. Aragaki and were deeply moved by his testimony. We trust some will come to know and then, someday in glory, see our Lord!

As Mr. Aragaki sang, we all marveled at his rich voice, extensive musical training and mastery of several languages. But more than that, it was the joy and courage, the peace and strength, the grace and love that exuded from his soul that captivated us. His passion for God and concern for the lost were readily evident. He had once wished he could kill those who had a part in his difficult life, but now with a heart healed and cleansed of its bitterness and hate, he sings with love and a power beyond his own. Though he has never seen, he gave us a glimpse of the beauty of our Savior and the glory of our God. The invisible became visible!

*Laurence and Leona Hiebert have been in Japan with the Mennonite Brethren Mission since 1988 and work in Toyota City.*





## They could hardly have

been more opposite, though they seemed to have mutual interests at first. He was a graphic designer, long hair, beard and all. She was an actress and announcer. They met while working for an advertisement agency.

Marriage brought out every contrast Toshifumi and Noriko Kajikawa had. If he turned left, she turned right. If he said black, she said white. The conflicts and arguments were becoming a nightmare. They talked about divorce.

As a young person, Noriko had attended the same church as famous author Ayako Miura, in Asahikawa, and had been baptized as a believer. But she had drifted a long way and had deliberately hardened her heart.

Well, that was how things were when Lloyd and Esther Watanabe arrived in Hokkaido as missionaries from Hawaii needing a language teacher. A friend introduced Lloyd to Noriko and God was in the picture again.

Lloyd invited Noriko to a ladies' meeting. She said no. Lloyd invited her to a special meeting at church. She said no. Lloyd didn't give up. Noriko's resistance doubled.

Finally she told Lloyd she would go to a special ladies gathering "just once."—just to get him to stop asking.

She sat in the farthest seat in the back waiting for it to end, but Pastor Masui's message from God's Word was a double-edged sword to her heart. As the other women left, she began to cry. For an hour she wept while Pastor Matsui and Lloyd waited and prayed. She was wonderfully restored to the Father, and went home rejoicing.

Toshifumi was playing mahjong with his friends. It was one of the patterns of his life that was about to be dramatically changed. He couldn't believe the change in her, of course, and wasn't sure he liked it. In fact, he feared that his wife had gotten herself mixed up in a weird sect and he asked his friends to help him rescue her.

She began inviting him to things

He said no. Then one day she asked him if he'd go with her to a Christmas party. The food she talked about sounded

## Changed and Changing by Katie Sisco

good. He decided it was worth the risk. A week later, out of courtesy, he attended the Sunday worship service. That day he talked with Lloyd Watanabe for six hours—and at the end Toshifumi bowed his head and heart before Jesus Christ.

The next day he told everyone in his workplace he had accepted Christ as his Savior. That announcement was met with total astonishment. YOU are a CHRISTIAN? At noon, they pulled their chairs in a circle around him and began asking questions.

To everyone's amazement, not least his own, out of his mouth came wise answers for question after question. That was the beginning of his workmates' salvation. One by one their

lives were changed by Jesus Christ until the Kajikawa's church began to be known as "The Designers' Church," there were so many of them there.

Wonderful things were happening around and through them, but inside their marriage it was still "he going left and she going right." Then they heard about Christ For The Nations Japan Bible Institute and decided to commit themselves to study God's Word in depth. Little by little, the Word of God and the power of the Holy Spirit brought change to their attitudes and lives.

Now he is Vice-President of the Institute, she is his assistant, and they love working together. Gifted as encouragers and as teachers, they have ministered to the students for the past 10 years now. The Kajikawas have no children of their own, but they love children's work and

one of their regular outreaches is to the local churches and orphanages in Sapporo and its vicinity. They use their dramatic gifts with flair, in church plays, camps, and street drama.

Working with them on staff is Gerald Goodall, an MK whose ability in Japanese and English also makes him the general translator for outside speakers.

Christ For The Nations Japan was begun by Charles and Diane Gyurko in 1985. Since then over 120 students have graduated or completed a course of study and are now serving in children's work, evangelism, church planting and missions. The Gyurkos returned to the States several years ago and were replaced by Rodolfo and Adriana Garza, from Mexico.

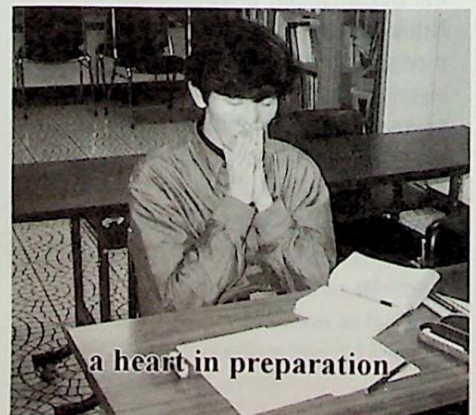
The Garzas, Kajikawas and Gerald carry a good portion of the teaching load rounded out by guest speakers from all over Japan and around the world. At these special times, believers from the local churches are invited to attend, often filling the small classroom with 30 to 40 people.

Each morning begins with an extended time of worship and prayer, followed by classes, which include practical lessons on children's work, thematic Bible study, practical Christian living, English, spiritual warfare, and counseling.

Most afternoons are open for part-time jobs and other activities. Thursday afternoons are set aside for prayer and



Toshifumi and Noriko



a heart in preparation



preparation together before they go out to share in parks, churches, orphanages and in the bar and disco area just a few blocks from the school. They use drama and music to draw a crowd and then give testimonies, pass out tracts, and share one-on-one.

Wedding pictures in the office reveal how many students have met their mate at the Institute! And so not only individual believers are being prepared for God's work but Christian homes are established as well.

Every two years they have an overseas outreach. So far they have been to Russia, China, Malaysia, Hong Kong, and the Philippines. This July they will be taking the students to Mexico.

*For further information on CFNJapan Bible Institute, contact them at: Shogin Bldg 9F, S9W4 Chuo-ku, Sapporo, 064*

*Tel: 011-531-8725 FAX 011-521-1105 E-mail: XLL02223@niftyserve.or.jp*

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This January during a visit to Ebina, where we had worked for eight years, we spent an evening with the Taguchi family. Mrs. Taguchi and the three children were faithful members of the church while we pastored there, but her husband never quite came to the point of decision. As the first son of a third-generation Shinto priest, it was one thing for him to break the succession and become an executive in Sony, but to become a Christian...

However, during the two years that he worked in France, he got baptized. Now we asked him what influenced his decision. He recounted an incident four years prior. Mr. Taguchi's elderly father had been hospitalized in Osaka for some time due to a failing pancreas. The doctors had given him one week to live.

Sister Taguchi contacted us, asking that we visit him in the hospital. Mr. Taguchi happened to be in Osaka on business that day and dropped in while we were visiting his father. We prayed for the elderly gentleman's healing and shared the gospel. Nothing happened that we could see except that Mr. Taguchi was a little indignant that we would be so forward.

We said our farewells and left, hearing later only that the father had been released from the hospital. Now Mr. Taguchi was telling us about his shock that evening when he returned to the

hospital to find his father without the IV tubes in his body. The doctors could give no reason for the change and simply said he was well.

So in France when Mr. Taguchi was given an opportunity to convert, the pastor asked him what convinced him to believe. He referred back to this incident, saying that he knew God is real.

Two things really stand out to us from this experience.

First, we are firmly convinced that the true gospel is itself intrinsically powerful and God's appointed means to bring sinners to Himself. At the same time, He has ordained that His power be demonstrated with the proclamation of the gospel. In some cases it seems that without these supernatural attestations, many will not turn to the Lord. Secondly, it says of the early church that God worked with them, confirming the Word with signs following. From this we have adopted the slogan of letting the signs follow us and not the reverse.

Whatever phenomenon the Holy Spirit may grant us today, we are grateful for, but not obsessed with them. In other words, let us stay focused on the Lamb and follow Him wherever He goes and let the signs follow us.

*Carlton and Constance Kenney have been church planters in Japan since 1962.*

# NOTHING HAPPENED THAT WE COULD SEE

by Carlton and Constance  
Kenney

## CORRECTIONS! (from last issue)

Fred Campbell wants proper credit given to the true authors of the article, *Book I, Book II Prayer Language Helps*. It was written by **Ms. Karen Schaffner and Mr. Yasuhiko Harada**.

And a gracious friend pointed out that the "Miyoshanji" in the article **The Eastern Cross Part II** is not the name of the land donated to the Church in 1593, but rather the name of the temple where the Kirishitan bell is still held in Kyoto.





# Faithfulness to God and His Truth

third in a series  
by Berndt Bohman

**God** longs for His people to be faithful to Him and His Word. Throughout Old Testament history God repeatedly stressed to His people the importance of not being influenced by the cultures around them. In the New Testament, Paul warns of being taken captive by the hollow and deceptive philosophy of this world (Col.2:8). He spoke "a message of wisdom among the mature, but not the wisdom of this age" and not "in words taught us by human wisdom but in words taught by the Spirit" (1Co.2:6,13).

Yet today we find deceptive theories from psychology have infiltrated even the church.

## Answers to Emotional Problems Found Within a Man?

If a person encounters emotional problems he is usually encouraged by psychology to search for the cause of those problems within himself. We are told that if we analyze our inner lives we will find the problem and it can be cured with the right techniques.

Can we find reliable answers and the solution to our problems by self-examination? The Bible says: "The heart is deceitful above all things and beyond cure (*desperately wicked* NKJ). Who can understand it?" (Je.17:9) Problem-solving by self-examination results in deceitful answers because human beings desire to protect their self-life. A man's sinful heart is not going to tell him the truth about himself.

The Lord, our Creator, knows us better than we do ourselves. "I the LORD search the heart and examine

the mind" (Je.17:10). "A man's steps are of the Lord; how then can a man understand his own way?" (Pr.20:24)

Our lives must be measured by the standards of God's Word. David said: "O LORD, *You* have searched me and *You* know me. *You* perceive my thoughts from afar. Before a word is on my tongue *You* know it completely." (Ps.139:1-4) If you want to get in touch with the real you, get in touch with God. The cause and cure of man's problems are found in God's revelation of human nature in His Word.

## Someone Else's Fault?

Psychology teaches that emotional problems are caused by the wrong upbringing or unfavorable circumstances. "Your parents were too strict, abused you in your childhood, or you might have been bullied in school." Modern man sees himself as a victim, not a sinner. A thief, alcoholic or emotional wreck is not to blame for their situation because the fault can always be found somewhere else.

The tendency of human beings from the beginning has been to blame others. When Adam was confronted by God in the Garden he blamed the fault on Eve. Eve in turn blamed it on the serpent who deceived her. (Ge.3:12-13)

God did not see Adam and Eve as victims of bad influences but simply as sinners. The Bible never encourages us to analyze our lives to find the factors that made us the

way we are now. Healing does not come through analysis but through repentance.

## Inner Healing Received by Understanding the Past?

Some psychology teaches that the troubled person needs to look back and relive the traumatic experiences supposedly causing the difficulties. This kind of teaching is in conflict with the Bible because nowhere does God's Word tell us to look back in order to be cured in our inner lives. The Scriptures tell us

the opposite. "Forget the former things; do not dwell on the past" (Is.43:18). The only past we are to look to is the work Jesus did on the cross. There is healing at the cross and that fact has not changed through the centuries.

Why is it so important not to dwell on our past, according to the Bible? Because the meaning of the cross is made without effect. My old self filled with mistakes and failures was crucified with Jesus, so that person no longer exists. A Christian lives by faith a completely new life through Jesus Christ (Ga.2:20). The meaning of baptism in water is also made without effect if we continue to look for inner healing in the past. Water baptism signifies that the person you once were is "baptized into His death," and not only that but also buried with Him. When we are born again as Christians we are a new creation. "The old has gone, the new has come!" (2Co.5:17).

Going back to the old life can never enable a person to live in the new life. You cannot heal someone who is dead.

## This Matter of Love

Love, what a word! It's short, important, misunderstood and misused! Every person, whether Christian or non-Christian, needs love. Even the Beatles sang: "All you need is love." What a worldly rock group means by the word *love* and what God means are two different things, though. When we are dealing with emotional problems everyone agrees on the importance of love, but when today's counselors speak about love do they mean what God means?

## God Our Heavenly Santa Claus?

A childish dream is of a father who never disciplines, who would always say, "I love and accept you just as you are." Sometimes this childish view of God's love surfaces in Christian counseling. God is pictured as a nice Santa who gives emotional boosts in beautifully wrapped packages without discrimination. He might not be happy when His people fail but He is always tolerant and loving no matter what. He

**Problem solving by  
self-examination results in deceitful  
answers because human beings...  
protect their self life.**



understands every situation and weakness and accepts us as we are. He might not like your "doing," (your sins) but he will always accept your "being" (the way you are). There is no need of repentance before a God like that.

### The Nature of God's Love

What *is* God's love all about?

God's highest expression of love was to send Jesus

Christ to the earth. "This is how God showed His love among us: He sent His one and

only Son into the world that we might live through Him." (1Jn.4:9) When God speaks about His love for His own in the New Testament it is written in the Greek aorist tense (with very few exceptions), referring to His past love. God's act of love points back to the cross. "God demonstrates His own love for us in this: while we were still sinners, Christ died for us." (Ro.5:8)

God should have condemned us to death because of our sin but instead His love for us and desire for our healing was so great He took our sins, placed them on His Son, and gave Him the punishment of death that was ours. That is amazing, holy, burning love!

### God's Love is Jealous

God is not lax and tolerant. He is a jealous God. (Ex.20:5) One of the best descriptions of God's love in the Old Testament is in Song of Solomon 8:6, "Love is as strong as death, its jealousy unyielding as the grave. It burns like blazing fire, like a mighty flame."

Jealous love means that God feels the intense pain of anything that comes between Him and the object of His love. God cares for us to the point of jealousy and "the Spirit He caused to live in us envies intensely." (Ja.4:5) His love causes Him to rebuke and discipline us (Rev.3:19), chastise (Heb.12:6) and prune (Jn.15:2) to get us right.

The idea that God accepts me as I am because of love is not to be found in the Word of God. God loves everyone

but that doesn't mean that He accepts their sinful nature. The proclamation that a person is precious and loved in the sight of God (Is.43:4) can only be made on the premise of redemption through the blood of Jesus Christ. Sometimes the tax collector, Zacchaeus, is used as an example of a person who was accepted by Jesus without repentance. (Lk.19:1-10) That is to bring evidence

from silence. Zacchaeus' repentance was not with words but in action which is far better. We must always teach the whole counsel of God.

**God feels the intense pain of anything that comes between Him and the object of His love.**

### Are We to Love Ourselves?

The problem with the teaching of love in the church today is that it is not only shallow but also misdirected. We sometimes hear "love God, love yourself and love others." It is right to love God and others but from where do we get scriptural support for "love yourself?" It might be a misinterpretation of Mt.22:37-39 which says, "Love the Lord. Love your neighbor as yourself." There are three reasons why these verses are not talking about self-love.

1. Jesus spoke of two commandments, not three. He did not say that the first commandment is to love God, the second to love our neighbors and the third to love ourselves. Most of us do love ourselves because "no one ever hated his own body." (Ep.5:29) We have strong feelings about how we would like to be treated and so Christ laid down the rule, "do to others what you would have them do to you." (Mt.7:12)

2. The word for love in this verse is *agape* which is self-sacrificial love. *Agape* love is for the benefit of others. How can you love yourself with self-sacrificial love?

3. Self-love is sin. "Sin is being curved in on oneself" (Luther). Among all kinds of evil in the last days people will be "lovers of themselves." (II Tim. 3:1-2) Peter was not asked by Jesus: "Do you love yourself?" The question was: "Do you love Me?" (Jn.21:15-19) A burning love for Jesus was essential for Peter's future ministry to the church.

### Salty or Not Salty?

It is regarded counterproductive today to tell people of sin and their lost condition. They don't like to hear that they broke a moral law or that they are not good enough. People like to feel good about themselves, hear about a God that accepts everything and wants them successful. Some pastors take an easy ride on people's opinions and preach a gospel that will not offend. It's easier to preach about low self-image than sin, and speak of love and acceptance instead of repentance, and replace the word faith with positive thinking. This kind of message fits all places, all situations, and can be heard comfortably by everybody.

Mt.5:13 "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men." Certainly people need to hear that God is love (1Jo.4:16), but they need also to be warned that God is a consuming fire. (Heb.12:29)

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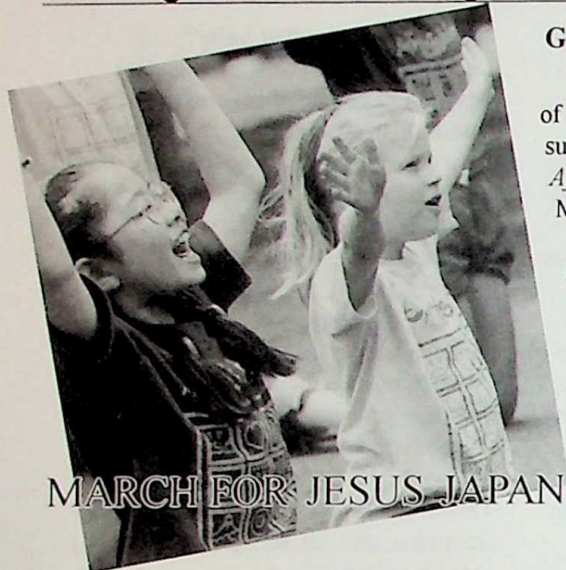
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## GLOBAL MARCH FOR JESUS

Global March for Jesus will be part of the African National Initiatives Consultation at the GCOWE in *South Africa* in July this year.

March for Jesus planned in *Maseru*.

March coordinators in *Macedonia* planning a prayer-walk strategy so they can join with others around the world on May 17th.

In 1990, the first Easter Awakening March of Witness started on the streets of *Sydney, Australia*.

Again, in 1997, hundreds marched with banners and flags proclaiming—**He is Risen!**

In every nation in *South America* they will be marching this year. Authorities in *Sao Paulo* have now made March for Jesus official in the city's calendar. This year, as many as 3 million people are expected to march throughout *Brazil*.

Masahide Nakamura, Senior Pastor of New Life Church, has been leading the *March for Jesus* in *Nagoya, Japan* for the past three years and will again on May 17, 1997. He has a homepage in Japanese which will soon be translated into English and Portuguese. The address is: [www.infonia.or.jp](http://www.infonia.or.jp)

Representatives from 15 churches unanimously expressed support for MFJ in *Turin, Italy*.

14 city marches planned in the *Czech Republic* which has one of the highest percentages of non-Christian populations in Europe. There will be a prayer concert rather than a march in *Prague* where they expect 400 people.

Due to the huge economic crisis in *Bulgaria*,

this year's March for Jesus will be called a "Mercy March." Organizers are asking the churches involved to take food to the poorest people as part of the march.

On January 19th a new March for Jesus committee was formed in *Nice, France*. They anticipate their first march on May 24th.

*Tiny Lithuania* will have its first March for Jesus event in 1997. The city of *Klaipeda* will be prayer-walked sometime before May 17th. Organisers hope for a full-fledged march in 1998.

For this year's March for Jesus we have produced a short radio documentary about GMFJ containing interviews with Graham Kendrick, co-founder of March for Jesus, Tom Pelton, U.S. coordinator, and Rev James Chak, Hong Kong coordinator. Intercut with these interviews are excerpts from Graham Kendrick's new album "*No More Walls*," the official music for Global March for Jesus 97/98.

## Why March For Jesus in Japan?

by Hideki Kita

It was June 25th, 1993 and I was at the Osaka castle where 1000 people were gathered, carrying bright-colored banners and placards exalting Jesus Christ. There were old and young, even babies in carriages. It was the first March for Jesus in Japan being held simultaneously in Tokyo, Nagoya, Osaka and Okinawa. I will never forget looking out over the beautiful scene from the platform as one of the local coordinators.

As a Bible-student in Britain, I became acquainted with the marching movement for Jesus. I hoped to march for Jesus in Japan some day. That vision came true that day. I've worked for MFJ since then.

March for Jesus gives us a place for cooperation and reconciliation. At the first march in Osaka, one Korean lady said, "We are standing here before this castle symbolizing the history which tore our countries apart, but now

Area	Date	Coordinator	Tel.
Sapporo	7/19	Manase Tomita	011-883-6116
Yokote	5/24	Yoko Kosugi	0182-32-1383
Morioka	5/24	Kei Ohara	019-641-1368
Sendai	5/24	Kiyoshi Takahashi	022-244-1731
Iwaki	5/24	Shigenobu Okoshi	0246-29-5657
Gunma	5/24	Isamu Watanabe	0279-22-1080
Kisarazu	5/24	R. Clatworthy	0438-37-4739
Misato	5/24	Tamio Kaneko	0489-66-3138
Tokyo	5/24	Chu Kosaka	03-3358-0891
W. Tokyo	5/24	Koji Hayashi	0425-41-2166
Yokohama	5/24	Yaw Amoabeng	045-663-5717
Gotenba	5/24	Toru Nakami	0550-82-2872
Toyama	5/24	Matsue Kobayashi	0764-31-1764
Kanazawa	5/24	Shozo Fujikawa	0762-91-2742
Fukui	5/24	Hitoshi Fudaba	0770-22-5138
Nagoya	5/17	Masahide Nakamura	052-561-3340
Shiga	5/24	Norio Okeda	0775-45-7884
Kyoto	5/17	Masafumi Tsubokura	075-881-4966
Osaka	5/24	Junichi Hatano	06-731-1745
S. Osaka	5/24	Yasumi Fujita	0724-95-5726
Hanshin		Pending	
Kobe	5/24	Wataru Sugahara	078-612-5511
Wakayama	5/24	Mitsuki Seino	0734-36-2238
Okayama	5/24	Tetsuo Sarai	086-276-1152
Fukuoka	5/17	Setsuo Harada	092-751-9392
Okinawa	5/18	Masumi Harada	098-938-7934



today, we become one in Christ!" It is true that the feudal leader Hideyoshi, who built the Osaka castle, once tried to invade Korea. I've seen the March for Jesus Japan cross national boundaries, as well as denominational lines.



Within the 370 thousand square kilometers of Japan 126 million people live. Almost 100% of us are speaking the same language, have the same culture, and live at the same basic economic level. So Japanese always try to keep every one in the same patterns. So also, in inter-church cooperation, the tendency is to leave out the churches with different styles and reduce everyone to the same pattern. For that reason, rather than appreciating each other's differences we have been attacking each other. Our need in



Japan is not to force each group to conform to a set pattern, but rather to cooperate in encouraging this type of grassroots movement. I believe March for Jesus is something we can all agree about.

*Hideki Kita, Pastor  
Sakai Evangelical Church/Tokyo Chapel  
Assistant coordinator/MFJ Japan  
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## FROM THE CHRISTIAN SHIMBUN BEWARE—CHURCH THIEF

**Too Good to be True? Probably Is.**

*Round-faced con artist has conned  
at least four churches police know of.*

Central Police Station Chief Detective, Mr. Ochiai, has asked Christians in the Kanto area to be on the lookout for Katsu Sakai of Chiba, alias Yamamoto and Furukawa. He has been arrested twice, but police can only detain him for 20 days.



His method of operation is to call your small (the smaller the better) church and ask "Do you receive donations?" Then he'll make a date to meet with the pastor.

The story varies, but only slightly. "My rich aunt died leaving ¥7 million designated for a small church that needs money. As the executor of her will, I can't sleep until I have fulfilled this obligation. I am besieged with requests, but I have turned them down because your church exactly meets her standards. To get this money in cash, we have to go to a small credit bank. Since this is a mikan boxful of cash, we take out loss insurance for fifteen days, after which you get this insurance money back. So do you want the ¥3 1/2 million or the ¥7 million for your building fund? For the first we need ¥35,000; for the second ¥70,000 for insurance.

He even looks at your building plans and hears about your vision! And by this time he plays on sanctified greed and you go with him to the bank.

The bank is so small that only two people can sit, so "you wait here while I go and get this money and bring it out." You never see him again.

Detective Ochiai thinks there are probably many more than the reported cases. Pastors are just too embarrassed to report themselves being "taken." If you see or hear of anyone fitting this description, contact 110 in your neighborhood or call Detective Ochiai at 03-3281-0110.



# BIBLE COFFEE HOUR

## Tokyo Seibu Christian Women's Club

by Mrs. Imaizumi

Soon after World War II, an outreach to women called "Bible Coffee Hour" was started in a city in Kansas, USA. Seventeen years ago, the Bible Coffee Hour idea was brought to Higashi Kurume, Tokyo by some missionary women and a Japanese lady who had been touched through the Bible Coffee Hour in the States.

Among those original missionaries with a vision were Mrs. James Metcalf, Sharon Forbes, Carol Shelton, Sandy Amos, Irene Hegge, and Phebe Blair. From the beginning they had the able assistance of Christian women from local Japanese churches.



1997 Committee with Pastor Kawabata

The vision has been carried on into another generation. For years now the "Coffee Hour" has been held on the campus of Christian Academy in Japan—every February, June and November.

Today's Coffee Hour Committee is made up of two missionaries and twelve Japanese. The missionary women are now in a supportive role to the Japanese who ably handle all the preparations including finding speakers and musicians and designing the invitation leaflet.

Through the years there have been many good speakers—evangelists, pastors, counselors, missionaries and pro-

fessors. All of them cannot be listed here, but to name a few: Dr. Koji Honda, Rev. N. Horikoshi, Dr. Kudo, MD, Dr. T. Maruyama, Rev. David Martin, Rev. Howard Blair, and the late Rev. Steve Tygert.

Christian musicians who've shared through music and testimony include Mr. Berndt Bohman, Mr and Mrs. Yanase of *Euodia*, and Mr. Imanaka. Sometimes special features such as ideas for meaningful Christmas or Easter decorations are added to the program. A regular feature is the presentation of a gift—a Christian book or Scripture calendar, for example—to five members of the audience who find a special mark on their program.

Though the Bible Coffee Hour targets women, there are often a few men who join in and are welcomed!

For the February 1997 Coffee Hour the speaker was Rev. Mitsuo Kawabata, pastor of Tot-suka Baptist Church. Mrs. Ueki of Bushi Presbyterian church sang. In June, blind pastor Rev. Aragaki will be speaking and singing.

The average attendance is between 200 and 250, although there have been

occasions when more than 350 have gathered for a Coffee Hour presentation.

Each person receives a questionnaire along with the program and is encouraged to fill it out. Follow-up is provided for those who have accepted Christ or indicate interest in the gospel. One lady who trusted Christ at the Coffee Hour in November, 1996 wrote,

*"Sometimes we've had snow, but even so the flowers are starting to bloom. And my hope is blooming, too. Thank you for Billy Graham's book, Peace With God, that you sent me. I'm now attending K. Alliance church and I'm going to be baptized at Easter! I'm studying the Bible, praying, and walking with God, and Jesus and the Holy Spirit every day."*

Tapes of the meetings are available and many do order copies to share with family and friends. These have been precious instruments to spread the Gospel. Many people who have never attended the

meetings or been in a church hear the Gospel through the tapes and lives have been changed.

For a long time now signing for the hearing impaired has been a regular part of the Bible Coffee Hour ministry.

This is just one outreach of many happening all across Japan, but it is a witness to the faithfulness of the Lord and the faithful passing of the lamp from one generation to another.



Mrs. Ueki



Pastor Kawabata autographing his book, *CHRIST*



# 1997 JEMA Women's Retreat

report by Edie Cummings

"I came here an almost empty vessel feeling very inadequate. I learned I need to be the person God created me to be. My adequacy is in God."

"I appreciated the diversity of people here. So many women from various church backgrounds and yet we are all one in Christ."

"Singing praises and lifting our voices to God together gave me a little taste of what heaven must be like."

"The speaker was wonderful. She helped me focus on God alone."

"I like how she showed us how Scripture interprets Scripture."

"I felt I learned so many practical things I can take home and apply now."

These are just a few of the comments made by the 135 women who gathered at beautiful Megumi Chalet in Karuizawa for the JEMA Women's Retreat.

Missionaries, English teachers, and wives of business and military men stationed in Japan were all blessed to have Kay Arthur of Precept Ministries share her insights into Scripture. Our theme, "*On Eagle's Wings*," taken from Isaiah

40:28-31, helped us to focus on God as our strength. As she led us through II Corinthians we were encouraged to run and not be weary, walk and not faint, to keep the faith until we cross the finish line.

We were reminded not to lose heart, but rather, remember God's calling on our life. We are to exchange our strength for His strength so that we surely can mount up on eagle's wings.



Praising Him!

We look forward to once again meeting for study in God's Word, fellowship, and prayer for one another at next year's Women's Retreat!



Fellowship groups — sharing and agreeing in prayer



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# Potpourri & Promises

by Janice A. Kropp

## ENTERING A PROMISED LAND!

**R**ichard and I are fully enjoying our months here at Toccoa Falls College in Toccoa, Georgia. We teach, we share, we listen, we pray! In a recent letter from a pastor, who had hosted the college's Mission Team, we were again reminded of the outstanding quality of our students here. This generation is very special!

To every wonder of God's working, however, is a flip side! This generation also finds some wandering, falling short and even turning away from God. It is a wicked world out there and in here! God's Word tells us that the HEART is desperately wicked, WHO can know IT? (Jer. 17:9)

We don't readily admit where our hearts at times have taken us, nor do we find it easy to mention where some of our children have gone. Of all children, our children should be sterling, growing, and entering into ministry. But it is just not always so.

"Children's children are a crown to the aged, and parents are the pride of their children." (Prov. 17:6) It is wonderful when children are "crowns" and parents are loved and respected by their own flesh and blood. Children raised in Christian homes have all the potential for purpose in life and the promised direction of God to get them there. We often forget, however, that though we have the promise, there can be pain and sorrow along the way. We forget that the command to pick up the cross and follow means what it has always meant—suffering! Permit me to tell you a story.

His parents would tell you he was a darling newborn—beautiful from birth.

And he was still handsome the last time I saw him. But, oh, what he put himself through, along with all who love him. It wasn't that he started out on the wrong path intentionally. From his earliest days, he was read the Word of God, he was prayed with, he was taken to church. Church was where his family was on Sundays, no exceptions.

But as he got older and started to work, there were those Sunday mornings when it was simply too hard to get up. That was understandable. But the exception became the rule and he would tell you *now* that was a big mistake. But *then* he was carefree and careless.

The world was so tempting and so much fun! One thing led to another. Feelings of guilt grew, especially when he'd hear his parents telling others what a great guy he was, but the guilt did not bring change. The further he got from his Christian upbringing, the smaller the voice of his conscience.

He was a charmer and a very hard worker. He planned to make something of himself! There were times when he felt inadequate and, in a scrape, would shoot off a prayer to God with the promise to "shape up," but he never followed through.

Calls to his parents were infrequent. Not because he didn't love them, he just felt no need for communication. Fun and excitement for the moment were all that mattered to him.

This went on year in and year out—on and on—UNTIL God said, "That's enough!" You see, his parents and family had been praying for him—day in and year out!

His family grieved and wondered why it should take so long to see this dear son come to his senses.

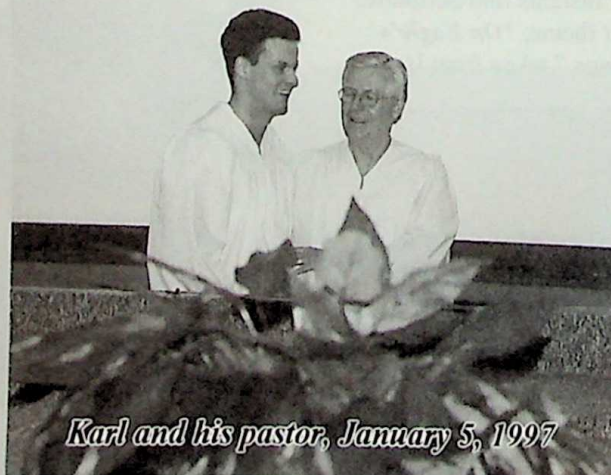
They also wondered at times how God would ever get his attention. But one day life became a nightmare for him and began unraveling at a pace he never dreamed. It was then he picked up the phone and called the only ones left to call, his parents.

That phone call changed the lives of all who loved him. The following day this precious young man of twenty-seven knelt at the cross of Jesus, the Savior! There he received complete forgiveness, and hope for the future.

Since coming to Jesus, he has given his testimony several times. He's been heard to say that he wants to live for the Lord from now on. "THIS is reality," he says, "and make sure you know it." He has also asked, "Why didn't someone make me come to Jesus before?"

This young man and his family have entered a promised land! The family, burdened and sorrowful, had watched, prayed, trusted and cared for years. His mother had prayed the "covenant prayer" and joined with family and friends to pray. His parents openly stated they had a need and asked for the prayers of others many, many times.

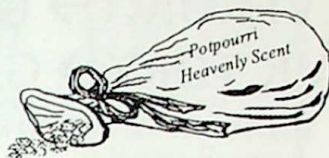
I saw this young man recently, and I tell you he radiates the beauty of Jesus. I have talked to him recently, too, and he



*Karl and his pastor, January 5, 1997*



## Y-E-S YAHWEH EL ROI for STRONGHOLDS



says things about God that are amazing. "Thank You, Jesus!" is all I can say. For this is none other than our own precious son!

Why do I tell you this personal story? Because as Christians, and even as missionaries, we have no guarantee that our children will not stray. Situations like ours DO happen. I want to add that we wouldn't trade for the world the special lessons God taught us along the way!

What I wish to leave with you is not just a testimony of grace, but also a word of help and hope. You see, as we waited for our son to COME HOME, our hearts were often so heavy we wondered how in the world it would all turn out. It was not until we changed our perspective from *problem* to *privilege* that the stronghold began to crack.

We began to call our son not our *problem* but our *faith builder*. When Satan sees he's getting the best of us, he continues to try to get the best of us. When, however, we turn situations into

with steps to take in order to gain entrance to that promised land. If you are suffering, I wish to bring you hope today! Your wandering child will come back. God promises they will. Those who obey God, the Scripture says, will pass on the blessing to their children to a thousand generations. (Deut. 5:9,10)

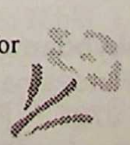
Dr. James Dobson has done much research on children from Christian homes. Of the five personality types, he says, very strong-willed children will almost always rebel. Why then are we so surprised when they do? The research does not end there, thank the Lord! It has been substantiated that most of the rebellious ones RETURN to the faith of their parents by age 24. Now that "24" may be earlier or later. But WHAT HOPE for those of us who suffer with strong-willed children!

If you stand for a child today who has strayed from their upbringing and left the faith, or if you have a child who has not yet come to the cross, take HOPE—they will come!

Here on campus at Toccoa we have started a prayer group called "Y-E-S." This prayer group is just for hurting parents. The Y stands for *Yahweh*—the Self-existent One. The E stands for *El Roi*—the God who sees and saves. The S stands for *Strongholds*. For now, we are meeting once a month to pray.

Having seen all that God has done for

our family, we have such hope for others who walk the lonely and sorrowful road of waiting for a wanderer to come home!



**Premise:** The Lord our God is for us. The Lord our God saves to the uttermost. There is no stronghold He cannot crush and change to a promised land.

**Scriptural Basis:** 1 John 3:21-23  
*"Dear friends, if our hearts do not condemn us, we have confidence before God, and receive from Him anything we ask, because we obey His commands and do what pleases Him. And this is His command: to BELIEVE in the name of His Son, Jesus Christ, and to LOVE one another according to His commandment."* II Chron. 7:14  
*"If My people, who are called by My Name, will humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land."*

**Call to Remembrance:** Every command of Scripture has a promise.  
**Mind Set:** No circumstance or situation will be looked at as a problem. We will recognize our sorrows, disappointments and difficulties, BUT we shall look at each as a FAITH BUILDER!  
**Who We Are:** People gathered together because we have a need. By joining to pray we are telling Satan we come together against his work. We also evidence to God our humble spirits before Him.

**What We Will Do:** We will combine prayer styles and learn from each other as we seek God's release for our children from Satan's strongholds.

- Guidelines:**
- ◆ All requests in confidence.
  - ◆ Requests written on cards—anon-ymously, if desired.
  - ◆ Requests specific, but need not be comprehensive.
  - ◆ Log of requests and answers kept.
  - ◆ Praise will be a part of the prayer times—Phil. 4:4-7.
  - ◆ Praise time will be all together. Prayer time will be divided into men's and women's groups.
  - ◆ A Prayer Chain for needs which arise. We claim Y-E-S for any need any time of the day or night.



*Karl with some of those who love him!*

faith building exercises, we foil Satan. Everywhere parents are suffering. I know because they come to me at the close of meetings and share their stories with tears. I give them a word of hope



My retrial led to my conviction. My feelings now are not like the anger I felt when I was convicted the first time. I have no anxiety in my heart as I have received great grace from God.

Of course I was hoping for freedom, but I believe God has a greater work to reveal though us. Through the suffering of this imprisonment I have believed in Jesus Christ. In the past four years I have come to walk with God, but as I waited for my retrial, I was thinking about returning to Japan more than about obeying the Lord.

The Lord was speaking to me about my rebellious spirit toward my older brother. I could not talk with him openly from my heart. God knows my stubborn heart, and I knew He was challenging me to make things right according to Matthew 5: 23-24.

I did not listen to God's voice. I thought that once I got back to Japan I could write a letter of apology. I had many excuses. During the trial the Scripture was speaking to my heart, but I still could not write to him.

For three nights after the guilty verdict I could not sleep. I read letters from my family and thought about my wife and two children—how long would it be before I would see them again? (*His wife has only been able to visit him once.*)

On the fourth day, Rev. Stephen

## VERDICT → GUILTY VICTORY → GRACE

TESTIMONY OF YOSHIO KATSUNO

Young came and my feelings were calmed a little but still I was in a terrible condition. That night I listened to a praise tape. The words of *The Spirit Song* spoke to me. "Let the Spirit and His love enfold you. May your heart be filled with the Lord, and your old self thrown away. Jesus, Jesus, with Your love fill my heart. Give all your sadness and tears up to the Lord."

I was prompted to write my brother from my heart and ask his forgiveness. Then I experienced God's peace and presence. He took my sadness, my sorrow and my pain. It happened just like that. With tears, I began to sing. I have discovered one of the mysteries of God—that He is Love. Faith without love is nothing, as Paul says in I Corinthians 13. My faith had been a selfish faith, without love, and God has shown me this.

God is changing us to shape us as His servants. I feel that in God's timing He will let us out of here. I don't know when that time will come but I am so thankful to the Lord for the warmth of the Holy Spirit in my

heart and for His peace. That was a result of many people praying. God is working through this case, and it is not only for us. It is for others, too, that many more will come to know the Lord and that God may be glorified.

*Yoshio Katsuno Nov. 1996*

### News as of February, 1997 (from Melbourne, Australia paper)

A support group, called *Shien Kai*, from the Japanese community in Melbourne, is seeking to re-open the case of the "heroin five." Money for legal costs has been raised by charity concerts, some are prepared to put their houses up for bail, and members regularly visit the prisoners, soon to enter their sixth year in custody.

Rev. Stephen Young, who speaks fluent Japanese, has spent hundreds of hours with the prisoners and is convinced they are innocent.

"The prosecution maintained that Yoshio masterminded the deal, bringing his brothers and others along to carry the heroin. It is obvious a mastermind would have kept quiet about the others and let them depart the airport unnoticed. Instead he drew attention to them by producing all the tickets saying, "They're with me."

"No mastermind would give his plot away," Mr. Young said. "Only an innocent could do it."

Judge Byrne did reduce the sentence from 25 to 20 years because of Yoshio's "model behavior, cooperation with police, religious beliefs and his talent as an artist."



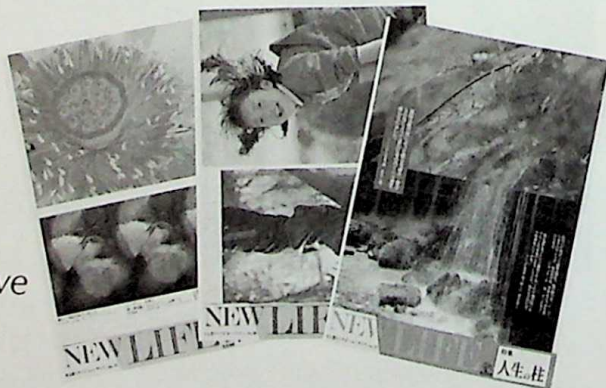
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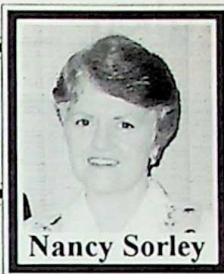
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# KANSAI NEWS



Nancy Sorley

## 50th CELEBRATION

On November 6, 1996 over 300 women gathered at the Kyoto Grand Hotel celebrating the vision that missionaries Blanche (Baker) Ford and Alayne (Turner) Madore had for Kyoto twenty-five years ago.

After visiting churches to explain what they wanted to do and to get their cooperation, they lined up a hotel, music and a speaker.

The vision of the missionaries 25 years ago has been caught by the Japanese. Not only are they on the committees, but they have formed a choir, prayer times, and prayer partners. They are excited about bringing their friends to the luncheon where they will be introduced to Jesus Christ.

*The next Kyoto Ladies' Luncheon is October 13, 1997*



On September 9, 1971 the first Kyoto Ladies' Luncheon was held at the newly opened Grand Hotel, conveniently near Kyoto station. Since then every fall and spring the Luncheons have continued at the same location.

Though the committee members and chairwomen have changed over the years, the purpose of the luncheons remains the same: to present the Gospel in an easy to understand way.

This fall the main attraction was Rev. and Mrs. Son Min Yon from Korea who gave a beautiful concert of gospel music interspersed with testimonies and a simple gospel message.

## Kansai JEMA Church Planters May 26

John Mehn will speak to Kansai JEMA church planters on May 26 in Kobe. Everyone is welcome. The meeting will be held at the Kobe Lutheran Bible Institute from 10:00—3:00. Call Tore Jaatun at 078-241-4615 for more information.



## OPERATION IMPACT JAPAN PRESS RELEASE

Azusa Pacific University of Azusa, California will be offering four three-credit graduate courses in social science from June 23—27 at the National Women's Education Center in Saitama, and from June 30—July 4 at Kokuritsu Olympic Kinen Seishonen Sogo Center in Yoyogi (downtown Tokyo).

This year's course titles are:  
*The Leader as an Agent of Change, Leadership and Managerial Ethics, Program Evaluation and Research Methods, and Group and Conflict Dynamics.*

The four courses are part of Azusa's Operation Impact program, a master's degree program in social science with an emphasis on leadership studies.

Courses may be audited (\$85 per credit) or taken for credit (\$330 per course). If interested, contact Luann Segerstrom:

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FAX 0424-76-2526

E-mail TSS@twics.com

or by mail at:

2-5-8 Takiyama Apt. 304,  
Higashi Kurume Shi, Tokyo 203

*"Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."*

II Tim. 2:15



# JEMA Leaders' Consultation February 23-24 at Fukuin no Ie



In a variety of configurations, missionaries from all over Japan heard from one another, learned from one another and encouraged one another.

Keynote speaker was Yokichi Suzuki of SEND International. Using I Thessalonians 3 as his base, he spoke of faith, love and hope and challenged fellow missionaries not to give up but to allow these things to bring fruit in ministry here.

Presentations included update on Religious Laws by David Rupp and Mr.

Sato, preparations for witness at 1998 Olympics by Timothy Himei and Brent Drouillard.

Operation Japan by David Walker, national evangelism plan by Steve Clark, and cell church model by Keith Webb.



Yokichi Suzuki

## JEMA PLENARY February 25, 1997



The 8th floor of the OCC building in Ochanomizu saw a celebration at the JEMA Plenary this year. A larger than usual crowd of missionaries joined in commemorating thirty years of existence as JEMA, plus ten years alongside JEA.



ENJOYING MR. JOHNSON



JEMA EXECUTIVE

The JEMA executive members were recognized and thanked. Three new members were unanimously approved for the next year...David Bindewald of PCA, Gerald May of TEAM and Walter Siegrist of SAM.



SERIOUS CONTENT

We enjoyed looking backwards and forwards with Harold Johnson, and the unique ways that reports were kept briefer than usual!





As part of the "30th" celebration, plus recognizing 10 years' partnership with JEA, a luncheon was planned by Miss Matsushita and the Women's Commission.

Lunch Time



Sharing the cake-cutting with JEA president, Hiroshi Inagaki.

Operation Japan?  
How many copies?



The *Christian Shim bun* commented on the time given for worship and prayer at the Plenary as something that the Japanese church could benefit from in holding business meetings.



Time was carefully measured so that the day could end with an extended "Concert of Prayer," led by Berndt and Ruriko Bohman and David Walker.



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# From Our Book Shelf

by JMLJ faculty

Title: Nitobe Inazo, *Taiheiyo no Kakehashi* (A Bridge Over the Pacific Ocean) Hintori Denki Bunko\*, # 47  
 Author: Yasunaga Sadao  
 Publisher: Kodansha, 1984  
 Price: ¥590

Do you know Inazo Nitobe? Before you respond too quickly, take a look at a 5,000 yen bill. Inazo Nitobe is the one you are looking at. In 1984, the 1,000, 5,000, and 10,000 yen bills were printed with the portraits of Soseki Natsume, Inazo Nitobe, and Yukichi Fukuzawa, respectively. Since then Nitobe's face has become familiar to the Japanese, although few people know he was a Christian. He lived in an age of tremendous changes in Japan and worked hard for his nation.

Inazo Nitobe was born in 1862, six years before the Meiji Restoration, in what is now Morioka City, Iwate Ken. He was an agricultural and law scholar, as well as an educator, diplomat, journalist and a faithful Christian.

While attending an international conference in Canada in 1933, he came down with an illness which claimed his life at the age of 71.

It may be of greater interest to you to know that Nitobe's various efforts during the course of his long and colorful professional career had a lot to do with his Christian faith.

In this issue we would like to recommend his biography.

## Review:

Inazo Nitobe had a dream to become a bridge over the Pacific Ocean. Why did a boy who was born about 130 years ago, during the feudal times, have such a big dream? Because he grew up breathing fresh air from the new world. A new age was dawning in Japan. And although he was not sure what he wanted to do, he knew that he wanted to work for his nation.

His first contact with the Christian faith took place when he left Tokyo to attend Sapporo Agricultural School in Hokkaido. The spiritual influence of Dr. William S. Clark, who had left shortly before Inazo arrived, was still very strong despite the brevity of his stay (a mere eight months). At the age of seventeen, Nitobe became a Christian

along with fourteen of his classmates. One of them was Kanzo Uchimura, who later became a Christian leader in Japan.

After working in Hokkaido, he returned to Tokyo with a desire to broaden his understanding of the world. He entered Tokyo University to study western thought, but was not satisfied because the studies were several years behind Europe and the United States. One year later he decided to study in the United States. He still had the dream of being a bridge across the Pacific.

In 1884 he left for the States. While studying in Baltimore, he came in contact with the Quakers who impressed him with their expression of Christianity. This laid a foundation for what he would do the rest of his life. In Philadelphia he met and married a girl who was also of the Quaker faith.

After studying in the States and Europe he returned to Japan with his wife in 1891. For more than forty years, with Christ as his foundation, he worked for his people and his nation. Among his many appointments, he assisted in the education of girls as the first president of Tokyo Women's Christian University. He was also a diplomat in the League of Nations in Geneva for eight years.

In this biography, written in easy Japanese, you will not only find out about Inazo Nitobe but also about the era in which he lived.

## Language:

This was Nitobe's answer when he was asked why he wanted to go to the States and study economics, politics and English literature.

日本には日本のすぐれた文化があり、  
 西洋には西洋のすぐれた文化があり  
 東と西の文化が一つにとけあ  
 わなければ、ほんとうの文化の花は  
 さかないとおもいます。で、わたしは  
 日本人の考えを外国につたえ、  
 外国人の考えを日本につたえる、橋  
 わたしになりたいのです。(pg. 88)

Commenting on his determination to unite the western and eastern cultures: the bridge over the Pacific

きっと努力して、太平洋のかけ橋に  
 なってみせます。(pg. 92)

For the first time, in Baltimore, Inazo attended a Quaker worship service and was much impressed.

さわがしい牧師の説教や、儀礼をと  
 おしてでなく、ちんもくのうちに、ひ  
 とりひとり、ただひたすらに神を  
 まつ。なんというつつましいすがた  
 だろう。稲造はからだかふるえるよ  
 うな、強い感動をおぼえました。

(pg. 107)

While attending the church, he was convinced of his need for Christ.

稲造の一生をつらぬいた、人へのあ  
 たたかいおもいやり、平和へのねが  
 いは、この信仰にささえられて、つく  
 られたのです。(pg. 108)

Nitobe taught at Sapporo Agricultural School and held Bible classes for the students at his house. What he wanted to teach the young people was the love of Christ and practicing one's faith through love.

キリストの一生はみじかかった。  
 その愛はかんたんで、その値うちは  
 実行にある。

一つにとけあわ なければ	melt into one
橋わたし	a bridge as a go-between, a joint
ちんもくのうちに	in silence
ひたすらに神 をまつ	waiting for God
つつましいすがた	modest attitude
感動をおぼえ ました	deeply moved
一生をつらぬいた	penetrate one's whole life
その値うちは 実行にある	the value is in the practice

\*Hintori Denki Bunko:

This is a series of biographies of great people of the world, written for school children. The illustrations and pictures complement the stories and all kanji have furigana, which assists you in looking up meanings in the dictionary. So far 97 people have been written about. They include Jesus Christ, Albert Schweitzer, Toyotomi Hideyoshi, Tokugawa Ieyasu, Helen Keller, and Natsume Soseki. You might want to check the biography of Jesus Christ to see how Japanese children understand Him.



# JEMA Summer Conference in Karuizawa

## JULY 31— AUGUST 3

with Tom Phillips  
of International Students Incorporated



Have you  
heard...?

Karuizawa's  
a cool place  
to be...

for a place to stay,  
check with  
Mizuko Matsushita  
at the JEMA office

...and I can't  
wait for the  
**JEMA**  
Conference...

see you  
here!



**JEA Missions Commission** will sponsor first **World Mission Japan Conference** on July 15-16, 1997 at OSCC in Ochanomizu, Tokyo.

The JEA Missions Commission was formed one year ago to see the development of a vision for world-wide missions within the Japanese church. As do other JEA commissions, **JEMA** has a representative serving on this commission.

The conference begins at 2:00 pm Tuesday the 15th and will go through 2:00 pm Wednesday the 16th. No overnight lodging provided. The first day the participants will hear a report on recent surveys sent to evangelical groups in Japan, and participate with a panel discussion on the relationship of missions and the local church. Brief case studies will be followed by a question and answer time.

On Wednesday Met Castillo, of the Evangelical Fellowship of Asia, will speak on missions in Asia. This will be followed by individual seminars.

### I. The Various Challenges of Sending Missionaries

- Recruiting and Training
- Care and Life-planning

### II. The New Challenge of Missions

- Reaching Japanese Overseas
- Missions and Tentmaking.

### III. Specialized Ministry Opportunities (Relief, etc.)

The afternoon will end with a presentation of conclusions and ideas that have developed from the conference.

The JEA Missions Commission is encouraging foreign missionaries in Japan to attend. For those seeking to see missions develop within their own church group, this would be a good opportunity to gain insight into how this can be accomplished. The conference promises to be a foundational meeting for the future development of missions in Japan.

for further information please contact:

**Marty Shaw, Jr.** CB International  
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## KARUIZAWA UNION CHURCH 1997 Summer Program

Looking for refreshment, renewal, and "retooling?" Why not spend time in Karuizawa this summer? We are privileged to have as summer pastor Wilbur Lingle, retired, veteran church planter. Wilbur and Jean Lingle spent thirty-five years with Pilgrim Fellowship, Inc. in Nagoya before retiring to the States in 1989.

Upon his return to the US, Wilbur started "*Love to Share Ministries*," in which he has devoted himself to reaching people in the cults. He has written a number of books and tools to use in evangelism with Mormons and Jehovah's Witnesses. "*Approaching Jehovah's Witnesses in Love—How to Witness Effectively Without Arguing*" is one of Wilbur's books available in both Japanese and English. Wilbur comes to encourage us this summer, and no doubt will be used by the Lord in a wonderful way.

### KUC Summer Highlights:

- ♦ Summer Church: July 20th through evening service August 24th.  
*Volunteer Sunday school teachers needed*
- ♦ JEMA Conference: July 31—August 3rd with Tom Phillips of ISI.
- ♦ Youth Conference: August 4th—6th for Jr. and Sr. High
- ♦ Annual Business Mtg. August 6th at 7:00pm
- ♦ Deeper Life Convention August 7th through 10th, with KUC summer pastor, Wilbur Lingle, speaking.

If you have any questions, please contact Steve Friesen at 0568-78-2810

### Summer Church Schedule

Sunday School: 9:30am  
Worship: 10:30am  
Eve. Service: 7:00pm  
Wed. Prayer 7:00pm





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Biwako B.C.	Sat., 8:00 a.m.	Nara TV	Sun., 8:00 a.m.
KBS Kyoto	Sat., 8:30 a.m.	Mie TV	Sun., 8:10 a.m.
Gumma TV	Sat., 8:30 a.m.	Hawaii, ch. 20	Sat., 8:00 a.m.
TV Saitama	Sat., 8:30 a.m.	L.A., ch. 18	Sun., 6:00 a.m.
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**part•ner•ship** *n* 1: being united with others in action, purpose or enterprise

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