

JAPAN HARVEST

Japan Evangelical Missionary Association

Summer 1997

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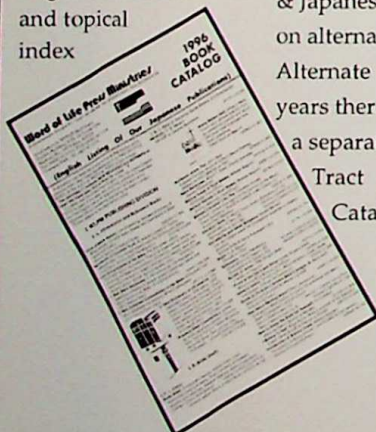
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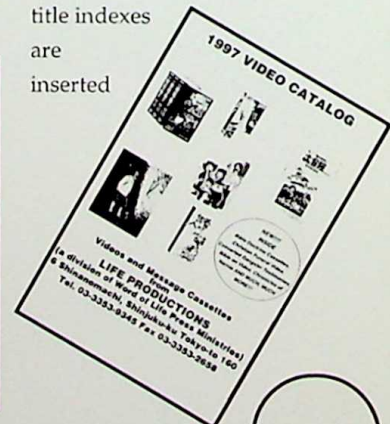
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JAPAN HARVEST

Volume 47, No. 1/Summer 1997

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Editorial Committee: Fred Campbell, Ruth Drouillard, Paul Pike, Katie Sisco, JoAnn Wright, Bertie Eversole
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 President, Ron Sisco; Vice President, David Bindewald; Secretary, Paul Pike; Treasurer, Kristy Edlund; Members-At-Large, Tore Jaatun, Gerald May, Walter Siegrist.

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JEMA

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In This Harvest ...

proclaim the good news

On June 17th Ron and I attended the 20th anniversary celebration of CIS (Church Information Service). They had some old Japan Harvests on display. I picked up the Spring 1974 issue. That was the year we arrived in Japan.

Maas VanderBilt was just turning over the editorship of the Harvest to Joe Gooden. Harold Johnson had just stepped into Vern Strom's shoes as president of JEMA.

An article by Maas VanderBilt entitled "Folk Music Communicates!" told, among other things, of Christian Reformed Japan Mission's outreach to youth through modern music. In this issue, Hazel Terhune shares what three similar type bands are doing for Jesus Christ today.

Also in that 1974 issue was a plea by Joe Gooden for hearts that would weep over Japan. "And if we weep, we will go. It means...going where people are...eating and drinking and spending time with them. If we have lost our burden for souls, we have really lost something. Isn't it time to seek a place of prayer? Isn't it time to recapture the burden for souls that brought us to the mission field in the first place?"

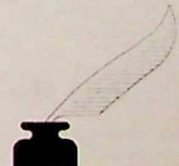
It reminded me of Makiko Shimojo's plea in a recent All Japan Revival Mission NEWS letter. "I believe that revival starts when we are given a burden for the salvation of our fellow countrymen that is so strong that we shed passionate tears, and when we start to pray."

Maas VanderBilt concluded his article with these words, "Maybe the day is not too far off when the church in Japan will be blessed with traveling musical evangelists." Yes, some things have changed!

But I can't improve on Joe Gooden's plea for passionate prayer or the challenge of Harold Johnson's editorial in that spring '74 issue. "In an age disillusioned with humanism, terrified of nuclear warfare, threatened with worldwide revolution, we Christians...have opportunities on every hand! What days we are living in! It is time for the Lord to work! Revival is the only answer for leading Japan to Christ."

Yes, Lord! By the extraordinary work of Your Holy Spirit, renew and refire us Your people so that we will boldly proclaim the Good News of Your salvation to those for whom You died.

Katie Sisco, ed.



A reminder to our subscribers:

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

JEMA Windows

Ron Sisco
JEMA President



“Do you want to hear a most unique way to witness and disciple a person?”

asked Vietnamese pastor Ho Hin Ha of the over 1,500 delegates and visitors gathered for the World Evangelical Fellowship 10th Assembly in Abbotsford, B.C. Canada. Pastor of a 4,000 member church after the fall of Saigon (a little-reported revival), this humble man shared his testimony of God’s grace and authority.

When the US military forces pulled out of Vietnam, literally hundreds of Vietnamese came to Christ. The Communist government was threatened, and arrested the pastor. He was so zealous in his testimony and so many prisoners were coming to Christ that they continually moved him from one prison to another.

Finally they could not tolerate his witness and put him into solitary confinement. There he poured his heart out to the Lord asking how he would be

able to witness for Him in this place. A few days later he heard some noise below his fourth floor cell. There was another prisoner below him. They discovered that they could communicate through the pipe in the floor of his cell that served as his toilet!

Through the days and months that followed, this inspired servant led his fellow prisoner to Christ and taught him many Scriptures by heart as well as several hymns of the faith without ever meeting him face to face!

The impact this powerful testimony made on me as I listened and later thought about it is that the Word of God cannot be bound. Nor can anyone under the authority and calling of God be limited in his calling to proclaim the Good News.

How have we risen above the limitations this society and culture sets upon us in proclaiming the Good News of Christ? You might say this is one of the most open countries in the world to the

Gospel. Yet, when was the last time you rose above the ethics of personal privacy in Japan and shared the Gospel with the person next to you on a half hour train ride? When was the last time I broke through the barrier and reached out to that very quiet person standing next to me on the train?

Jesus commanded us to go and tell. This is the true definition of an “evangelical.” One who tells the good news, even if through a toilet pipe!

There were others at the WEF Congress who have been Christ’s witnesses in prison. What a privilege to be with them. The faithful testimony of their lives encourages me to continue to **Proclaim the Good News!**



Visiting with the Nepalese Delegates at WEF

JEMA Calendar of Events

Date	Event	Place
July 31st~August 3rd	<i>JEMA Summer Conference</i>	Karuizawa
October 20th~24th	<i>Church Planter’s Institute</i>	Okutama SEND Bible Chalet
October 30th~November 1st	<i>WIM Kansai Retreat</i>	Okayama Hiruzen Camp

Boom, boom, boom. Through the thunder of drums and blare of electric guitars, young Christians in Japan are attempting to share their faith and convictions with their contemporaries. Not only in Christian churches and schools but also in the secular settings of modern Japanese society, they are singing the gospel to the beat of popular music.

Although no statistics are available on the number of indigenous Christian groups in Japan involved in music ministry, the following three bands illustrate the differences among them in location, background, composition, focus and repertoire.

- **JC Cornerstone**, founded in 1982 and based in Tokyo, is made up of five lay members of the Christian Reformed (CRC) tradition.
- **Ikaino Band**, founded in 1987 and based in Osaka, was originally composed of a woman pastor and lay members of the Korean Christian Church in Japan (KCCJ). Its present six members include a Japanese and an Australian.
- **JC Brothers**, founded in 1990 and based in the Aizu-Wakamatsu area of Tohoku Prefecture (north of Tokyo), has three members who are all United Church of Christ in Japan (UCCJ) pastors.

JC Cornerstone

"This generation must meet the Lord Jesus Christ. We want to show who we are through the music the Creator has given us. We serve the Lord full-time as His servants (in secular jobs). We chose to be a part-time Christian band for two simple reasons: 1) we do not want to do this for a living, and 2) we want to show all Christians struggling in this secular world that no-

To This Generation

by Hazel Terhune

body needs to be a full-time professional preacher to go out and speak to the world for Christ."

In these words, **JC Cornerstone** founder and member Jun Igarashi summarized the group's vision. He further clarified its purpose by stating: "**JC Cornerstone** is not a gospel band. We are Christians who want to communicate the gospel with this generation, which we are responsible for. We learn together, laugh together and pray together. **JC Cornerstone** continues to play mostly at churches and schools, approximately ten times a year. However, clubs and bars are other places we have been targeting for the past few years. We would rather see an audience full of tears in a club than hear applause and nice words during a worship service."

Following high school in Michigan, Igarashi attended Dordt College (CRC) in Iowa, where he majored in theology, philosophy and music, then returned to graduate from Sophia University in Tokyo. It was after his return from the

United States in 1982 that he decided to start a part-time band. **JC Cornerstone** officially began performing in local churches with three members: Jun was the vocalist and lead guitarist, his brother Ken the drummer, and a friend the bass guitarist. Jun has written arti-

cles on contemporary Christian music for several Christian magazines and in the early 1990s was the host of a Christian radio program.

The present band members all hold full time jobs in the Tokyo area. Jun, in international sales, and Ken, an office worker in a Christian women's junior college, are the two male members. Yuko Sugiyama, a fourth generation Christian and a teacher in a Christian kindergarten, has been the lead vocalist since joining the group in 1984. Mikako Takemoto, a product sales assistant, was not yet a Christian when **JC Cornerstone** performed a Christmas concert in 1991 at the church she was attending. By the following year, she was baptized and playing the keyboard with the group. Michiyo Misu, who began playing the bass guitar with the group in 1988, holds a very responsible position in a bank. She became a Christian through the witness of a Christian musician who then introduced her to the **JC Cornerstone** members.

Ikaino Band

"It was not as dramatic as a movie would portray it, but one day while I was in church praying, I suddenly saw a light and heard God's voice telling me to start a band," recalls Korean pastor Suh (pronounced 'so') Jon-Sun. "Is it too much to say that Ikaino Band was created through a revelation from God?"

In her song "*The Lord's Prayer*," Suh wrote:
"May the kingdom of God come in this land.
In God's kingdom there is
no discrimination
and no hunger.
The fruit of the Holy Spirit is love, peace,
perseverance, humility
and compassion.
To be spiritual is not having a smiling face



proclaim the good news

*of indifference toward the suffering of
neighbors and society,
but to be like Jesus.*

*Those who oppose society
to do the will of God
are confronted with anger,
accusations and scorn.*

*A spiritual song,
rather than being a beautiful song,
is a meaningful song."*

The lyrics of Suh's original songs reflect the agony of discrimination experienced by Koreans in Japan. Although many of them are second and third generation descendants of laborers forcibly brought from Korea before and during World War II, they are still required to register with the Japanese government, and be fingerprinted as resident aliens.

Ikaino Band, named for the section of Osaka that is home to one of Japan's largest Korean communities, was founded in 1987 at the time Presbyterian Church of Canada missionary, John McIntosh, in solidarity with his Korean colleagues, refused to be fingerprinted. Korean pastor Suh Jon-Sun's first purpose in organizing the band of Korean Christians was to liven up the meetings being held on the issue.

Suh's first composition, "Ikaino, My Town," describes the poor living conditions of Ikaino's early Korean residents. Suh's melodies are easy and enjoyable, but the lyrics are serious. While affirming their own identity, band members frankly question, through Suh's unembellished lyrics, the situation of Korean residents in Japan. The group has become noted for its original songs and traditional Korean rhythm as well as for the characteristic dancing that marks its performances.

Suh is **Ikaino Band's** key figure.

As original members moved away or could not continue due to job changes, others joined the group—even some who are not Korean (at one time an American and presently a Japanese.) Suh welcomes the change. "Living with differences is the emphasis of our band. If we cannot enjoy each other's differences, we cannot live together." Human rights issues are related to God's concern, which is called "love"—God's love, which is righteousness and peace. This is not a popular topic with Japanese young people. "The only way to get them to listen is through



music," Suh says. "Little by little they get caught up in the music while we are singing about very meaningful things."

The band's more recent songs have highlighted such problems as abortion, nuclear war, the situation of day laborers and the residents of Okinawa (where the bulk of US military bases in Japan are located), the "comfort women" (Korean and others) who were forced into sexual slavery by the Japanese military during World War II, and other Asian issues. The group's conviction, however, remains constant: the God who created different kinds of people wills that these differences be respected and enjoyed. According to Suh, the group's task is to "stand between" those with differences, bringing them together for dialogue: Japanese and non-Japanese, Christians and others. The group not only sings and preaches at formal

gatherings in Christian churches but also at informal services where worship is more spontaneous. In addition, they perform in many other places, including Buddhist temples, where they have given concerts and talked about God and have received an attentive hearing.

JC Brothers

When Kataoka became the assistant pastor at Wakamatsu Sakaemachi Church (UCCJ) in Tohoku Prefecture, student violence in the public schools was making headlines. The church's main outreach to local students at that time was an after school study program dubbed "sandwich evangelism"—a little Bible study sandwiched between help with English and mathematics.

The night four of the junior high rowdies came for help preparing for high school entrance exams, students who were daily victims of their bullying and extortion threatened to quit. So a special class was established, and three of the four passed their exams.

Learning of the teens' interest in popular music, Kataoka proposed that the church permit the youth to practice in the church's Gospel House, a Meiji-era building on the grounds. Church officials agreed to use of the building for an hour each night: from 6:30, when the daycare center next door closed, until 7:30, when the after-school program began.

Kataoka set two conditions: 1) no smoking in the Gospel House or in the sanctuary, and 2) faithful attendance at the special worship service he created for them from 9:30 to 10:00 a.m. Sun-



day mornings. The youth came to the service with their dyed hair and modern clothes and learned gospel folk songs. Soon five youth bands were practicing daily, and a "live concert" was scheduled. For the past ten years, concerts have been successfully held twice a year. The national television station (NHK) has documented the change of behavior at school following the church's welcome and acceptance of these young people.

Kataoka himself was intrigued by the guitar, although he had never played one before. He and Jun Kawakami, pastor of Aizu Wakamatsu church, formed the **JC Brothers** in 1990, debuting at an open air street concert. They were joined in 1993 by a third UCCJ pastor, Makoto Takahashi of Aizu Sakashita Church.

Besides the increased opportunities to interact with the young people participating in and attending the concerts, they discovered that Christian songs and hymns could be set to a wide



variety of music style, including gospel, folk music, blues, reggae and rock. Since its formation, **JC Brothers** has performed about 90 concerts and developed a repertoire of 200 songs.

The band members not only preach and sing at morning worship services and evening Prayer and Praise services in churches but also present the gospel



message in song at Christian schools (kindergarten through college) and other institutions, and at secular gathering places, such as bars and local festivals. They have also performed in "live" houses in such places as Sapporo, Sendai, Niigata, Tokyo, and Yokohama. Their Western Japan Tour in 1995 involved ten performances in the Kyoto area, mainly in Christian schools. **JC Brothers** will not be able to maintain the same pace in the future because Kawakami moved in April 1997 to become the pastor of Higashi Kobe Church in Kobe City. However the group will respond to requests to perform.

"If the church is really serious about proclaiming the gospel to youth, it must make more use of contemporary music—and this is beginning to happen," observes Kataoka. The church must also take its message to the audience it wants to reach, no matter how unconventional the place. These are the convictions now being dramatically demonstrated by such groups as **JC Cornerstone**, **Ikaino Band** and **JC Brothers**.

Hazel Terhune and her husband, Robert, have been missionaries in Japan with JNAC-UMC since 1968.

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My assignment that day was relatively simple: ride the trains and check out a couple of new locations to start Hi-BA clubs. The beautiful spring day only made it easier for me to rationalize this hasty departure from the pile of papers clamoring for attention on my desk.

My wife eyed the bulging gym bag suspiciously as I finished lacing up my Nikes. "Honey, you're going like THAT?" she asked incredulously while fingering the fabric of my favorite sweat suit. "You look like you're going jogging or something." I grinned sheepishly at her while conducting a mental inventory of my basketball gear. "Well, at least it looks cute," she allowed.

Scurrying to the station, I prayed that the Lord would guide my steps that day since I didn't know where I was going. Well, sort of didn't know where I was going.

My wife, Carol, and I moved to Urayasu city in Chiba-ken about two years ago. We moved into the area blind, picking the location off a map in answer to Hi-BA's request for a missionary to look after its clubs for Japanese high school students in Chiba prefecture. With the Hi-BA center located in Shibuya, we needed a central point between it and our two clubs at Funabashi and Kashiwa.

"Club" is a Hi-BA term for the weekly, off-campus, after-school, non-denominational, Jesus-centered meeting especially for high school students. Usually conducted in a rented room near a train station, the club menu includes singing, praying, sharing devotional thoughts, Scripture memory, a Bible message, and possibly snacks.

The Hi-BA recipe for reaching high school students was concocted in the

high school students reaching high school students

by Paul Suzuki

United States in the 1930's by founder A. Brandt Reed and brought to Japan in 1950 by Kenn Clark and later John Meyer. Pronounced "high-bee-aay," the name stands for High school Born-

Againers and is taken from Jesus' words in John 3:3, "...I tell you the truth, no one can see the kingdom of God unless he is born again."

Currently our sphere of operations includes the New York/

New Jersey metropolitan area in the United States, Tambov in Russia, and the Kanto and Kansai regions in Japan. Our mission: to reach high school students for Jesus Christ. Our motto: *high school students reaching high school students.*

While clubs are the bread and butter of Hi-BA, gospel teams in the summer and special programs at the Hi-BA Center in Shibuya every Saturday work as effective appetizers. Entrees include summer, winter and spring camps of up to 80-plus kids that cram our camp at Kazusa-Ichinomiya in Chiba prefecture, right on the Pacific Coast.

The basic strategy goes like this: In June we borrow high school students (mostly from CAJ) that attend our international Hi-BA clubs, and do evangelistic meetings for two weeks called *Let's Be Friends*. During those meetings we introduce the July and August camps. High school and college-age summer missionaries from the US are an

added attraction at camp. Many are saved at camp and we follow them up with weekly club meetings which are in full swing in September, helping them to get plugged into a local church.

21-year veteran Ron

Hardy, fellow first-termer John Edwards and our wives work with 13 Japanese staff members to currently operate 18 clubs in the Kanto area (including two international clubs) and 3 in Kansai. Attendance at each club varies from 2 to 20.

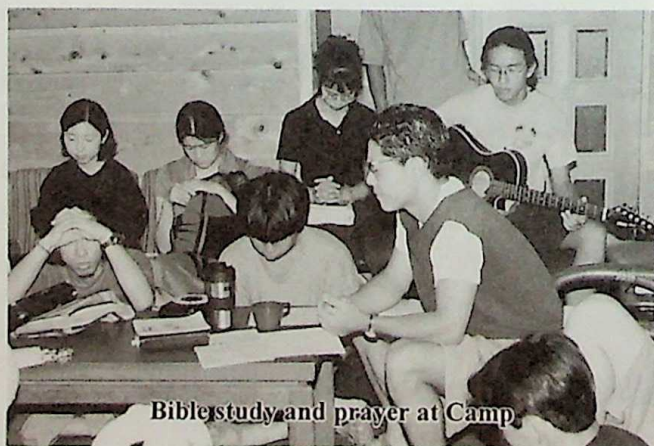
I'm a first-term guy and work with four or five kids on Tuesday, nine or ten kids on Thursday and am always looking for new contacts and new areas to start clubs. But where do we get these kids? Carol and I figure that if they won't come to us, we have to go to them. Hence the bulging gym bag and basketball gear.

I had gotten word that there was an outdoor 3-on-3 basketball court nearby (a rarity in Japan, as you know) and decided to check it out on my way home from club-location-hunting. After dutifully checking on several—or maybe it was one—location, I sped towards the court on what was somehow starting to feel like a Tarshish-bound train.

Three-o'clock in the afternoon and there they were, hoopin'. Conscious that my jump shot had recently been posted on the back of milk cartons as missing, I vowed that our next prayer letter to supporters would include an urgent request for a few new moves in the post. Worming my way onto a team, I was hugely relieved to find that at least for today, the jumper was falling.



Paul and Carol Suzuki with HiBA student



Bible study and prayer at Camp

Six games and half-a-sundown later, I limped away with one sore knee and two new high school friends. Two new contacts for the Kingdom. Two kids that Carol and I pray will come to know Jesus, so that they in turn can reach two more kids for Christ.

These two showed up to a Monday night basketball game that OMF missionary, Doug Whittet, and I are experimenting with as an outreach tool in our area. Then they came to a Saturday Hi-BA event. We are praying that this ball connection will be the lead-in to them coming to club.

I wish I could wrap up this article with one of those happily-ever-after endings, but as every missionary who reads the Harvest knows, the battle for souls here in Japan is a little bit tougher than that. But growing up as a kid, I loved sports and always dreamed of actually get paid for doing a job that I loved! I love what I'm doing now. I guess my dreams came true.

If you know any high school stu-



dents in your neighborhood or at your church, would you introduce them to Hi-BA? We would be happy to send you more information on Hi-BA as well as a guide to a club in your area. Please call our office in Shibuya (ask for Sasaki-san if you would prefer assistance in English):

Tel: 03-3409-5072

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Paul Suzuki, a SEND MK, and his wife, Carol, have been in Japan with HiBA since 1995.



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Tired Missionaries! Reconciled Brothers!

Thirty-nine men gathered this year for JEMA's fourth annual Men's Prayer Summit. At the outset, Dave Halbert of International Renewal Ministries asked us why we came and what our expectations were. It almost seemed, as we went around the circle, that most of us could not think of a better explanation than what one of the first to share declared, "I'm tired!" It was amazing that tired missionaries could produce such energy in prayer and praise but maybe that was the secret—sit back, relax, and let the Lord minister to and through His people. This truly was four days of sitting in His Presence and being refreshed. Each Summit is different but this was like the Lord said, "Come apart with Me for a while." And that we did!

The third day into the Summit one of the seven Japanese pastors who joined us this year stepped out in the circle and asked to speak on behalf of the Japanese church. He wanted to ask for forgiveness for the way in which the Japanese church had treated the missionaries; many times with disrespect; little understanding of what it meant to leave one's own country to serve in a difficult land like Japan; and too often with insensitivity to the missionaries' needs.

Some of those around the circle could relate to some difficult relationships with Japanese Christians and fellow workers; but for others it was not so much a need to forgive offense but just to acknowledge that, yes, this land and language had taken its toll! It was healing for us as missionaries to respond to this sincere expression from a dear brother in the faith.

That evening as we gathered for a final time of Communion together, Akira Mori (half Japanese pastor and half missionary!) led us in a harmonious bilingual service of worship and praise! Many of us went away feeling that Heaven may not be the end of all languages! We may each be able to communicate in our own language without estrangement or barrier!

BLESSING THE NATIONS

by Tom Phillips
of
International Students, Inc.



In Genesis, Chapter 12, the Lord tells us that the seed of Abraham will bless the nations. We, the spiritual seeds of Abraham, can do this in two ways:

- Going to them
- Ministering to those who come to us.

Historically missions has gone to others for centuries. The work of Jesus Christ in explosive growth around the world today is in many ways the result of the church's foundation and walls being built through the lives of those who went out and often became martyrs for the faith.

Yet missions as a sending opportunity is changing. There are now four divisions of what has been historic growth missions:

- **Apostolic missions.** Missionaries who are called, ordained, experienced, and trained are still going appropriately to those areas of the world where there is no church, and outsiders are needed to help others come to Christ, plant churches, and disciple.
- **Coming Alongside Indigenous Ministries.** Missionaries from other nations who are resourced, trained, and called to come alongside indigenous laborers who need their assistance.
- **Resourcing Indigenous Laborers.** In the fall of 1996, the first consultation and convocation for missions agencies which support indigenous ministries was held at the Billy Graham Center at Wheaton College in Illinois, USA. Fifty-four ministries were represented!

- **Get Out of the Way.** Some parts of our world that have been developing in ministry are now at a point where they can carry their load in the missionary enterprise. South Korea is a prime example.

In addition to the present practical application of historic missions in the four areas just mentioned, the recent movement of short-term missions is growing with enormous momentum. A large church in the USA is using this theme relative to this approach—"2,000 by 2,000." Their goal is to have 2,000 short-term missionaries experienced by the year 2000. Over 1,100 have participated thus far. What this accomplishes for the local church is dramatic:

- Personal involvement by their people.
- Blessings to those with whom they minister overseas.
- Revitalization of the missions heart of the local church.
- Future support for missions throughout the local body.

Along with all of this, as a leader of a major philanthropic Christian foundation once said, "The international student ministry is the most strategic, evangelistic, reproductive mission field in the world." And this is true! As Dr. David Aikman, former *Time* magazine correspondent to China, has said, "The 83,000 mainland Chinese students, spouses, and diplomats in the United States are the most strategic evangelistic mission field in the world."

We are entering the Second Reformation. The First Reformation took the Word of God to the common man and woman. The Second Reformation is taking the work of God to the common man and woman.

We see this in International Students, Inc. as men and women who wanted to be foreign missionaries but couldn't leave home, learn another language, give up their jobs, now can be involved in foreign missions and still maintain their family structure, care for their parents, oversee their children's growth and education, and remain in their country.

They are faithful, obedient Chris-

tians who have heard God speak to their hearts about the world without Christ. They have prayed the words of the prophet Isaiah, "Here am I, send me." But the door for overseas ministry seems to remain closed year after year. Too often Christians who have this experience internalize guilt or feel they must not be good enough for God to use. After all, if they were truly useful to the kingdom, God would have by now opened a door for them to go.

A false interpretation that is made, because of the way we tend to glorify overseas missions with a certain mystique, is the conclusion that lack of an open door stems from a lack of spirituality. It is easy to feel that those who are laboring overseas are somehow more spiritual than one who remains at home.

Nothing could be further from the truth. We must make room in our understanding of God's dealings with us as laborers. He does not call every believer to a career in overseas work. In fact, there is only one difference between the missionary that is "over there" and the missionary that "stays here." It is that the one that is "over there" is simply geographically "over there."

The best investment of time and resources is to reach international scholars who are in one's nation, the best and brightest of their country as they have been called. The top 1%-2% of each nations' students and scholars study abroad.



We have the opportunity, after God

the Holy Spirit has brought them to us in a providentially sovereign way, of impacting their nations for Christ through them. They certainly will impact their nations; **the question is—Will it be for Christ?**

Records indicate that there are approximately 1,000,000 future leaders and executives of our world who are studying or doing research in other nations. These wonderful young people are in our nations, lonely and seeking,

and the church can reach them! They are away from their peer pressure, religious pressure, family pressure, and seeking for truth. The Christian church has the truth in Jesus Christ. We have the opportunity of sharing the personal relationship with God through our Lord and Savior as well as the loving hospitality of Christian friends and families.

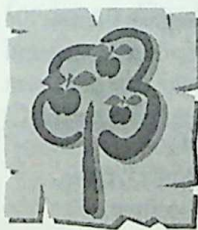
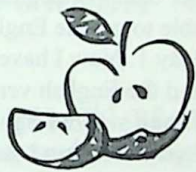
Dr. Bob Coleman has stated that the Great Commission is fulfilled as one individual reaches another individual. This is what God is doing today through Gospel proclamation one to one. A house is built one brick at a time. So is the Kingdom of God built on this earth, one person at a time, as one person at a time becomes obedient to producing the fruit that God intended each to produce.

The Lord told us to be fruitful and multiply. Some people think that the fruit of a Christian is the fruit of the Spirit in one's life, i.e., love, joy, peace, long-suffering, etc. But, sometimes that is an excuse for people not to be involved in evangelism. However,

the question must be asked, "What is the real fruit of an apple tree?"

Well, the fruit of the apple tree is not the apple; that is the seed surrounded by pulp. The real product or fruit of an apple tree is another apple tree! The fruit of a Christian is another Christian, planted, watered, and eventually, one day, producing fruit itself. That is the Master's plan of evangelism.

Peter Wagner, noted missiologist, has predicted that China will be the largest missionary-sending country in the world by 2025. And, as Ravi Zacharias, present-day Christian apologist has prognosticated, "The way China goes will shape the world definitely for the next century." And, thousands of mainland Chinese students and scholars are studying or researching in universities around the world right now! What an opportunity to reach them with the



Gospel.

If someone asked me which would be the most strategic use of resources for the future, in my opinion, it is the future leaders and executives of our world who are studying in other nations right now.

God has brought them to our countries. They will impact their nations dramatically at every level of government, industry, education, agriculture, politics, and economics in the next ten to twenty years. We must not be short-sighted in realizing the power through these strategic lives.

- A million of the world's future leaders are gathered in key countries, over half of them from the 10/40 Window.
- What if you could reach them with the Gospel?

YOU CAN, BECAUSE THEY ARE HERE in our educational facilities.

Reaching the unreached peoples of our world through their leaders is a present-day reality.

It is time for the church to shed the blinders that have held them back from this most strategic ministry and step into the fray. Priorities will be shifted. Results will follow. And, God will get the glory for all that is accomplished in His name! These are the people that will form the ideas of the nations of the future. Ideas drive society. As Chuck Colson, Founder and President of Prison Fellowship and acclaimed author, has said,

- "Profound social changes often trace their origins not to sinister conspiracies but to paneled libraries of genial philosophies, or to the study alcoves of the British Museum, or the crowded cafes of our universities. Powerful movements are rooted in the realm of ideas."

Together we can reach the future leaders of our world in our universities!!

Tom Phillips, of International Students, Inc. will be speaking at JEMA Summer Conference in Karuizawa July 31st—August 3rd.



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One Tool For Japan

Operation Japan

by Don Wright

God has given a wonderful tool to help thousands of us to pray systematically for the whole nation of Japan. Let me share some of the steps that the Lord used to birth **Operation Japan**. It was at Urbana during our second home assignment that I discovered David Bryant's book, **In The Gap**. The contents were so exciting that I developed a little seminar around the book, calling it "Becoming A World Christian." Bryant gives a good Biblical basis for encouraging every Christian to move out to where the gap is the widest, to where



the opportunity to hear the Gospel is smallest. So I was loudly encouraging others to step out of their comfort zone and become World Christians.

Along the way the Lord began to whisper extra loud to the seminar leader. I had been very concerned about the spiritual needs in Japan, but realized that I was as mono-cultural in my Japan-Only prayer life as those in the States who were only praying for their own immediate concerns. We went back to Japan concerned to pray for the world. Prayer letters, news articles and maps became helpful resources to expand our prayer lives.

On the next home assignment I continued to use the World Christian Seminar in our fifty Baptist General Conference churches. After two home assignments using the same material our children began to make humorous remarks about the Gap and becoming World Christians. I think they even felt that I was secretly praying to David Bryant.

The big development that year was to discover Patrick Johnston's **Operation World**. If you are not familiar with it, I urge you to purchase the book and begin to intercede for every nation of the world. The book's layout enables you to pray around the world alphabetically each year, and there is enough material to pick and choose as the Lord would lead. I must have sold over 200 books during home assignment, and personally began to pray daily for each country in the world. There was no excuse now for my near-sighted prayers. Although it normally takes me four years to read the Bible through, I have been able to pray for Benin on March 7th and Yemen on November 29 and 30 and all the other countries seven times during the last seven years. That is amazing for me, a kindergarten-level pray-er!



able to pray for each part of the world from A to Z, for Afghanistan but never for Akita, for Myanmar

but not once for Miyazaki. I realized again what a powerful tool **Operation World** is, but I did not have anything similar to lead me to pray through the prefectures from Hokkaido to Okinawa.

I became excited about developing such a book, but I have learned that most of my outstanding ideas come from acid indigestion rather than from the Lord. However, as we talked with missionaries and Japanese pastors in Japan and in the USA, others became excited about the possibilities, too.

Over and over again the Lord confirmed that He was in charge and that He desired to raise up a large army around the world to intercede in new ways for Japan. So along with the usual deputation, the 1994-95 home assignment was filled with discussions, ideas, computer work, etc. all related to the possibility of publishing an "**Operation Japan**."



As we were preparing for our most recent home assignment in 1994, I kept waking up at night thinking how I have been



After our return to Japan the fall of 1995, the Lord kept opening discussion doors, and people were still excited about the idea. At least twenty people could be listed for their strategic influence in the project. The Lord lined up JEMA and JEA leaders who were willing to participate in the actual work, and our first **Operation Japan** committee meeting took place on November 24th.

Those early meetings were so enthusiastic that for the first time in my life I found myself functioning as the foot-dragger, saying that we needed to make this a three-year project. Before the dust had cleared the committee was talking about September, 1996 for the Japanese edition and Rev. Haruo Mitsumori, the chairman of Church Information Service, was appointed as writer and editor.

Thanks to the intense work of Rev. Mitsumori the Japanese edition came out in February, a little later than the projected date, but a year or more earlier than my original hope. We were able to get the English edition out by May 1. Now I have both the Japanese and the English version of **Operation Japan** stacked right next to my Bible. Every morning I get excited to pray for the world and for Japan. The Lord has given us a powerful tool.

Where do we go from here?

The Japanese version is into its second printing and the English edition will soon need to be reprinted. Through the vision of Dave Walker we have sent complimentary copies of both the English and Japanese to 450 Japanese churches around the world. The response has been very positive.

Personally I have two big desires related to the books, perhaps from the Lord, or perhaps from my indigestion syndrome. I pray that over 50% of the Japanese churches in Japan will actively use the prayer book. If five Christians in each of these churches used the book, it would mean over 15,000 copies. As for the English edition my rough calculations are that there are at least 40,000 Christians around the world who would be excited about using the English edition to pray for Japan. My faith is too small to say how many will receive the English edition, but I do have a sneak-

ing suspicion that the Lord has bigger goals here than I do.

My second desire is something like Romans 11:11. I hope that believers in other countries will see the book, note how so many Christians around the world are praying for Japan, become envious, and produce their own country-wide prayer books. For me that would certainly be God's leading coming all the way around the circle. It started with a concern for Japan, then for the world; back to a nation-wide concern, and then back to the other countries.

What can we do?

Number one is to personally get the book and use it daily for at least the next 365 days, praying for the Holy Spirit's mighty work throughout Japan. Second, please actively distribute both the Japanese and English versions. Make sure that every Japanese Christian you know is using it. Also give an English

copy to every church and Christian who is praying for you. A third step would be for you to enlist second-level promoters. Please personally ask key people who are on your prayer team to distribute the book to their friends. If each person who reads the *Japan Harvest* would make sure that each church and individual on his/her prayer network received the book, and if these in turn were challenged to distribute copies to their praying friends, we could easily distribute 40,000 copies.

I am thankful to the Lord. I am excited about how the Lord will work as we join in prayer for the strengthening of His churches and for the salvation of people in every prefecture of Japan.

Don Wright and his wife, JoAnn, have been in Japan with the Baptist General Conference since 1969.

Operation Japan On Sale Now!

The first printing was sold out in just one month! The second printing is ready for you to take with you on furlough, send to your supporting churches, or use to recruit intercessors for Japan. Don't wait, it may be too late!

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If possible, please pick up your order at the JEMA Office. This will help us with the shipping costs.

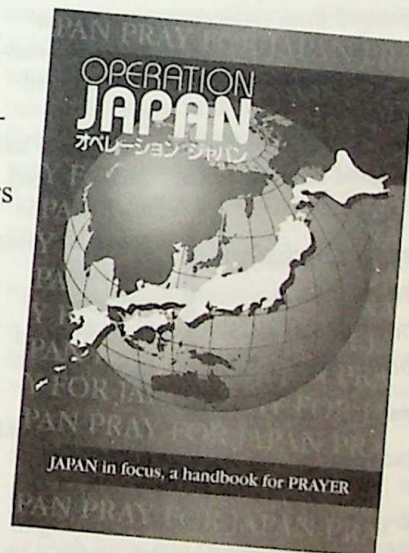
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Seiji Ishii and family

God had made me a Japanese because He wants me to tell my fellow Japanese about Jesus Christ. He has placed His love for this country within my heart.

In recent days we have many problems in Japan like corruption among high ranking officials, school bullying, and the Aum Shinrikyo cult, among other things. Most people seem to have no hope for

the future of our country. Most university students in Japan are

CONSTRAINED BY CHRIST'S LOVE

My name is *Seiji Ishii*. I've been working with Campus Crusade at Sophia University in Tokyo since 1992.

When I entered Sophia as a freshman, I was not a Christian. I tried many things to fill up my life, but no matter what I tried, I wasn't satisfied. During my junior year, a close friend of mine became a Christian through Campus Crusade's ministry. This friend introduced me to a Campus Crusade staff member who shared the Gospel with me. That's when I found out that my greatest need was to know Christ. I invited Jesus to come into my life and make me the kind of person He wanted me to be.

From that time, my life began to change little by little. From studying God's Word and experiencing His unconditional love for me, my poor self-image began to improve. As I received some discipleship training, I also began to understand the joy which comes from telling other people about Christ's love.

Before becoming a Christian I didn't like my country. I was majoring in English, and was interested in the United States. I had hoped to escape from this country of bondages to the country of freedom. Yet, after I became a Christian, I slowly came to realize that

Before becoming a Christian I didn't like Japan... I wanted to escape from this country of bondages...

purposeless because they don't know Jesus. I believe if we reach the campuses for Christ, many students will be changed from self-centered to Christ-centered laborers. Then the whole country will be affected by Christ-centered leaders.

Now at my alma mater I want to tell the good news of Jesus, which changed my life, to as many Japanese students as possible. I want to build them up in their faith, train them, and send them out to the world.

During the past five years the Lord has given me the privilege of leading to Christ and discipling several young men at Sophia. One of them is *Mr. Yoshitaka Kaneko* who became a Christian in 1992 when he was a sophomore. Now he is in training for ministry with Campus Crusade. Both of us are trusting the Lord to raise up teams to help us by praying and financially supporting our work. The Lord has been gracious in that He has already provided 90% of Yoshitaka's monthly support and 70% of mine.

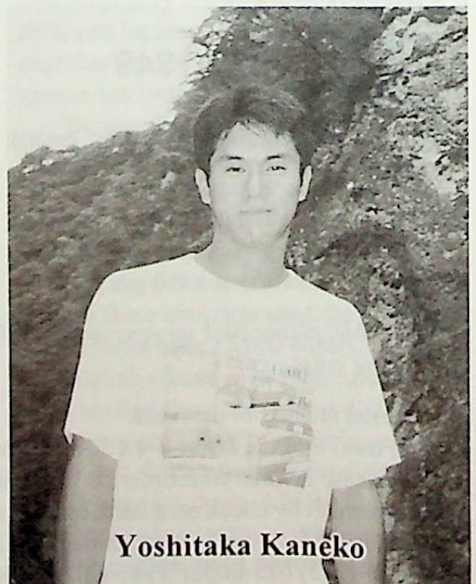
My name is Yoshitaka Kaneko. I graduated from Sophia University in March 1995. Since then I have worked part-time. I began training as a Campus Crusade staff member this March, 1997.

I received Christ through Campus Crusade when I was a sophomore in the University. After that, I have gradually changed and experienced the peace and joy from Jesus.

When I became a senior, I thought a lot about my direction after graduation. At that time I learned that Jesus came to seek and save the lost. In Japan most people are lost. Jesus said, "The harvest truly is plentiful, but laborers are few." We need laborers now. I am convinced of His desire in my life and decided to obey Him.

There are three main reason why I chose Campus Crusade. First of all, Campus Crusade is based on the will of God. Second, discipleship is taken as the main way of the ministry. Third, the final target is the world, but the first target is students. I believe students have a great potential to impact the world hugely in the future.

Seiji Ishii and Yoshitaka Kaneko both attend Musashino Evangelical Free Church in Kichijoji, Tokyo.



Yoshitaka Kaneko

Biblical Counseling

The following is the fourth in a series by **Berndt Bohman**, edited from his Japanese articles in *Megumi no Ame*

Wonderful Counselor

“For to us a Child is born, to us a Son is given, and the government will be on His shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace” (Is.9:6). This verse, often saved for Christmas, is a prophecy about the ministry of Jesus Christ.

“Counselor” in Hebrew is *yaas* which means “to advise,” “give counsel,” or “to guide.” Jesus Christ, Who is the mighty, eternal and all powerful God, and the Prince of Peace, is also our Wonderful Counselor.

Isaiah tells us in 9:2-4 that the Wonderful Counselor is going to liberate His people from oppression “as in the day of Midian.” The Israelites were severely oppressed by the Midianites who stripped their land of everything (Jdg.6:2-6). It is a picture of the gamut of suffering in human lives: a child suffering under a bully in school; the businessman struggling under an unreasonable boss or intolerant friends; a woman with an unfaithful husband; anyone living with painful memories of abuse and loss ... the list could be unending.

The oppression in the time of Midian was not broken by the intervention of men but by God’s mighty power. So in human lives today Jesus is the only One who can permanently shatter the yoke of oppression and bring victory in a hopeless situation. “If the Son sets you free, you will be free indeed” (Jn.8:36).

If you want to see a true counselor, look upon Jesus! He was sent to “proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the

year of the Lord’s favor” (Lk.4:18-19). Jesus identified with human oppression (Is.53:3-8; Heb.4:15), and He came to give abundant life to the outcasts, prostitutes, demon possessed, swindlers and the sick. They

flocked around Jesus because He did not condemn but gave hope and love. The wonderful counsel He brought was that there was a new beginning through repentance from sin and faith in God.

An oppressed person needs first to have a personal relationship with the Wonderful Counselor and then to continue to trust Him and His Word.

Another Counselor

Before Jesus Christ ascended to heaven He said: “I will ask the Father, and He will give you another Counselor to be with you forever, the Spirit of truth. The world cannot accept Him, because it neither sees Him nor knows Him. But you know Him, for He lives with you and will be in you” (Jn.14:16-17). “Counselor” is *parakletos*, meaning “someone called to another’s aid.” It describes a spiritual attendant whose role is to offer assistance, support, relief, advocacy, and guidance. The Holy Spirit is a divine Counselor whose ministry to believers is to offer the very things that so many vainly seek in therapy today.

Jesus spoke of “another Counselor.” “Another” is not referring to “another of a different kind,” but this “another” is the word *allos* which in Greek means “another of the same kind.” He promised to send a counselor with exactly the same nature as Himself.

The Counselor, the Holy Spirit, is “the Spirit of truth” so we have the Spirit of truth in us and the Word of truth with us. God has given us the two Counselors, “the Spirit of truth” and “the Word of truth,” to work together to counsel, heal, and fill us with life. The Word and the Spirit have every answer for every situation or need.

Superior Counselor

“Cursed is the one who trusts in man, who depends on flesh for his

strength and whose heart turns away from the LORD” (Jer.17:5). Should a Christian go to a non-Christian for counseling or depend upon their techniques for inner healing? No, because “blessed is the man who does not walk in the counsel of the wicked” (Ps.1:1). The word used here for “counsel” is *etsah* and is also used in Ps.33:10-11, “Jehovah frustrates the counsel of the nations; He makes the thoughts of the peoples of none effect. The counsel of Jehovah stands for ever, the thoughts of His heart from generation to generation.” The Lord is the true and far superior Counselor because His counsel is eternal and grounded upon His unchangeable character.

What shall we do then when troubled people seek our help? We need to help them but true help is not to be found in the power of man. We must be advisers who lead them to Jesus Christ. Only the Lord knows what is hidden in a man’s heart but if we are sensitive to the Spirit we can speak His words into another person’s life. “The Spirit of the Lord is on me, because He has anointed me to release the oppressed” (Lk.4:18).

Healing Counselor

God is not only our Counselor but also our Healer. God has the power to deal with all three parts of man; body, soul, and spirit. People often have the idea that God only deals with the spiritual need of man. They think that if there is an emotional problem you need to consult a psychiatrist and if there is a malfunction in the body you need to consult a physician. I believe that God can meet all our needs because he has “incomparably great power for us who believe” (Ep.1:19).

In the desert of Shur God revealed to Moses that he was *Jehovah-Rapha*, “I am the Lord who heals you” (Ex.15:26). *Rapha* means “to cure” or “to mend.” The word *Rapha* is also translated “physician” (Gen.50:2). God wants to “bind up the broken-hearted, to proclaim freedom for the captives, to comfort all who mourn and give them joy instead of despair” (Is.61:1-3).

God can do that which no human counselor can do, He can heal. He is

truly the restorer (Ps.23:3) and the overseer of our souls (1Pe.2:24-25). We need to know Him better and also know how to gently lead others to Him.

Counsel of Jesus

I. The New Birth

Experiences of abuse, lack of love, rejection—any trauma that touches people—can cause them to be fearful, introverted and to feel unacceptable. They can live in self-pity, speak negatively about themselves and have difficulties in relationships.

How do we as Christians minister healing to people with scarred inner lives? The following teaching is not built upon human wisdom and psychology but upon the counsel of Jesus Christ, who said: “Come to Me, all you who are weary and burdened, and I will give you rest, learn from Me and you will find rest for your souls” (Mt.11:28-29). Jesus did not say: “Go to the counselor to find rest for your souls,” but “come to Me.”

A Pharisee called Nicodemus came to Jesus at night with some questions (Jn.3:1-7). Jesus emphasized three times the importance of being “born again.” Many think of the new birth as a ticket to eternal life, but I believe there is much more in it than that. The new birth is essential for a person to overcome emotional problems. The scope of the new birth is enormous but primarily two factors become important in the process of inner healing:

The first is that the Holy Spirit takes His place within a person. Without the new birth a human being has only two of the three kinds of “life” that the Greek New Testament talks about. Everyone born into this world received physical life (*bios*) and a personality with mind, emotion and will (*psychos*). But according to the Bible a human being apart from Christ is not alive spiritually (Eph.2:1). That which makes a person completely alive is the rebirth of his spirit (*zoe*). (Ro.8:6-8).

The second important factor at the new birth is that a person receives God’s forgiveness. He never has to go back into his past life of sin and relive those traumatic experiences in order to

be forgiven. It was all taken care of by Jesus Christ on the cross. The past sins might be mentioned once before God but a person who has repented is totally forgiven of their sins. They also can walk in the power of God’s forgiveness toward others.

Psychology has no power to forgive sin or release a person from the inner pressure of guilt. Neither can it give the power to forgive another.

Still, being born again is not a panacea, it is simply the beginning of a new life in Christ and must be walked out everyday. A person could be born again but still feel very negative about himself. He might be relieved for a while through counseling, prayer or some deliverance meeting but after a week he is back into the same old pattern. What is the problem? The primary reason can be lack of understanding what Jesus has done for him. Nothing is lacking on God’s part when He saves a person (2Pe.1:3). A lack of walking in the truth is the source of the problem.

A person can hear the truth and receive it in his head but in his heart still believe all the negatives about himself. If a person repents of his sin but doesn’t believe that God has forgiven him he will continue to repeat the same prayers for forgiveness.

The Scripture says, “As far as the east is from the west, so far has He removed our transgressions from us” (Ps.103:12). We cannot confess non-existent sins. It does not matter how many times you talk about your problems, go to counselors or have people pray for you, it will not make any difference until you believe what Jesus has done for you.

Faith is a choice. We have to choose to believe the truth, not reason, emotions or circumstances (past or present). “Without faith it is impossible to please God” (Heb.11:6). Repeatedly Jesus told people who were healed that it was their faith that healed them: “Rise and go; your faith has made you well” (Lk.17:19).

The most important task for a counselor is to strengthen a person’s faith in God but sometimes the wrong kind of counseling strengthens a person’s unbe-

lief. When a person pours out problems in a counseling session the counselor might agree that he is rejected and hurt. The counselee then gets the impression that others believe the same things that he believes about himself. He starts to believe that his feelings are the truth.

A first step to recovery is believing the truth about ourselves as it is revealed in the Word of God.

“Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!” (2Co.5:17). The new birth does not guarantee finished products, but it opens up a whole new world because the Holy Spirit works with His mighty power to make us more like Christ. In Christ we will have inner healing because He has taken care of the past, He is with us in the present, and He gives us hope for the future.

II Forgiveness

In the ministry of Jesus Christ we see an important emphasis on forgiveness. We’ve looked at the forgiveness that comes from God. Now we will deal with the forgiveness that we ought to give others. Without forgiveness no one will live an emotionally healthy life.

Jesus told a parable about a man who had been forgiven a huge debt by his master. A fellow-servant owed him a small debt; but instead of walking in the master’s kind of forgiveness he threw his fellow servant into prison. When the master heard this, he threw him into prison as well. Two men ended up in prison because of one man’s unwillingness to forgive (Mt.18:21-35).

The servant who could not forgive was not only imprisoned but “tortured” (Mt.18:34). Unforgiveness produces inner torment.

God’s forgiveness is received through the new birth, but to live continuously in that forgiveness we must forgive others, too. Jesus said it clearly, “If you do not forgive men their sins, your Father will not forgive your sins,” (Mt.6:15). To live a life in freedom is not a matter of just receiving forgiveness from God, it is connected with our relationship to others. Our relationship to God is always reflected in our human relationships.

Forgiving Others—a Key

The source of human wounds is usually what somebody has said or done. The only hurts that I will take into my new life in Christ are those I have not forgiven. If I am born again and yet think of myself as hurt and rejected then I have not forgiven those who caused that hurt. An evidence that a person has

been forgiven is that he never speaks about the things he has forgiven. When God forgives me, He will never speak about that sin anymore, it is forgotten forever (Is.43:25). If I say that I have forgiven a person but still speak about the evil he has done, I take back any forgiveness I once gave. If I can't forgive others then I cannot live in God's forgiveness and this leads to emotional ill health.

Going to counseling to repeat things others have done makes the problem worse. It is not wrong to have a person come and share his problems with us, but it must be done so that they will never be spoken of again. The more a person concentrates on his problems, the more he is stuck with them.

The best way to live in continuous freedom from hurts is to practice immediate forgiveness. We cannot go through life without somebody being rude, or speaking accusingly or badly about us. Some people are like a sponge, accepting everything others say about them.

Solomon gave very good advice: "Do not pay attention to every word people say" (Ecc.7:21). It is better to ask the Lord to show us the truth from His viewpoint—perhaps it is a word He wants us to learn from. Then we can receive what He wants us to receive and leave the rest with Him. A person that can live this way and instantly forgive will live as a free man. Jesus was not like a sponge soaking up foolish accusations when He was hanging on the cross. In the midst of the cruel treatment He prayed, "Father, forgive them, for they do not know what they are doing" (Lu.23:34).

Forgiveness—a Decision

Many refuse to forgive because they don't understand that forgiveness

is not a feeling, but a decision. It is an act of the will—you choose to forgive. We rarely *feel like* forgiving. The right feelings will follow the decision to forgive, but feelings of forgiveness will not

likely precede the act of forgiveness.

"I can't forgive" is often a cover-up for "I am unwilling to

Two men ended up in prison because of one man's unwillingness to forgive.

forgive." Jesus told the story of the prodigal son who received his father's inheritance and spent it all in a foreign country. When the prodigal son returned, the older brother was filled with resentment and anger and refused to take part in the joyful celebrations. He was unable to forgive like his father, so he became a victim of the bitterness in his heart. People are often not so much victims of hurts as of unwillingness to forgive, and beneath unwillingness to forgive is often the root of pride.

Forgiveness—Found

Some things are humanly speaking "too much to forgive." A child can find it impossible to forgive an abusive father. A woman cannot forgive the man who raped her. A man cannot forgive the wife who left him. Some are not able to forgive themselves for their terrible mistakes in life.

Something more is needed than just quoting a Bible verse about forgiveness. Forgiveness is always an act of the will but some things are humanly much harder to forgive than others. Our task is to help a person with hurts and bitterness into the presence of God. The Holy Spirit can do that which no man can do. Where He is invited, and often especially in a gathering of Christ's Body, barriers are broken and He can fill the needy heart with a supernatural love out of which forgiveness and freedom flow.

Let our daily prayer be the prayer Jesus, our Wonderful Counselor, taught us to pray: "And forgive us our debts, as we forgive our debtors" (Mt.6:12). Bitterness cannot take root inside a person who has learned to pray and live according to that prayer.

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On April 2, the Supreme Court handed down its decision in the case of Ehime prefecture and its payment of Tamagushiryō—the charge paid for offering a sprig of the sacred tree—to the Yasukuni Shrine and the Gokoku Shrine (Guardian Shrine of the Prefecture). In *Shintoism a religious ornament called Tamagushi*, made from branches of sacred trees decorated with papers, is offered to the gods. The money paid to a shrine for this offering is called Tamagushiryō.

Thirteen out of fifteen Supreme Court judges decided that the prefecture's action is considered a religious activity, and therefore prohibited by the Constitution. This was an historical decision by the Supreme Court concerning the separation of religion and state.

The Ehime Tamagushiryō suit was brought by Mr. Anzai and twenty-four other residents of Matsuyama City against Ehime mayor, Mr. Shiraishi. The Ehime prefecture paid 75,000 yen to the Yasukuni Shrine from public funds for Tamagushiryō and for candles in the "Spring and Fall Annual Grand Festival" and in the "Mitama Matsuri" (festival for the souls of the dead), and 70,000 yen to the Prefectural Guardian Shrine, a branch of the Yasukuni Shrine.

The original suit was heard by the Matsuyama Regional Court, which decided in March 1989 that the prefecture's actions were unconstitutional, beyond the limit appropriate for religious activities. The first appeal was heard at the Takamatsu High Court, which reversed the decision.

Following are the main points of the Supreme Court Decision:

1) The purpose of the actions:

It is unavoidable that such expenses from public funds (as in the case of the Ehime prefecture Tamagushiryō) will have a religious aspect.

2) The effect of the actions:

Such expenses can be considered as

The Case of the Tamagushiryō

by Rev. Yoshiaki Yui

translated by Mizuko Matsushita

support, encouragement and promotion of a particular religion. The actions of the prefecture concerning Yasukuni Shrine exceeded proper limits in the light of social and cultural norms in this country.

Accordingly, the case of Ehime Prefecture comes under Article 20 of the Constitution, which proscribes the prohibition of religious activities, and Article 89 which prohibits the use of public funds for religious activities.

Why be concerned with a suit dealing with separation of religion and state? The reason is that in prewar Japan religion and politics were closely tied. The national government was closely connected with Shintoism, the national religion, which constituted the spiritual basis of the government and provided the energy to drive militarism.

The highest authority was the Yasukuni Shrine. It allowed the deification of only those members of the Emperor's Army who died in war

because of their loyalty to him, but tressed the military morale of his Army, and played the role of promoting loyalty to the Emperor.

The importance of Yasukuni Shrine grew along with the increase in war and militarism. Incorporating three parties, the Emperor, militarism and the Shrine itself, it promoted admiration of the war dead as gods, and idealized death for the Emperor.

As a result of the unification of government and religion, uncounted people were forced to sacrifice their lives, or to abandon the freedom to live according to their own ideas and creeds, and take a conciliatory attitude under Imperialism and the national Shinto system.

Christianity could not escape from

this either. Article 28 of the Constitution of the Great Japan Empire prescribed freedom of worship, but this was only a nominal provision.

Sovereignty rested with the Emperor, and his

people were in subordination to him. Freedom of ideology and creed was limited to the extent that public peace was not disturbed, and one's responsibility as a subject of the Emperor was not hindered. Therefore there was no liberty to refuse to worship at a shrine. In particular the freedom of ideology was removed when Japan began its invasion of Korea and China (*shinryaku senso*).

This war was unconditionally idealized as a holy war, which made the responsibility of Japan ambiguous after the war. Besides this, during the war, Japanese churches supported the war by making compromises with the Imperial godhood nation (*tennosei-shinken-kokka*) and the military policy.

With regret for this awful failure in Japanese history and the hope that this should not be repeated, a new constitution introducing separation of religion and state was constructed. By order of the occupation forces, Yasukuni Shrine was transformed into an ordinary religious corporation. However, there is nothing new in its regulations and constitution.

The Liberal Democratic party submitted a bill for the "National Protection of Yasukuni Shrine" from 1969 to 1974, but Christians, in cooperation with civilian movements, made efforts to stop this bill. Former prime minister Nakasone pushed through a public visit to the Yasukuni Shrine in 1985, but it caused problems with China and Korea and the visit has been given up since then.

The civilian groups took a step forward to the various suits of "Yasukuni in the town" in many places. In the suit of "the ceremony for purifying the building site" in Tsu City regarding the Shinto commencement ceremony for the construction of a gymnasium, the Supreme Court, in applying the norm of the effect and purpose, concluded that it

The importance of Yasukuni Shrine grew along with the increase in war and militarism.

was constitutional!

In their conclusion, they took into consideration the norm of purpose and effect. Purpose being whether it had religious meaning or not. Effect meaning that the nation would support a certain religion or not. Some other suits followed and the accusations were turned back.

However, for the second trial of "Iwate Yasukuni Suit" in January 1991, a dispute about the Tamagushiryo paid by public funds, the Sendai High Court concluded it unconstitutional. The unconstitutionality of official visits to Yasukuni Shrine and use of public funds for Tamagushiryo was made clear. The case of Ehime Tamagushiryo was decided along the same lines as the "Iwate Yasukuni suit."

I would like to pay my respects to the citizens, lawyers and Christians who started legal actions and struggled patiently with the suits for a long time. It is my prayer that more people will recognize and be involved in the struggle for freedom of faith.

We should take it as an important theme for evangelism in Japan and pass it on to the next generation. We should be aware that there are still many areas that could be brought before the courts regarding separation of religion and politics such as the Emperor's enthronement ceremony, the ceremony of deification of the Emperor (*Daijosai*), the ceremony of offering harvests (*Kenkokusai*), Memorial Peace Center for the war dead, Memorial service for the war dead, etc.

"But we prayed to our God and posted a guard day and night to meet this threat." Nehemiah

Yoshiaki Yui, pastor of Nagatsuda Christ Church, was chairman of JEA Social Action Committee for many years. He has recently been appointed chairman of the Religious Liberty Commission of EFA, and serves on the Religious Liberty Commission for WEF. His book on church history in Asia was published last year.

Karuizawa Summer Conference

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Tom Phillips is President of International Students, Inc. He previously served with the Billy Graham Evangelistic Association for more than twenty years.



His most recent book, *Revival Signs*, is a well-documented treatise on how revival will come and what it will look like.

There has been much talk in the last five years about the coming revival in Japan. Tom's coming and his message are timely for Japan.

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Afternoon Schedule	Free Time	Ladies' Tea	International Picnic	Free Time
7:00~8:30	Evening Challenge			

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Potpourri & Promises

by Janice A. Kropp

“WE’RE WINNING!”

The marvel of days at a summer camp! Music, prayer meetings, deep sermons, helpful messages, Christian fellowship and time for God! The camp was the very one at which I gave my heart to Jesus, some fifty years ago! The Smith family was there, too, to bring special music—and were they ever wonderful! American Indians with the family name Smith brought a smile, but the lasting smile was in our hearts, for the family trio was outstanding. One of their songs has stayed with me and I have used it in many a message.

“That’s Him!”

“A tender blade of grass so green,
Crushed in the footprints
of the Nazarene
Sprang back and sent a message
To a bird on a wing—

THAT’S HIM.

In a muddy old river in the noon day sun,
An outcast kept crying,

‘I tell you HE’S the One.’

A voice from heaven said,
‘I’m pleased with my Son.’—

THAT’S HIM.

Angry waves crashing everywhere
He’s asleep in the boat,

Does He even care?

We’re so afraid—
He just keeps lying there—

THAT’S HIM.

Then He raised His hands up over His head,
“Peace Be Still”

And the waters all
fled,

A wave tapped the
wind

On the shoulder
and said,—

THAT’S HIM.



There’ll be two at work in a field one day
One will be left—
the other caught away,
One falls to his knees, But “It’s too late,”
He’ll say—

THAT’S HIM.



With one foot on the sea,
and one on the shore

Declaring that time will never
be any more

The trumpet will sound

like *never* before.

THAT’S HIM.

THAT’S HIM—

HE’S SHARON’S ROSE

THAT’S HIM—

THE MORNING STAR THAT ROSE

HE’S THE ALPHA AND OMEGA,

THE BEGINNING AND THE END

—T-H-A-T’S H-I-M.”

“This same Jesus...will come back in the same way you have seen Him go into heaven,” (Acts 1:11). That great day, with each rising and setting of our sun, comes closer!

Dr. A.B. Simpson, while pastoring in New York City, was heard to have said he knew when Christ was returning to earth. A newspaper reporter anxious for startling headlines called for an interview! Arriving at the church he was taken to the great preacher’s office and seated politely. The wise Dr. Simpson proceeded to give the reporter the conditions under which his statement would be given. “You must write exactly what I say—nothing more and nothing less.”

“Agreed,” the reporter promised, at which Dr. Simpson turned to Matthew 24:14 and read, “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and THEN the end will come.”

I believe my Lord is coming soon! I’m watching the Near East? Events in the heavens fascinate me? I’m horrified by the evil, depraved deeds of mankind? On the other hand, I’m encouraged by the present day aggressive push to reach

the world! Dr. Van Engen of Fuller School of World Mission says that today is high noon in mission. Never in the history of our world have people been more accessible! It is a marvelous day of opportunity—yet our world is in such a mess! God’s Clock, ticking ever for His glory, is right on time!



Yesterday in his Easter message, our pastor made two interesting points. First, when our Lord Jesus Christ was born, what took place in the sky? A bright star appeared, giving announcement, “He is HERE!” Secondly, while our Savior hung on the cruel cross, what took place in the heavens? The sun was hidden and darkness covered the earth for the space of three hours. It was as though all creation went silent and whispered, “Shhhh, He IS here.”

Then I add to these thoughts what Matthew recorded concerning the Second Coming of our Lord. There are going to be sky happenings! “At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory! It is as though all of creation will confess, “HE is here!!!” NO ONE will miss the happening of THAT day!

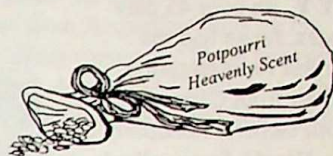


When Christ, the sinless babe, was

born an angel said, “Do not be afraid. I bring you good

news of great joy that will be

for all people....” Then a company of angels appeared with a great song of joy! (Luke 2:9) Thirty three years later when the Messiah, our suffering Christ, agonized alone in prayer in the garden we are told “an angel from heaven appeared to Him and strengthened Him” (Luke 22:43). As He hung on the cross the earth’s sounds were the ripping of the tabernacle curtain, the rumble of earth-



quake and splitting rock and tomb, but no sound came from heaven.



On that Great Day, however, when our Christ the King returns, angels will again be on the scene. "And He will send His angels"—not singing—not encouraging—but blowing their trumpets. No mistake in that day! The heavens will ring with His coming!

I am looking for that day! I am looking to that day! I cannot wait for that day! No mistake the Master of the House is coming back. He has left us, you and me, in charge of the servants of the household. We, He says, are the faithful and wise servants who give 'the servants' their food at the proper time. "It will be good for THAT servant whose master finds him doing so when He returns" (Matthew 24:45-50)—serving and feeding. As you read along in this passage, the obvious speaks volumes!

Matthew then in chapter 25 gives that graphic parable of the 10 virgins—five ready and waiting for the Bridegroom and five treating the event casually, even presumptuously!

"Therefore keep watch, because you do not know the day or the hour" (Matthew 25:13). "Even so COME, Lord Jesus!"

But I know, your heart cry is the same as mine, "Lord, help us to finish the task among our beloved Japanese!" "Help us to reach them!" There is so much yet to do! Do you believe as I do that our greatest days are ahead? It has been about one hundred fifty years since the days that Christianity was outlawed in Japan! The bubble economy has come and gone! Are not these important pieces of the puzzle?

Are you not baptizing more disciples today than you did, say, ten years ago? Is there not a sense of urgency? Is there not a hunger and thirst for the

filling of our own souls—that we might serve and feed more effectively? Is there not an awakening to the indispensability of prayer? Is not the Spirit of God brooding over Japan in a new way? Ten thousand burdened Korean sisters and brothers turn toward this great land and pray regularly! This alone should encourage us! This alone is enough to crush and break the strongholds of Satan here!

I read a little story sometime back that brought a smile. Two teams of young boys were busy playing baseball and a bystander called, "Who's winning?"



"We are!" yelled a little guy. "Well, what's the score?" inquired the stranger.

"0 to 20," the little guy shouted with a smile. "0 to 20—what? You're not winning!" corrected the man.

"Oh, yes we are," affirmed the little leaguer. "You see, sir, we haven't gotten up to bat yet!" I like that!

It looks like Satan's winning, but he's a defeated foe! That happened at the cross! That took place at the tomb! Jesus Christ is Victor! We, having been given responsibility while He is away, must not be weary in well doing! May I say it without sounding simple minded, WE DO HAVE THE LAST BAT—not Satan!



"...This gospel of the Kingdom will be preached in the whole world as a testimony to ALL nations, and THEN the end will come." No mention of Satan there! While up to bat, let us hold to our hearts that in a moment, known only to the Father, the silent sky will break forth "with the

trumpet call of God"! Who can even guess what its sound will be! Our Master will return in clouds of glory, and not alone, but with his angels!



Knowing the splendor of God's workings, I would suppose there will be more angels accompanying His return than announced His miraculous birth. The KING who is Bethlehem's citizen and babe, the KING who is the perfect sacrificial, spotless Lamb of God, the KING who is creator and sustainer of all things—He will be here! In contrast to times past with only a concentrated few seeing and watching, every eye shall see Him! Let's be busy gathering in those who, along with us, will also REJOICE at His appearing!

Let's remember "WE'RE WINNING!" We win because He has already WON! Praise you, Jesus!

May God bless and strengthen you as you SERVE and FEED today!
jk

This issue's promise:

"It is not for you to know the times or dates the Father has set by His own authority. But you will receive power when the Holy Spirit comes upon you and you will be My witnesses..."

Acts 1:8



With over 45 delegates, Japan had the largest representation (apart from Canada) at the 10th General Assembly of the **World Evangelical Fellowship** in Abbotsford, BC, Canada in May.

WEF, with 110 member bodies around the world, chose as its theme for this year, "focusing the strength of local churches." "One of the distinctives of the evangelical is to go into all the world and preach the gospel," said Vice-President Harold Fuller. And that work must start in the church.

The first keynote speaker, Dr. Tokunboh Adeyemo, African leader and member of WEF Council, spoke of the church as the "called out ones"—those who are to become visible, knowable, not just by our confession but by our practice, not in our strength, but in Christ's, who gives us His "dynamite" power and has promised that HE will build His church.

"The uniqueness of Jesus Christ, the authority of the Word of God and the Person and Presence of the Holy Spirit, these are the foundations to which we must cling. A *weak Christology* will produce a weak church. If you want a strong church, *preach the Word—return to the Book.*

"We have more Christians now than when the disciples "turned the world upside down." Evangelicals today, privileged to follow the Master—into persecution and even death, have unparalleled opportunities to proclaim the year of the Lord's favor and make a difference in our world."

From this powerful starting point, the conference progressed through ten days of convicting messages, practical challenges to ministry, and strong and sweet times of worship and praise.

A message on "the harvester as a shepherd" held a special word for mis-



Some of Japan's representatives

sionaries, I thought. In Matthew 9:36 it is said of Jesus that when He saw the crowds He had compassion on them, because they were...like sheep without a shepherd. And He said, "The harvest is

not to live; and to lose, not to win.

A stunning illustration I kept in my diary goes like this: In the late 1800's some Jews went to the Tsar and Tsaress of Russia asking for help. The Tsar's

reply was, "If the Jews would become Christians, everything would be fine."

"No," came the response, "if the *Christians* would become Christians, we would be fine."

Brian Stiller, Canadian head of WEF, pressed his point, "*Servanthood is the way of Christ—whether it seems to work or not.*"

Judy Mbugua of Kenya will not be forgotten, I think. Speaking from Mark chapter 11 with the theme, "Women in Ministry," Mrs. Mbugua called for a "release of the donkeys."

With shattering humility she likened women to the donkey Jesus for whom sent. There are "donkeys" who are ready to serve, but are "tied," there are some routes only a "donkey" can

World Evangelical Fellowship 10th General Assembly Report

by Katie Sisco

plentiful but the workers are few." For this "harvest of sheep" the workers must be shepherds at heart. The Great and Good Shepherd calls His disciples to follow Him in feeding His lambs and taking care of His sheep. (John 21)

Today there are many "wandering sheep," some returning to the Catholic church. There are "wolves" who are becoming more and more aggressive against the flock. In Japan alone there are said to be 100 new religions every year. Around the world there is a reversion to various forms of secret societies that demand loyalty on pain of death.

As for the "sheepfolds," globalization is affecting ALL structures worldwide. The call to be shepherds goes to the heart. A "worker" may be



Mrs. Shizuko Ishikawa
sharing about JEA's Women's Commission

use: i.e. with Moslem women. "Release a man," she said, "and you release an individual. Release a woman and you release society."

Jun Vencer, head of WEF, gave a keynote address on Restoration and Reconciliation, asking the question, "What would a truly 'discipled' nation look like?" He spoke of public justice, practical advances against poverty, and true reconciliation among races. WEF has an involvement in the United Nations for this very purpose—to take the gospel in deed as well as in word. With the network of alliances now established through WEF, evangelicals can take a stand for God's truth and God's people around the world.

There were small group sessions and gatherings by area as well as interest. Fascinating conversations were part of mealtime fare. It was the first time for representatives from Mongolia to attend. Representatives from Nepal, Romania, Egypt, Vietnam, among others, also carried the sweet aroma of His presence. What richness

we carried away with us from being with these servants of the Lord.

In the evening sessions we were joined by believers from the 70 participating churches in the area for feasts of music and messages. A pastor from Vietnam shared from his experience including six years of imprisonment for Christ. Peter Kuzmik, from the Balkans, pled for WEF unity to combat the worldwide surge of nationalism. "Fear God, honor

the emperor. This is the only priority for a Christian," he said.

A quote from Augustine stays on the surface of my memory. "Hope has two daughters, Anger and Courage. Anger for the way things are and Courage to change them."

Clive Calver, long-time WEF leader in Britain, spoke of Japan as an example of theological integrity, using Japan Bible Seminary's choice to remain non-government accredited in order to maintain high spiritual standards.

The story of Rev. Myung Hyuk Kim, Vice-chairman of Korea Evangelical Fellowship was shared by a fellow pastor. The truth of prayer as the undergirding power of a growing church will be remembered and practiced more as a result, I feel sure.

John Stott's description of WEF tells the story. WEF is for:

- ◇ proclamation of the Gospel
- ◇ defense of the Gospel
- ◇ fellowship in the Gospel.



Joshua Tsutada, EFA chairman with WEF Director, Jun Vencer

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KANSAI NEWS

by Nancy Sorley



Support in the Missionary Community

The conversation centered around cancer. "Bob, when do you get your next chemotherapy?" "Doug finished his after-care treatments." "Our grandson isn't responding to the chemo." What seemed like a cancer support group was actually a missionary fellowship group that meets once a month in the Nara area.

When my husband, Bob, was diagnosed with cancer and I was left alone in Japan, I turned to our fellowship group. At the same time, Jane and Vincent Stubbs' grandson was also diagnosed with cancer, so we were able to be a mutual support not only in prayer but also in encouragement. I marvel at the way the Lord had prepared this group for our respective needs at this time.

The Nara fellowship includes missionaries of various nationalities (American, Norwegian, British, Canadian), various ages and experience, and a variety of denominations (Baptist, Lutheran, Presbyterian, etc). We come together once a month for singing, encouragement from the Word, sharing, and prayer. "Other missionaries from my denomination envy me because I'm the only one they know who meets regularly with other missionaries in my area for this kind of fellowship," remarks Hank.

The Nara fellowship was actually begun by Dick and Pat Albright around 1980. Every Sunday evening they held a meeting in their home. The emphasis was for missionary families with children. They felt the children needed something in English to supplement the Japanese worship service. At one time the meetings rotated between four homes, everyone would take turns leading, bringing refreshments, and giving the devotional. Often the host home

would overflow with people sitting on the floor and in adjacent rooms.

As children grew up and the missionary community changed, so did the meetings. The day changed to Friday, and now it meets only once a month on the third Friday evening. "There are things that I can share with this group that I can't share with others in my own mission," confides one missionary. "We are so far from the rest of our missionaries, I feel closer to this group."

Kansai is blessed with other fellowships, too. "Many years ago we had a Kobe Missionary Prayer Fellowship that met one Monday evening a month for prayer and sharing. We had special speakers come and share testimonies," reminisces Vincent Stubbs. "Then in 1971 the Osaka Prayer/Praise Meetings started." On the second Friday of each month except August, the group meets at Poole Gakuin. At 6:00 they share supper and then have a meeting from 7:00-9:00. After about thirty minutes of singing and praise, there is some kind of study. Now they are going through Charles Hummel's book, **The Tyranny of the Urgent**. Then they spend a lot of time sharing prayer requests and praying for each other. "We have experienced some wonderful spiritual and physical healings." There is also a prayer chain for special requests.

I would encourage missionaries in other parts of Japan to start a monthly fellowship with other missionaries. Only one person has to take up the initiative to set up a schedule and contact people. The relationships and support you will find in a regular fellowship may be just what you need in a time of crisis. We couldn't have made it through Bob's hospitalization in Japan without their support.

*For information on the Osaka or Nara Fellowships:
call Vincent Stubbs at 0742-44-5265.*

International Flavor in Kansai JEMA Meeting

A JEMA Kansai area meeting was held May 26, 1997 at the Kobe Lutheran Bible Institute. The twelve people present revealed the truly international flavor of JEMA. There were Germans, Swedes, Norwegians, Americans and Australians.



John Mehn with Kansai missionaries

John Mehn presented the vision for a movement of churches that is growing through the Church Planting Institute. He also shared how to develop our own ministry vision statement and the importance of coaching and mentoring for church planting and ministry.

Mailis Janatuinen (NLM) presented her evangelistic Bible study method patterned after Intervarsity Christian Fellowship methods. She modeled a lesson skillfully for the group. The questions used in her method have been published by CLC in two volumes.

There was also a time of fellowship and prayer. A similar gathering is planned for next year as well.

Books That Help

Invitation To A Journey
A Road Map for Spiritual Formation
by Robert Mulholland Jr.
Inter Varsity Press, 1993

Robert Mulholland Jr., a provost and professor of New Testament at Asbury Theological Seminary, delineates the disciplines and dynamics of the Christian life, helping us understand that we become like Christ gradually, not instantly. He shows how different personalities call for different forms of piety. (Not everyone may be made especially for early morning quiet times!)

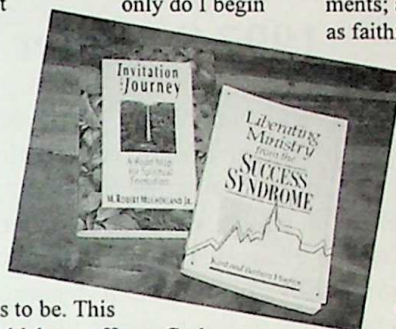
In his chapter, "The Nature of Spiritual Disciplines," Mr. Mulholland places "our dead body of sin" on the stand: "Those old harmful habits, those...imprisoning attitudes, those...damaging perspectives, those destructive ways of relating to others...go way down deep into our being. This is what Paul is talking about when he says that our body is dead because of sin."

"... take one of the elements of your 'dead body' as an illustration for yourself as you read on," he says. "When you are completely honest with yourself, you know at least one area of your life where your 'body' is dead because of sin...one thing that is not in harmony with God's purpose

for your wholeness in the image of Christ. ...when God's Spirit probes one of my areas of deadness, not to see that portion of my "dead body" but...I begin to understand what wholeness in Christ looks like and... what the spiritual discipline needs to be. This is the point at which we offer to God a personal spiritual discipline... abstention from a harmful habit...substitution of a healthy habit...a new attitude by an act of our will as a loving response to God."

Liberating Ministry
from the Success Syndrome
by Kent and Barbara Hughes
Tyndale House, 1987

This book by a husband and wife with twenty-seven years of ministry together behind them, deals with an issue Oswald Chambers spoke of as "the trap which most endangers us... extravagantly desiring spiritual success."



The book has four sections: A Dark Night of the Soul; Definitions; Encouragements; and Helps. Part II defines 'success' as faithfulness, serving, loving, believing, prayer, holiness, and attitude, and ends with these questions:

- Are you obedient to God's Word?
- Are you living as a servant...or have you drifted into self-service?
- Do you love God?
- Do you believe what you believe?
- Are you a person of prayer?
- Is your life growing in holiness?
- What is your basic attitude toward your ministry—positive or negative?

These are not meant to be legalistic questions, they say. "None but the hearts that ask these questions of themselves can answer them."

kbs

Other books worth reading:

Slouching Towards Gomorrah
by Robert Bork

The Ancient Paths
by Craig Hill

The Trivialization of God
by Donald W. McCullough



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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**, 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.

Summer Church Schedule

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

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**

Karuizawa Deeper Life Convention



The Rev. Wilbur Lingle and his wife, Jean, served in Japan from 1954-1989 as church planters with the Pilgrim Fellowship in the Nagoya area. In 1975 Wilbur became interested in reaching those in the cults, and started witnessing to those involved in Mormonism and Jehovah's Witness groups. This led to a full-time ministry, and when they returned to the States in 1989, they started *Love to Share Ministries*. Wilbur presents seminars on relationship-building with those in cults, and teaches how to interact with them in discussion. His underlying theme is how to reach the unsaved more effectively, and he encourages us to be more involved through evangelism and disciple-making.

Meeting Schedule:

Thursday, August 7th	10:00 AM and 7:00 PM
Friday, August 8th	10:00 AM and 7:00 PM
Saturday, August 9th	10:00 AM and 7:00 PM
Sunday, August 10th	10:30 AM Communion Service and 7:00 PM

Contact:

Peter McRoberts,
 32-4, 6 Chome, Shioya Machi,
 Tarumi Ku, Kobe 655
 Tel. 078-752-3979

Make plans to join us for a time of personal spiritual refreshment, inspiration and rededication.

If you have any inquiries while in Karuizawa, please contact
 Peter McRoberts at JEB House, 642 Karuizawa Machi

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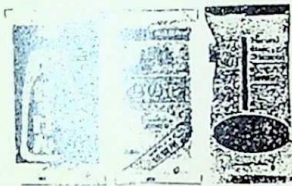


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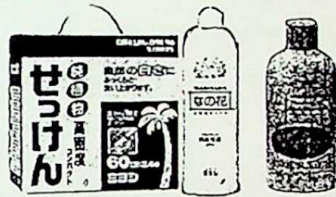
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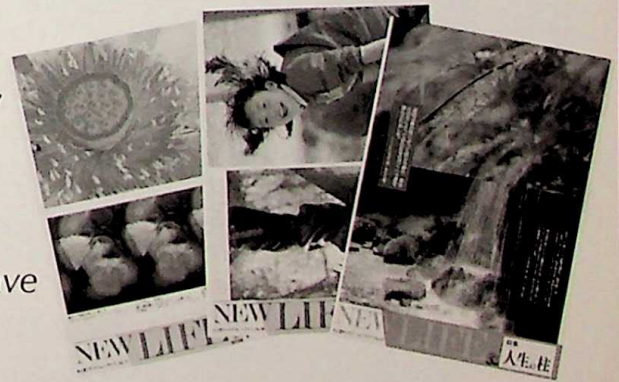
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TV Wakayama	Sat 8:00a	Gifu B.C.	Sun 7:30a
Biwako B.C.	Sat 8:00a	Nara TV	Sun 8:00a
KBS Kyoto	Sat 8:30a	Mie TV	Sun 8:10a
Gumma TV	Sat 8:30a	Hawaii, ch. 20	Sat 8:00a
TV Saitama	Sat 8:30a	L.A., ch. 18	Sun 6a & Wed 4p
Chiba TV	Sat 9:30a	N.Y., ch. 63	Sat 6:30p
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part•ner•ship *n* 1: being united with others in action, purpose or enterprise

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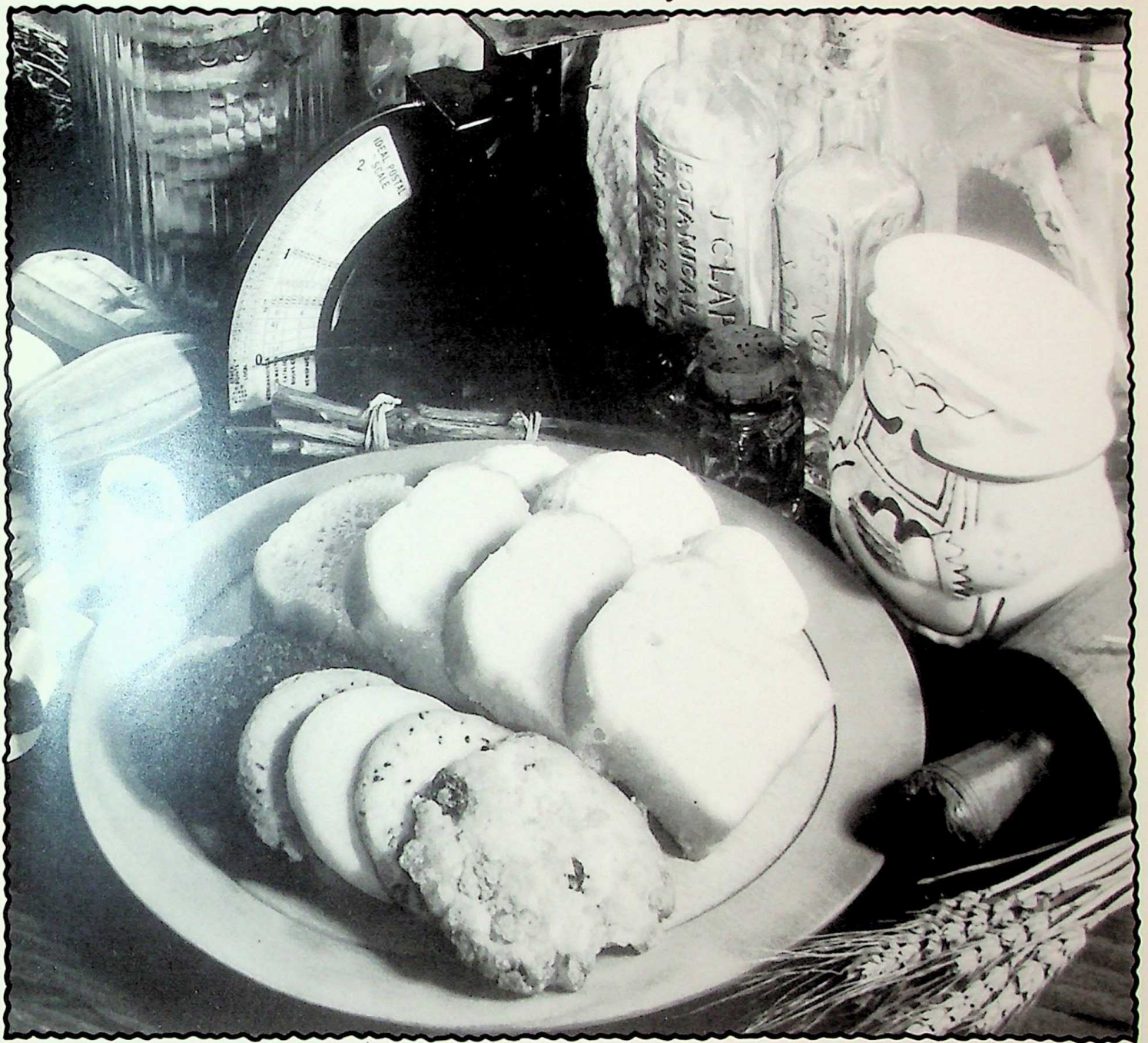


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Warm heart communication by Aunt Stella



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



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