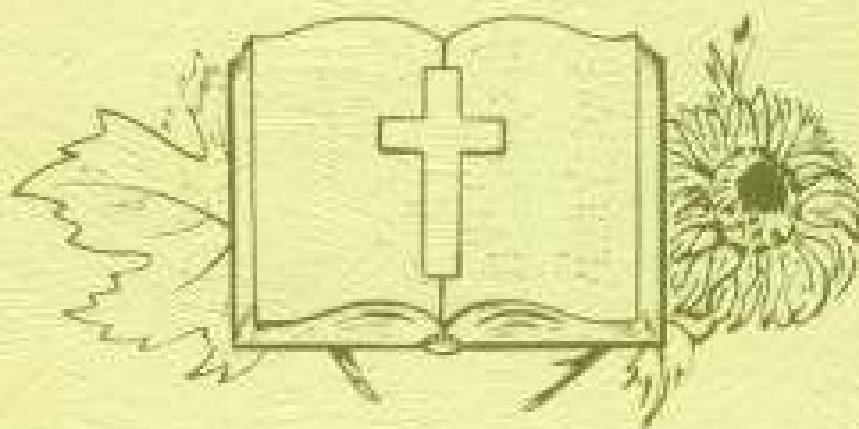


C. J. M.



AN HISTORICAL SKETCH
of the
CANADIAN JAPANESE MISSION

1942 - 1978

A Preface

With the outbreak of war in the Pacific in late 1941, the hitherto peaceful and industrious Japanese settlements of the Lower Mainland Area of B.C. were thrown into sudden turmoil. Confiscation of property and possessions and the upheaval of whole families to be relocated in interior "ghost towns" and camps understandably resulted in confusion and bewilderment. But God is the Master-Designer, and He is never at a loss to make something beautiful out of what might look like a disaster.

And so it came about that the trauma of the evacuation became the birth-pangs of what would later be called the Canadian Japanese Mission. For, years before, the Lord of the harvest had been preparing for just this emergency. Miss Margaret Ridgway had served her apprenticeship in a ministry to Japanese in the Vancouver Area under the able spiritual direction of Mr. L.C. Harry. Now she was ready to heed God's call and take the message of His love to those who were in need of an understanding friend.

The story of how this happened is traced in the following pages — first, Margaret's own recollections of the early days, then some testimonies or brief accounts of the lives of a number of those who were pioneers in the work, and finally, a chronological record of the development of the Mission. At the end will be found a list of those who have served faithfully as members of the Board right from its inception.

This simple account goes out to our readers with the prayer that the truth expressed by our Lord Jesus, "Without Me ye can do nothing," will be heard both loud and clear. The spiritual impact of the C.J.M. has been of God alone. He alone is our Guide for the future, and, as the work passes more and more in to the hands of Canadian Japanese Christians, we are confident that His Name will continue to be glorified.

Mary F. Holdcroft
Secretary, Canadian Japanese Mission

Historical Sketch
of the
Canadian Japanese Mission

SECTION ONE:
Reminiscences of the Founder



EVACUATION of COASTAL JAPANESE

“Do you love the Japanese?”

Margaret Ridgway

“GOD SPOKE TO ME.” I shall never forget that Spring day in 1942 when the words of the ancient prophet leaped at me from the page: “Go up to the mountain . . . build the house, and I will take pleasure in it, and I will be glorified . . . I am with you . . . fear ye not.”

With a feeling of exultation and yet of solemnity I rose from my knees in the kitchen of our Vancouver home where I had been kneeling before my open Bible. God had spoken. I had no doubt now that He was calling me to leave my “ceiled house” — the security of my home, my church, and my familiar surroundings — and follow my Japanese friends who were deprived of their homes and their livelihoods and were being sent to makeshift quarters in the narrow valleys of the Kootenay and Slocan Rivers. I was to have a part in building God’s house there, not a building made with hands, but one composed of living stones. He would be glorified and “the glory of this latter house” would be “greater than of the former” — His work in Vancouver which we were having to abandon.

This was not the first time I had heard God’s call to serve Him among the Japanese. I remembered that Sunday afternoon in my early teens when I had sat in a crowded church and heard a young Japanese man challenge us with the question: “How many of you really love the Japanese people?” As I listened to his impassioned plea, I learned for the first time that there were some 22,000 Japanese living in and around Vancouver, the majority of whom had never heard the way of life.

His question burned in my heart and when, a year or so later, I was invited to attend “Mother Harry’s SUNRISE BAND — a missionary meeting for young people which was focussed on Japan — I gladly accepted. Here I was nurtured in the things of the Lord. Here I learned how to pray and to witness. Then Mr. Harry asked me to help in Sunday School and adult work which he had begun at Celtic Cannery and at Sunbury, fishing villages on the banks of the Fraser.

It was at this time that I first had the thrill of telling the story of Jesus and His love to some who had never heard it before.

The conviction that Japanese evangelism was to be my life-work grew in me until it crystallized one Sunday morning at church when I heard the voice of the Lord Jesus saying: “Will you give your life in service for Me among the Japanese?” “Yes, Lord,” I replied. Again He asked: “Are you able to drink of the cup that I drink of? and to be baptized with the baptism that I am baptized with?” Trembling I answered, “I can do all things through You.” I did not doubt my call from then on but I was not sure where my field of service was to be, whether in Canada, Japan, or among Japanese living in Manchuria or Brazil. About this time Mr. Harry, who had done so much to take the gospel to the Japanese, fell ill with cancer. Who would take his place in pioneer evangelism? “Oh, Lord,” I prayed, “Here I am. If it be Your will, let His mantle fall on me.”

Seeing an opportunity in eastern Vancouver, in an area well populated by Japanese but where there was no Christian work being done among them, my friends and I

opened a Sunday School within a block of a Buddhist temple. Soon we had 80 children in attendance. We followed this with Junior Church and Handcraft Clubs. Concerned for the parents, I began to take Japanese lessons. We also began an English Bible class for them. Later, missionaries from Japan held Bible studies in Japanese on Sunday afternoons.

The biography of Charles Cowan, founder of the Oriental Missionary Society, came into my hands at this time. I was especially moved by the story of the Japanese woman working in the rice paddies who, hearing the gospel for the first time, followed after the missionaries, calling out: "What did you say was the name of this God who loves me? Tell me His name again." They told her and she went back to her work repeating over and over the name of Jesus.

While there are people who have never heard His name once, can I be content to remain in a secular position, using only my spare time to tell the gospel? I resigned my bank job in the Fall of 1941 and entered Vancouver Bible School.

Thus it was this Spring day in 1942 that I was looking forward to returning in the Fall

as president of the student body to work with my loved and respected friend, Molly Hirayama, who had been elected vice-president. However, it was not to be. Since the attack on the U.S. fleet in Pearl Harbour a few months earlier, the Canadian government had invoked the War Measures Act which made possible the seizure of Japanese homes and businesses and the evacuation of all Japanese, including naturalized citizens and Canadian-born, from coastal areas. In fact, those living on Vancouver Island had already been removed from their homes and confined to the Exhibition Grounds at Hastings Park. I knew, now that I was sure of the Lord's direction, that I should waste no time in implementing His orders.

Stepping Out On Faith

However, I had no desire to go out as an "independent missionary." I wanted to work with others. I applied to several denominational and interdenominational societies, only to be turned down. But I was sure that the Lord wanted me to go to take the comfort of the gospel at this strategic time



Mr. and Mrs. L.C. Harry & Family.

to a disillusioned, bewildered and heart-broken people. Finally, my pastor said, "Margaret, I believe God has laid this burden on your heart and you should go. We will give you a commissioning service and will urge our friends to back you in prayer."

Evangelizing In The Kootenays

The gravel road wound and twisted along the shores of the magnificent Kootenay Lake that afternoon in late June. The mountains rose steeply to our left and I was reminded of the words of Haggai: "Go up to the mountain . . . and build the house." As we drew near to my destination, the little town of Kaslo, questions thronged my mind: Would anyone meet me? Where would I sleep? Perhaps there would be a hotel where I could stay the first night, but after that?

However, this was not the first time the Lord had required me to step out, not knowing what lay ahead. When I was in Bible School and the doors to the mission fields were closing one by one with the spread of war, I had been reassured by a Scripture paraphrase which went, "As thou goest step by step I will open up a way before thee." And now the Lord reinforced this by another paraphrase: "The Lord will see to it."

Kaslo is beautifully situated on a peninsula which juts out into the Kootenay Lake and, at that time of year, the surrounding peaks were still snow-capped. As I stepped down from the bus, I was delighted to see a young Bible School friend, Teiko Arai, now Mrs. Ken Kuboniwa of Toronto, waiting for me. She had come to know the Lord through Mr. Harry. We went immediately to call on some Japanese Christians whom I had known in Vancouver. They were hungry for fellowship with other Christians and had no place to meet as they were living in such crowded quarters — two families to one small hotel room. These hotels which lined the main street had been abandoned long ago by miners — thus the appellation "Ghost Town". One lady told me she had gone to the mountain-side to pray, there being no other place where she could be alone.

That night I spent in a hotel but the next morning I found a tiny summer cottage at the very tip of the peninsula, across the ball-field from the rest of the town. There was a bed-sitting-room, suitable for small meetings, a kitchen and sun-porch. The Lord had indeed "seen to my needs."

One afternoon later that week five Japanese ladies came to my home for a time of fellowship. Although they were permitted to bring so little luggage with them when they left the coast, all had their Bibles and all but one had brought their hymn books. Each read some portion of Scripture that had been made precious to their hearts in those difficult days. Tears flowed as we prayed together. They agreed to meet twice a week.



Happy Hour Club in front of my cottage.

A *Happy Hour Bible Club* for boys and girls and a Bible and Handcraft Club for young women soon followed. Numerous opportunities were afforded for conversations on spiritual matters with these teenage girls. These were answers to prayer, for I am naturally a shy person. Each morning I would pray, "Lord, guide me. Give me the words to say and the courage to say them." And He did.

Prayer For The Sick

It was a happy summer, full of challenge. One day a Japanese-speaking lady came to ask me if I would accompany her to pray for a man who had suffered a stroke. He was paralyzed from the neck down, and had been sent home from hospital since

there was no more that could be done for him. Neither he nor his wife were Christians. I prayed for wisdom and accompanied the lady to the hotel. There we read the story of the paralytic who was let down from the roof at Jesus' feet and I pointed out that spiritual healing was our primary need and then the physical. We then laid hands on the invalid and prayed. We prayed again a couple of days later. About two weeks after this he was sitting on the veranda enjoying the sunshine. His face was radiant as he recounted his steady improvement from the time we first prayed for him.

Fellow Workers And A New Location

My knowledge of Japanese was slight indeed. I was taking lessons but progress was slow. A former missionary to Japan, *Miss Olive Woodworth*, was working in an office in Vancouver. I wrote her concerning the opportunities for witness among the "Issei,"* urging her to come if the Lord gave her liberty to do so. She arrived in September.

Meanwhile many more Japanese were being sent from the coast and being settled in New Denver, Slocan and Sandon. Only 1,000 people had been sent to Kaslo and many of these were members of a particular church whose workers were ministering to them. Whereas we learned that some 2,500 Japanese were being relocated to New Denver, among them a number of our old friends, including *Mr. and Mrs. Horisaki*.

Mr. Horisaki was the foreman in charge of housing. He was a gifted evangelist who had been an active lay-worker at the coast. He had been used in winning souls in the road-camp where he had been sent at first and now he was eager to serve the Lord in New Denver.

These friends urged us to move to New Denver and work with them. As Miss Woodworth and I prayed about the matter, we felt it was of the Lord. New Denver was half-way between Kaslo and Slocan. The cabin we were in would not have been suitable for winter anyway, and I had found, on an exploratory trip to New Denver, a cozy two-

room log cabin, larger and more comfortable than the summer cottage we were occupying.

Let me describe **New Denver** to you as I first saw it. A little village of not more than 300 people, it was nestled among the evergreens on the shores of Lake Slocan against a backdrop of snow-capped peaks which are sometimes referred to as "the Alps of British Columbia." But where were the evacuees living? I wondered.

What a sight met my eyes when I arrived on the outskirts of town where there was an abandoned orchard. Bands of Japanese men were hastily erecting tiny three-room cabins to accommodate two families each — a bedroom for each family with a little kitchen inbetween. These were of course being constructed under the orders of the B.C. Security Commission. Meanwhile, since people were being sent from the coast more quickly than houses could be built, a number of tents had been set up.

In front of each was a cooking fire around which people huddled for warmth since the Fall evenings were growing cold. How my heart ached for these innocent people, victims of wartime panic!

Later, when I visited Slocan City, I saw similar shacks — hundreds of them, row upon row — erected on flat land a few miles from the town. These "instant towns" were known as "Bay Farm" and "Lemon Creek."



New Denver S.S.

A lot of snow fell that winter. The cabins were built from lumber that had not been seasoned, with the result that the boards shrank and there were cracks between

*First generation.

them. There was only tar paper on the outside. Ice formed on the inside of the walls, and the mattresses, laid on bunks built close to the walls, became damp. There were those who sickened with T.B.

The wry sense of humour of the evacuees was reflected in the names of the streets in New Denver orchard: Granville, Hastings, Broadway, and Marine Drive. One hilltop area was satirized "Shaughnessy Heights."

A Wide Door and Effectual

We moved to New Denver in early October and, in less than three weeks, had a Sunday School of thirty-eight and a Young People's Meeting of twenty-five or so. A Handcraft Club for junior high girls proved very popular. In all these activities we were greatly assisted by Christian Nisei we had known at the Coast. Mr. Horisaki began a Sunday evening adult service in Japanese. And Miss Woodworth made new contacts through the teaching of English.

On Saturdays a Nisei friend and I walked three miles to **Rosebury**, a smaller evacuation settlement. Here we found old friends: the **Uchidas** and the **Sogas**. We held a **Saturday School for children and a Bible-Handcraft Club for teen-agers**.



New Denver Girls' Club in front of our Cottage.

Christmas was approaching, the first Christmas in the 'ghost towns.' Would the Japanese celebrate? Or would they be too consumed with sadness and bitterness? Not only had they been forced to part with their homes, their farms, their businesses, and their fishing boats at ridiculous prices,

but their smaller possessions of value — their keepsakes which had been entrusted to the Custodian with the understanding that they would be looked after for the duration of the war — had all been ruthlessly disposed of. Yes, I did wonder if they would feel like celebrating. But, as the day drew near, I saw young people coming down from the mountains with small evergreens slung over their shoulders. Wherever would they find room to put them up in those tiny crowded cabins? But somehow they did. And the boys and girls produced homemade decorations.

On Christmas Eve in the early evening the members of our Young People's Society trudged through the snow which blanketed the old orchard singing Christmas carols. Windows and doors were flung open. Adults and pajamaed children clapped their hands. On Sunday over 100 people crowded into the little church for the simple Christmas program.

Pioneering in the Okanagan Valley

In the Spring of 1943, leaving the work in the Kootenays in capable hands, I made a tour of other relocation centres in B.C., finally deciding upon Vernon as the place where the Lord would have me settle. **Ken Kuboniwa**, a dedicated Christian layman who was working for one of the orchardists, introduced me to some of the Japanese farmers who were raising tomatoes and other vegetables on the terraced hillsides. They had been joined by evacuees from the Coast who were employed on these farms or in the orchards. Before long we were able to gather an enthusiastic group of boys and girls for Sunday School in the Japanese Hall of South Vernon.

The first two months I lived in a tiny auto cabin so small that one of my friends remarked: "Margaret's room is so tiny that she has to go outside to change her mind!" However, the Lord soon provided a house-keeping room in the home of a kind Christian woman, Mrs. Waterman, whose friendship I have valued these many years.

A school teacher friend, Margaret McMurray, and I held Vacation Bible Schools in three areas in the Okanagan that sum-

mer. Then it was back to Slocan where I had the privilege of joining forces with Jean Whittaker of Briercrest, Saskatchewan, to conduct a DVBS in the Japanese Public School building of Bay Farm near Slocan City. Over 100 boys and girls gathered and we hastily enlisted the assistance of Rev. Harumi Nishimoto and Miss Molly Hirayama (now Mrs. Nishimoto!), old friends of Vancouver days.

Faint Not

Bicycle was my means of locomotion during this period. I had not owned a bike as a child and the gravel roads and hilly benches of the Okanagan were not the smoothest on which to learn to ride. But I managed. However, one dark evening I had biked out to the South Vernon hall for a young people's meeting. No one was there when I arrived. It was a chilly fall night. After a struggle to light the gas lamp, of which I was deathly afraid, I succeeded and then lit a fire in the big drum. I waited but no one came. Disheartened, I set out for home in the dark. I failed to see a pot-hole and was thrown over the handlebars. Picking myself up and pushing my damaged bicycle, I returned to my room, but for the first time I seriously considered giving up the work and going back to Vancouver.



Margaret and Edith with their bikes.

However, as I read my Bible on my knees that night, the voice of my Lord came to me through the verse "Let us not be weary in well doing for in due season we shall reap if we faint not." "Lord, is this really Your voice?" I asked. The next day in the mail came a letter from an old friend quoting the same verse. The following Sunday I attended a church which I had never visited before and the pastor of which I knew only slightly. To my surprise he included me in his prayer and, he used the same Scripture! I could no longer doubt but only thank God for His confirmation and press on.

Fellow Workers And The Spread Of The Work

The God who made us is well aware of our needs, psychological as well as physical. He knew how hard I found it to work alone, how much I needed someone to pray with, to counsel with, and to work with, and He always provided suitable companions. First, there was **Margaret McMurray** who gave valuable help in the Vernon Sunday School and in vacation schools and whose parents in Kelowna opened their home for a youth meeting. Then the "two Margarets" started a Sunday school in Benvoulin area, a suburb of Kelowna. Young people's meetings were held regularly in Vernon, Kelowna, Westbank, and Summerland.

For about nine months in 1945 and 1946 the Lord gave me a full-time companion, **Edith Broadfoot**, a dear friend who was waiting to go to China under the C.I.M. She lived with me in Vernon where together we visited the apple pickers in the orchards and held young people's meetings in the evenings.

We had found an apartment over a hall which had at one time been an Anglican Chinese Mission. Having begun Inter-School Christian Fellowship meetings in the high schools of Vernon, Kelowna and Penticton, we sponsored a week-end Rally in Vernon with Cathie Nicoll and Rev. Raymond Frame as speakers. This was the first of a number of successful ISCF retreats to be held in the Okanagan. These

gatherings were of course not limited to Japanese young people.

In the Fall scores of Japanese young people came from the Kootenays to pick apples. Once a month we were able to gather these young folk in the South Vernon hall for a meeting featuring much singing, testimonies, and a short message. For days afterward the orchards rang with choruses and hymns.



Vernon Y.P. Conference

In the Fall of 1945 the **first week-end Bible Conference** for Japanese young people was held. By this time young people's meetings were being held regularly in four places in the Valley. Two bunkhouses owned by Vernon Orchards were offered us free of charge. Rev. Robert Birch at whose home in Summerland our young people's meetings were held was the main speaker. It was a glorious week-end in which we were conscious of the Spirit's working. Two young men who consecrated their lives to the Lord at this conference went on to prepare for the ministry.

Japanese Language Meetings

We were reaching the English speaking children and young people, but what about their parents whose knowledge of English was not sufficient for a message in that language to really penetrate their hearts? In his wonderful providence God had a plan. **Mr. and Mrs. Wm. Bee** of the Japan Evangelistic Band who had left Jpan because of the war and were with the Faith Mission wrote to say that they were available to come to us from time to time to hold meetings in Japanese. How glad we were

to welcome them for a week or two at a time in Vernon and in Kelowna where their ministry was well received by the Issei. Later **Miss Kathleen Morris** who also had been a missionary in Japan and was living in Sicamous, B.C., began to come down to Kelowna once a month where she was used of God in the salvation of Japanese-speaking people.

In the Spring of 1946 it became necessary for me to return to Vancouver for a major operation. I did not know whether or not I would be able to continue in missionary work. I prayed that the Lord would raise up people who would take over the work in the Okanagan Valley. A local church in Vernon agreed to take the South Vernon Sunday School under its wing. In Kelowna **Mr. and Mrs. R.E. (Ed.) Sharples**, who had already opened their home for our meetings, accepted the leadership of the youth work there, and in Summerland **Mr. and Mrs. Robt. Birch** took responsibility for the meetings in their home.



Ed and Mary Sharples.

The Pillar of Cloud Moves On

My operation was successful and, with the work in the Okanagan under local sponsorship, I was free to accept a new challenge which had come from **Mr. and Mrs. Sam Okamoto**, old friends whom I had known at the Coast. They wrote that

5,000 Japanese were living in the sugar-beet area of Southern Alberta and that little was being done to meet the spiritual needs of the Nisei.* They followed up their invitation by sending money for my train ticket to make an exploratory trip. I went and stayed for six years.



Tatsuye and Sam Okamoto with Margaret.

A Mission is Born

Before I left for Alberta I told my pastor that I felt the need of a committee of some sort to undergird the work. Accordingly in September, 1946, the Lord brought together a few people with hearts burdened for the evangelization of Canada's Japanese. The name CANADIAN JAPANESE MISSION was chosen as most truly representing our scope and purpose. Regular monthly prayer meetings for the work were held in my mother's home.

Pioneering in Alberta

The winter of 1946-47 was busy and exciting. With the wholehearted cooperation of the **Okamotos** and the **Iwabuchis** a bi-weekly meeting for Nisei was begun in the Evangelical Free Church hall in **Taber**. This was attended by some thirty enthusi-

*Second generation (Canadian-born).

astic young people. Strong winds, mud, and snow made cycling out of the question, but Christians lent their cars and visits were made to Japanese families scattered over a radius of 30 miles, resulting in the establishing of youth groups in Lethbridge, Coaldale, and Raymond. In Coaldale it was a joy to work with former Salvation Army officers, **Mr. and Mrs. William Tamagi**.

In the Spring **Mr. and Mrs. K. Tonomura**, formerly of Hammond, B.C., invited us to organize a Sunday School in their area, south of Lethbridge. Tatsuye Okamoto came with me for this round trip of seventy miles each Sunday afternoon. The next Fall when I moved to Coaldale the Tamagis joined me in this effort. Transportation was a continual problem. Sometimes the car of the hour refused to start. At other times it would develop trouble on the way, coughing, sputtering and jumping. One car even caught fire but we were able to put it out.

The youth work continued to grow. A skating party at Taber drew fifty young people. A rally at Coaldale attracted seventy.

A number of Japanese young people were now residing in **Calgary**. Some of these were taking specialized courses in colleges; others had found employment. The result of several visits to that city was the formation of a Bible study and fellowship group which met twice monthly in the Sudan Interior Mission home. Later on we gathered in the home of Jim Tamagi.

Mother came to live with me in June, 1948, and we moved into **Lethbridge**. At the same time the purchase of a 1938 Plymouth was made possible by some designated gifts and a loan of \$600 by a Japanese couple who were intensely interested in the work. In reply to my remonstrance, "But you might need this soon for the purchase of a home," the young woman replied: "It is more necessary that you have a car than that we have a home." "Peter the Plymouth" became a valuable aid to the work.

Ruth Kopperud joined me that summer in the holding of Vacation Bible Schools in small towns near Lethbridge. At the close of the school in Hardieville, a village on the

outskirts of North Lethbridge, a young Japanese woman, mother of five children, approached me. "Would you hold a Sunday School in my home?" she asked. "I grew up in this area," she continued, "and I often felt I would like to go to church but no one ever invited me. I was afraid to go by myself. I don't want my children growing up as I did, knowing nothing about God." Who could resist such an appeal? The Sunday School which began in her home continued in a nearby school and eventually became a part of our church school in Lethbridge. I also had the joy of holding a women's Bible class in that village.

Another splendid opportunity for sharing the Bible message in Southern Alberta came in the form of classes in the public schools for **Religious Education**. Hundreds of boys and girls heard the gospel of Christ in these classes and many repented to His call. A number of these were Japanese.

New Ventures In B.C.

By 1950 a number of Japanese had returned to **Vancouver**. I took a trip to investigate the situation and was able to gather a group of Nisei together. Mrs. Eva Blair, our B.C. Representative, who had worked among Japanese in pre-war days, opened her home for Nisei Christian Fellowship meetings. Then, she and Miss May Turtle, who had taught in the Japanese Sunday School at Franklin Street before the war, began a Sunday School in Steveston for children of Japanese fishermen.

Meanwhile the work in the Kelowna area under the leadership of Mr. and Mrs. Sharples was being blessed of the Lord. In 1951 our first C.J.M.-sponsored foreign missionary, **Iwao Ikenouye**, left for Japan. The next year a Japanese-language radio broadcast was launched in Kelowna.

California Evangelists

The Nisei of B.C. and Alberta were feeling an increasing burden for their Japanese-speaking parents and, in the summer of 1952, prayerful arrangements were made for **Akira Hatori** of the Japanese Gospel Hour of California, whose programs we had

been airing, to come for an evangelistic tour of the Okanagan and Kootenay Valleys and Southern Alberta. With him came **Paul Nagano**, executive secretary of the Japanese Evangelistic Missionary Society, to hold meetings in English for the Nisei. Great blessing ensued. I quote from my prayer-letter of July, 1952:

"Eleven meetings were held in nine days in the Okanagan Valley, or, more correctly, twenty meetings, as in most cases two services were going on simultaneously — in English and in Japanese. Several carloads of old and young followed our party night after night, travelling sometimes 35 miles each way in order not to miss a meeting. Bill Tamagi, Nisei pastor from Coaldale, joined us as song leader toward the beginning of the campaign. He and Bill Iwabuchi had crossed the Cascade mountains on a treacherous gravel road to welcome the pastors and to lend their strength to the campaign.

"Several older people who had been church members for years came into joyful assurance of salvation, while two evenings saw the front of the church lined with young people, some coming for salvation, others surrendering their lives to the Lord for His service.

"During the four days' ministry in Alberta similar scenes were enacted, culminating on Wednesday night with a number of young people at Taber coming forward in front of their friends to publicly acknowledge their desire to follow Christ. I have never seen anything like it in my years of service among Canadian Japanese. In Alberta, too, the Issei folk were deeply moved by the Spirit-empowered messages of Rev. Hatori. How they longed for him to stay among them!"

A Giant Step Forward in Alberta

In the Spring of 1953 a group of concerned Nisei Christians met with me to discuss what form the evangelistic thrust in Southern Alberta should take. After prayer and earnest discussion the consensus of opinion was that we should take responsibility for nurturing the new Christians that had resulted from the seed

sown and watered over a number of years and that we should begin **Sunday evening services** in the city of Lethbridge.

One might have thought that was a big enough project to embark on at one time but we were given a further vision: a **NISEI CAMP!**

That very summer we began services in the Y.M.C.A. in Lethbridge. Coming from a distance of up to fifty miles, some sixty to eighty Nisei gathered Sunday evenings to hear Nisei student pastors, **Fred Imahara** and **Ken Kunihiro**, expound the Word with fervor.

Furthermore, our **first Nisei camp** became a reality that summer. We wanted a location between Lethbridge and the Okanagan Valley. A group of us went to investigate some property near the Kootenay Lake, the use of which had been offered us by Mr. Norman Turnbull, a member of the C.J.M. Board. But there were no buildings and no water and we decided to look further. Then we discovered that a camp-site right on the lake owned by the Pentecostal Assemblies was available if our men would help with certain improvements. And Ainsworth Hot Springs were not far away!

We reported back with joy. We actually did hold our first camp there that summer, with some fifty campers mostly single young people. Mr. Hoshizaki of Kelowna was our chief cook, Bill Tamagi our Director and Col. Theodore Cooke from Japan and Dr. and Mrs. John Toop from Thailand were our speakers.



Workers at the first Nisei camp.

In the Fall of that year the **Nisei Gospel Church of Lethbridge** was organized and

William Tamagi was called to be pastor. Although at this time C.J.M. work was for the most part carried on among the Nisei for lack of Japanese speaking workers a nucleus of Issei Christians associated themselves with the Lethbridge Church from its inception. Several of these men served on the C.J.M. Board.



The Tamagis.

Meanwhile the young people in the **Kelowna Area** were being led in the same direction as those in Alberta and, in the Spring of 1953, they too began Sunday evening services in their hall in Rutland.

Vancouver Calls

In the Fall of 1953, with the Tamagis in charge of the Alberta field, I was transferred to Vancouver to serve the growing Japanese population there. Coincident with this decision of our Board, but no coincidence, I am sure, came a call from the Vancouver Bible Institute requesting mother and me to take up residence at Ellis House in a counselling and administrative capacity. I was also asked to teach one subject at the School. At first I hesitated to take this position for fear it would occupy too much of my time. But, as I prayed about it, the Spirit illumined a verse in Philipians, "Bear ye one another's burdens and so fulfil the law of Christ." I received the assurance that, as I helped to bear the burdens of the School, they would help to bear the burdens of C.J.M. And indeed the interest taken by faculty and students in the Japanese work and the use of Ellis House for meetings confirmed the Lord's

guidance in this step. A side benefit was that several Japanese girls were able to board at Ellis House. One of these was **Sumi Maehara**, now a missionary in Japan, whose contact at that time with Christians who lived their faith was one step toward her conversion.

"The Firs" Conference

In the early Spring of 1954, Vancouver and Kelowna Nisei cooperated in sponsoring a Nisei Conference at "The Firs" Bellingham, Washington. A Canadian Nisei, Eddie Yoshida, studying at Seattle Pacific College, made the conference known among Seattle Japanese churches with the result that some seventy Canadian and American Nisei gathered for happy fellowship in the Lord. This was the first of many annual conferences with Nisei coming from as far as Lethbridge for spiritual refreshing and renewal.



"The Firs" Conference.

In the Fall of 1954 Bill Iwabuchi of Taber, Alberta, concerned for the evangelism of the Issei, travelled throughout Alberta and British Columbia showing one of the Moody Science films with Japanese soundtrack in cities, towns and villages.

The following Spring a Vancouver layman Dr. H.S. Saita began cottage meetings in the Japanese language. At the same time correspondence was being entered into with a pastor in Japan regarding work in the Okanagan Valley.

Workers Commissioned

At camp that summer **Mr. and Mrs. Hiko Kinoshita** of Kelowna who had completed Bible School at Pambrun, Saskatchewan, told of their concern for the many Nisei in **Toronto**. And Miss Mabel Sharples, daughter of our Kelowna workers, told us that she felt God was leading her to assist



Hiko and Ethel Kinoshita.



Mable Sharples.



Roy Oshiro

the Kinoshitas in this pioneer effort. A commissioning service was held for these young people and also for **Roy Oshiro** of Coaldale, Alberta, who was preparing to leave for Okinawa as our second foreign missionary.

It was a summer of changes. Bill Tamagi, our Lethbridge Nisei pastor, felt called to the Hawaiian Islands. Rev. Chas. Bayley accepted a call to pastor the church in Lethbridge with Tom Tazumi, who was desirous of getting some practical experience prior to going to Japan, as his assistant.

Japan — A Dream Come True

That Fall of 1955 was a busy and exciting one for me. Truly the Lord has wonderful surprises in store for His children. I had thought to serve Him on the foreign field but the doors had closed. I had accepted the fact that His place for me was among the Japanese in Canada, but now the Mission was sending me to Japan for "at least two years." The purposes were to study the language, to acquaint myself with the country and its customs, and to acquire information as to the place of the Nisei missionary in Japan.

With **Miss Edna Trayler** acting as Mission Representative and spiritual guide to the Vancouver Nisei Fellowship group and **Irene Jones** having been accepted as a self-supporting youth worker, I was able to leave Vancouver knowing that the work would be well looked after.

How I loved Japan and its people! My two years and nine months there went only too quickly. Although the major part of my time was spent in language study, I travelled a fair amount and saw as much as I could of evangelical missionary work, especially that in which Canadian and American Nisei were involved.

The Nisei had proved themselves **valuable personnel** in a number of missionary societies. One mission director told me that when he sent a Nisei and a Caucasian together to pioneer a new field, much more rapid progress was made than when he sent two Caucasians. The liaison position in

which Nisei found themselves was a delicate one. Although they themselves were "foreigners," knowing only a smattering of the language and very little of the culture, and were sometimes ridiculed by the Japanese, yet the people, including the pastors, would confide in them and make their complaints to them concerning the 'white' missionaries and their ways. And in turn the Caucasian missionaries would turn to them for an explanation of Japanese attitudes and responses. Each group would expect loyalty; it was a difficult position but on the whole the Nisei filled it responsibly and well.

The sense of beauty and kinship to nature which is so much a part of the Japanese called forth my admiration, as did their sensitivity to the feelings of others and their unfailing courtesy and kindness (with the exception of getting on trains in the rush-hour!). The religious nature of the people was everywhere evident, in roadside shrines, in amulets, and in the daily offerings to departed relatives before the household altars.

The vast majority knew nothing of Christianity beyond the fact that it was a "foreign" religion and that Christians eat a "decoration cake" at Christmas. Nevertheless they were not hostile and would listen, often wistfully, to the message of the Creator-God who loved them and would hear their prayers.

I would like to have stayed in Japan but I felt my work in Canada to be my first responsibility. So I returned home in September 1958. There had been great progress on the home front during my absence. Of course, my fellow workers had kept me posted. In fact, for a short while, I had edited and published the C.J.M. Courier from Japan! I will just mention a few of the major happenings on the Canadian scene during my absence.

Back in Canada

Rev. Eddie Yoshida, upon graduation from Seattle Pacific College, had given one year to the **Vancouver work**, during which he had got a Sunday School and a Nisei Sunday service going in a rented hall

on Hastings Street. He had since left for Japan, and Nisei and Caucasian Christians were carrying on the work. **Mr. and Mrs. Edwin Derksen** were outstanding in their service to the Sunday School and in their hospitality.

The Kelowna Christians had purchased the building they were using for Sunday School and Nisei services and **Rev. Robert Akio Akutagawa** had come from Japan to be Issei pastor. Shortly after this, Issei and Nisei organized as the **Central Okanagan Gospel Church**.

Rev. Philip H. Hatano, also from Japan, had settled in **Lethbridge** and was serving as Issei pastor. **Tom Tazumi** had been ordained and was in charge of the Alberta Nisei work.

Mr. Bayley had moved to **Toronto** where his home had become the centre of Nisei work. **Rev. J.T. Yokoyama** was acting as student pastor for Toronto Issei and **Stan Yokota** had been appointed Nisei missionary for Ontario. **Sam Hoshizaki** was traveling across Canada doing deputation work for the Mission.

New Work and New Workers

In the Fall of 1960 it was a joy to welcome into the Mission **Miss Betty Shattuck** whom I had met in Japan. Betty and her adopted daughter, Elizabeth, took up residence in **Kamloops** to build on the foundation laid by our summer workers.



Betty Shattuck, Misako Mori, Nora Kadonaga, Elizabeth Shattuck.

The first year I was home I was kept busy visiting our Japanese churches across Canada, and taking part in camps and conferences. Then, for a year or so, I helped out in Issei work in Kelowna.

During that year **Miss Emi Kageyama** who had been my teacher-companion in Japan came to work with me in this country. A former missionary to Japan, **Miss Irene Lowen**, also joined the Mission at this time. At the end of the year Emi and I moved to Vancouver to re-open Issei work there and Irene remained in Kelowna.



Emi Kageyama with Margaret Ridgway.

Beginning of Vancouver Issei Work

It was a rainy winter. Day after day Emi and I set out by bus to visit the homes of the Sunday School children and to meet their parents. We found that most of them were new immigrants from Japan. Since the women were free in the daytime, we began English classes in the homes, teaching English and Bible.

Then one day a request came that we visit **Mr. M. Tonomura**. We were met at the door by a burly gentleman who had been a strawberry farmer in Mission City in pre-war days but had elected to return to Japan following the war. Disillusioned by what he encountered he returned to Vancouver.

One of his daughters had become a Christian and, intrigued by the change in her, Mr. Tonomura, who up to this time had been an ardent Buddhist, decided to investigate Christianity. Thus he had sent for us. He told us that he planned to come to Sunday School the following Sunday and study the Bible.

Sunday School was being held in the Vancouver Bible School and the only room available was a tiny closet containing a wash basin and room for three or four chairs. For Mr. Tonomura it must have been a very great contrast to the Buddhist temple with its gilded altar. Nevertheless he came regularly. He and **Mr. Soga**, our one Issei Christian, were the first members of my Issei Bible Class. Soon Mrs. Tonomura came with him and gradually some of the ladies from our English classes began to attend and we moved the class into the office.

Miss Mary Holdcroft who had been a missionary in Japan for many years joined our Board in 1964 and began to visit with me from time to time. One of our first calls was to a little lady whom Emi and I had met on the street one day. Mrs. Y. seemed so sad and burdened. She confided in us and we shared God's promises with her, leaving her with a Christian book. She was at Sunday School the following Sunday and came running up to me. One look at her glowing, happy face and I knew something wonderful had happened. "Teacher, teacher, I am saved. As I read the book light suffused the room. I saw Jesus and He has forgiven my sin. I am so happy, so happy!" She came regularly and through many trials has remained true to her Saviour.

A Unique Opportunity The 'Sho-Sha'

It was a lovely Spring day (1966) and Mary Holdcroft and I were visiting in the Edgemont district of North Vancouver. It was what we called "cold visitation." By this we meant calling on Japanese whose names we had culled from the telephone directory but of whom we knew nothing. An attractive residential district, Edgemont contains, in addition to split-level homes,

some town-house complexes. Sending a prayer heavenward we rang the bell of one of these. A beautiful Japanese lady came to the door. She spoke English hesitantly, and so we switched to Japanese, concluding correctly that she had recently come from Japan. Surprised and pleased that we could speak her language, she invited us in to her well-appointed living room. We explained that we were missionaries of the Canadian Japanese Mission, that we had lived in Japan and understood the difficulties of adjusting to a new country and culture, and wondered if we could be of assistance through teaching English conversation, Canadian customs, etc. Mrs. Tsuji responded with enthusiasm and offered to give us the names and addresses of other Japanese in the neighbourhood whose husbands, like her own, had been sent to Canada for a period of three to five years as executives of large Japanese corporations.

Most of these ladies received us with enthusiasm. One of them opened the door only a crack at first, obviously fearful that her few words of English would prove inadequate. As soon as it dawned on her that we could speak Japanese, she threw the door wide open — to us a fitting symbol of the new door of opportunity the Lord had opened that we might share Him among a class of Japanese whom we had not yet contacted: the "Sho-Sha" or business people.

Two English conversation classes developed, one in Edgemont and the other in the Westview district of North Vancouver. We always concluded with a Bible verse, the meaning of which we explained in Japanese. As we spoke of a God who is near at hand, Who knows and cares for each of us as individuals, we could see a wistful longing in their eyes. They began to ask questions: "Does God love everyone equally?" "Do you have to go to church to pray?" "Do you know any Japanese who have entered into this experience?" Three of them began to attend our Japanese Gospel Church on Sunday mornings. The following summer we held a DVBS for the 25 children of these

"Sho-Sha" ladies on Mary's lovely tree-shaded lawn.



"A Sho-Sha Ladies Class".

The time came when we felt that we should challenge these dear ladies to make some kind of commitment to the One whose love seemed so appealing to them. But as we did so, we sensed fear in their eyes. One lady spoke for all: "We could never become Christians. Almost all of us are wives of eldest sons. When we return to Japan we shall be living with our parents-in-law. It will be our duty to care for the ancestral shrine, and to offer prayers and gifts to the spirits of our husbands' parents when they depart this life. You are asking an impossible thing."

On another occasion a dear lady said in much distress: "I think it might have been better if I had never heard of Jesus Christ!"

We continued to have contact with these ladies, and, when they returned to Japan, with others who took their places. With some we had private talks. Searching questions were asked and they seemed on the verge of accepting Christ. One lady did confess her faith by being baptized and is now a member of an evangelical church in Japan. Another lady, we believe, entered into faith. The living seed of the Word has been sown in a number of hearts and we have His assurance that it will not be in vain. We have occasional opportunities for a chat with the husbands and sometimes a spark of interest has seemed to be kindled

but the pressures of business soon quench it. We continue to sow the seed, not knowing "which shall prosper, whether this or that, or whether both shall be alike good."

The C.J.M. Reception Centre

In the Fall of 1968 the C.J.M. COURIER first voiced the need of a welcoming centre for new immigrants. "They come with shining eyes and hearts full of idealism, eager to put their talents and energies to use in the new land, but jobs are hard to find; housing scarce and expensive. A Christian home where they can be welcomed, a place to 'hang their hats' while they look for a job: this is what we believe the Lord would have us provide in order to express His love in a tangible way." The need was also felt of a place to welcome missionaries and Japanese ministers who were passing through Vancouver.

In the COURIER of June, 1969, Mary Holdcroft wrote: "The need of a reception home for newly arrived immigrants is constantly pressing in upon us, especially as we see what happens to some of these young people set adrift in totally strange surroundings. Extreme loneliness and fear, worry over finding a job, slips into sin, for some even the despair that leads to suicide — with such things a stark reality, who can doubt that such a home is needed?"



In the Fall of that year, the first gift of twenty-five dollars designated for the Home in hand, Mary and I set out house-hunting. Real estate agents pressed us as to how much we could put down as an initial payment but we avoided answering, knowing they just wouldn't understand! It was the Spring of 1970 when my brother and his wife who had been detained in Penticton because of illness, heard that the Faith Mission was interested in selling their building in Vancouver, a house just the size we were looking for and in a central location. Meanwhile the needed downpayment had been provided.

Negotiations with City Hall took an unexpectedly long time and it wasn't until January 1971 that we actually obtained possession of the building and began the needed renovations. In May our first guest arrived and Mother and I moved in! Letters of inquiry arrived daily and the house began to fill up. On June 26th we held Open House and dedicated the building to His service.

For a few years Canadian immigration had an open policy toward immigrants with technical skills. The Centre met a real need and for six years its fourteen-bed accommodation was fully occupied. Most of the boarders were non-Christians. Many of them heard the gospel for the first time when they came to the C.J.M. Centre. After supper each night the Bible was read, and a short explanation given, followed by prayer. On Friday night there was a fellowship meeting when other Japanese young people joined our boarders for a lively sing-song followed by a short message or testimony. The pingpong set in the basement was very popular. Many of these young people attended the Japanese Gospel Church each Sunday and some of them came to know the Lord. Since then some have returned to Japan and have found their niche in evangelical churches there. Others are still in Canada. One young man came back with his fiancée to be married here.

In 1976 the Canadian Government changed its immigration policy and early the next year we found it necessary to sell

the building as we could not maintain such a large place without guests. During these six years the following people have served as hosts and administrators: Miss Margaret Ridgway, Miss Mary Holdcroft, Mr. and Mrs. Fisher, Rev. and Mrs. Ishizu, Miss Tomoko Sakamoto, and Rev. and Mrs. M. Minagawa. Although this phase of our ministry has come to an end, we are confident that the seed sown in many hearts (over 300 people stayed at the Centre) will continue to bring forth fruit here and in Japan.

Much has happened since these early beginnings which will be best recorded under the history of the local churches. We have made mistakes through the years — some of them grievous indeed. Again and again we have been made aware that we are nothing but earthen vessels and that what has proved of lasting value has been of God and not of us.

As I write this account I am still living in Vancouver. I am responsible for part of the office work of C.J.M. and seek to serve the local church by contacting Japanese through the teaching of English.

My great joy is to see my Japanese brothers and sisters assuming increasing responsibility for the evangelization and nurturing of their kinsmen.

SECTION TWO
Testimonies of Early Pioneers
and Converts
Also of C.J.M. Workers

These are only a few, selected from many, in order to illustrate the work of the Spirit at various times and places.



The Ikenouyes of Rutland, B.C.

Mr. K. Ikenouye immigrated to Canada at the age of 19. When he was 34 and living in Prince Rupert, he first heard the gospel and learned that Christ could deliver him from his sinful habits. With joy he trusted the Saviour.

A Japanese pastor arranged a marriage for him with a Christian young lady in Japan. They made their home in Kelowna where they took up farming. Poverty and illness and the responsibility of raising seven children cast them upon the Lord in a new dependence.

When their older children were in their teens, they began to attend young people's meetings held by C.J.M. workers. Before long they came to know the Lord and their changed lives made a great impression on their parents who had grown somewhat cold in their faith. When **Miss Kathleen Morris**, a missionary from Japan, began to hold meetings for the Japanese-speaking people, the Ikenouyes were among those who opened their homes. They were revived and blessed, and, when the nucleus of believers was formed into the Central Okanagan Gospel Church, the Ikenouyes were among the charter members.

Iwao Ikenouye's Conversion and Call

The first time I came into contact with the Canadian Japanese Mission was in the winter of 1944-45. I was invited to a skating party. I readily accepted, no one having told me it was sponsored by a religious organization called Nisei Christian Fellowship, the youth branch of C.J.M. I considered myself a Christian, having been born in a Christian home and having gone to a liberal church, and I distrusted other religious groups. However, having once attended the skating party, I kept going to the meetings, strangely attracted to the fellowship and Bible study. The foundations of my self-righteousness began to

crumble under the searchlight of God's Word and I began to suspect that I was only a sinner. I had no assurance that I was accepted by God. I wasn't even sure that He existed. The issue of death bothered me, for, if there was a God, I feared to meet Him. I was in the dark, searching for the Light.

Evangelistic meetings were being held at Bethel Baptist Church in Kelowna and our NFC group was invited. The speaker that night was Isobel Kuhn of the C.I.M. She delivered a powerful message for **missionary volunteers**. I raised my hand in response. Immediately after the meeting Margaret Ridgway spoke to me and introduced me to the pastor, Raymond Frame. "Have you ever received Christ into your heart as Saviour and Lord?" he asked me. "No, but isn't this overdoing it?" was my response due to my liberal background. But finally I surrendered and, with my heart pounding, I confessed my sins and asked the Lord Jesus to be my Saviour. This was on April 15, when I was 19.

Strange as it seems, the feeling that caused me to raise my hand for missionary service, even before my salvation, never left me. Eventually I received my training and now I have been a missionary in Japan for 27 years. To God be the glory.



*Back: Ellen, Andrea, Nadine
Front: David, Sachi, Daniel, Iwao*

The Spiritual Pilgrimage of Mr. and Mrs. T. Hoshizaki



Mr. & Mrs. T. Hoshizaki, sons: Norman, Sam, Bill, and Bill's wife, Hiroko.

Takeji (Tom) Hoshizaki was born September 25, 1887, in Kawabe-gun, Kagoshima Ken, the second son of farming people. Like most Japanese they were Buddhists. At the age of 19 Takeji crossed the wide Pacific to seek his fortune in a new land. In Vancouver he took a job as a school-boy and studied English. After two or three years he left for Calgary where he became a cook in the CPR hotel.

During the First World War he enlisted in the **Canadian Army** and saw service in England and France, returning to Alberta after the Armistice. His name is on the Canadian Japanese War Memorial in Stanley Park. He tried his hand at a number of occupations including that of barber. He was camp cook in Fernie at the time of the fire which devastated that mining town. It was only by taking refuge in an abandoned shaft that he escaped with his life.

In 1928 he found his way again to British Columbia and tried his hand at farming first in the Vernon and then in the **Kelowna** area. It was at this time that he married. Through the friendliness of a Christian minister Mr. and Mrs. Hoshizaki began to attend church. They had three sons and, thinking that a Christian background would stand them in good stead, the Hoshizakis consented to join the church. Looking back they said their faith consisted largely of resting on Sundays, attending church, and giving offerings. As Mrs. Hoshizaki put it, "I thought I was a Christian because I loved to go to church but I never knew the Lord

personally and the Bible was meaningless to me."

They had had no experience in farming and year after year they were beset with difficulties. Problems in the home for which they could find no solution gave them additional anxiety. Not knowing the Lord personally they had no one to whom to go in their trouble.

Just at this time, in 1947, Miss Kathleen Morris, a missionary who had returned from Japan because of the outbreak of war, was holding cottage meetings in Kelowna once a month and giving a gospel message in Japanese. Mr. Sharples, who with his wife had assumed responsibility for C.J.M. work in Kelowna, was at that time a Raleigh products salesman and had visited the Hoshizaki home, leaving Christian literature. He invited them to come and hear Miss Morris. Through her clear exposition of the gospel the Hoshizakis came to understand that they had no real relationship with God and that their sins had never been dealt with.

Mrs. Hoshizaki recounts: "I came to Him just as I was that night, filled with grief and remorse, and Jesus gave me the peace of forgiveness. Then He filled my heart with joy and faith in the midst of my sorrow." Later in answer to her prayers her husband and three sons came to know the Lord. These young men have since attended Bible School and are dedicated Christian laymen.

Mr. Hoshizaki walked steadily with his Lord for many years, serving as deacon and treasurer of the Central Okanagan Gospel Church, acting as camp cook summer after summer, and ever giving a clear witness to the truth of the gospel.

On the 22nd of May, 1964, following a short illness, he passed peacefully into the presence of His Saviour and Lord.

A Tribute to Mr. K. Nishi of Kelowna

Born in Japan Mr. Nishi came to Canada in 1928 at the age of seventeen. He found

employment in the pulp and paper mill at Ocean Falls, B.C. where he worked until 1942 when all Japanese living at the Coast were compelled to relocate. The Nishis settled on a farm in Rutland, now a part of Kelowna.

Here their six-year-old daughter, **Alice**, began attending the Sunday School which had been started by Iwao Ikenouye, in the Rutland district. It was Iwao's sister, Yoshi, who led Alice to the feet of Jesus at the age of ten. The reality of Alice's conversion became increasingly evident in her consistent life. In her late teens she began to teach Sunday School and, as her father watched Alice preparing flannel-graph lessons, he questioned her about her beliefs. He observed in her a quality of life and an assurance concerning the hereafter which he had not found in Buddhism.



Alice Nishi and her parents.

Mr. Nishi was not an ordinary Buddhist; he was a student of the Buddhist classics and was chairman of the Kelowna Buddhist Association. Impressed by his daughter's life and testimony, he began to study the New Testament. When **Rev. K. Ando** came from Japan in 1956 to hold evangelistic meetings, Mr. Nishi was ready to listen to his message with an open mind. He followed Ando Sensei to Summerland, Vernon, and Kamloops so eager was he to hear the Word of Life. At Mr. Ando's last meeting, which was held in Kamloops, Mr. Nishi received Jesus Christ as his Saviour and Lord. His wife too believed and together they made a complete break with Buddhism. For many years he served his Lord

faithfully. On August 2nd, 1976, after a long bout with cancer during which he testified to the nearness of his Saviour, Mr. Nishi went to be with his Lord.

Mrs. Tamaki of Kelowna, B.C.

I was born in Japan in 1897 of farming parents. My father was an official of the local Buddhist temple and, when I became of age, my parents urged me to receive what could be called the Buddhist equivalent of Christian baptism. Though I understood nothing of what I was doing I offered prayers and incantations with the priest for seven days. I was given a special kimono for the ceremony with my Buddhist name inscribed in black on the back of my white kimono. I also received a scroll. I treasured these but shortly after this, just before I was married, my older brother made off with my father's goods and led a prodigal life. My ceremonial kimono disappeared. But I have no need of it any more — my citizenship is in heaven.

We heard that one could get rich in North America and accordingly my parents were glad when they could arrange a marriage for me with Mr. Tamaki who had emigrated to Canada.

My only thought in those days was to work hard and to make money. I had no idea of becoming a Christian. However, a few years later a friend invited me to church. I started reading the Bible. At first I could make nothing of it but gradually I came across passages that made sense to me, such as: "For the lips of a strange woman drop as an honeycomb and her mouth is smoother than oil" (Prov. 5:3). I felt how good it would be if this Bible were known in Japan. Perhaps my brother would not have ruined his life with profligacy. I kept on reading and God kept on working in my heart.

Just at this time the Canadian Japanese mission called Rev. R.A. Akutagawa from Japan. He held meetings in Sharples' home and talked with us about the Gospel. It was the first time I had heard the way of life. My heart was hungry and I would go anywhere any night to hear. I read the Bible eagerly

but somehow I didn't seem to be changed. I seemed to have come up against an insurmountable obstacle and I lost heart. However, just at that time, my eyes fell on a little pamphlet that had come from Japan. It was so clear and easy to read that I felt that the writer would understand my problem so I wrote to him. He answered immediately. He reminded me that Jesus also was "reviled, but He reviled not again." He told me to keep reading the Bible and praying and that I should receive the Holy Spirit. At last my eyes were opened and in spite of my weaknesses, I have continued in the faith since that time.

Later I realized that the one to whom I had written was none other than Rev. G. Sawamura, the well known principal of Shioya Bible College of Kobe. He was my counsellor for more than 20 years and in June 1977 he went quietly to be with the Lord.

The wealth I gained by coming to Canada was not material but the tremendous gift of eternal life. I am now 80 years old, but each day I am renewed in the Lord and intend to press on to the end.

Psa. 119.71

N.B. For many years Mrs. Tamaki's son, **Shig**, made a valuable contribution to the Nisei work in Kelowna, through which he had come to know the Lord. He is now a member of the C.J.M. Board.

Grandma Terai's Story

When I lived in Japan, my life was full of darkness because I did not know Him who uses suffering and weakness to teach His own and to manifest His glory. It is only since I have come to know Christ and to have eternal life that my life has come to have meaning and value.

My birth was greeted with sadness. My father had passed away a few months previously and my mother was ill. Before I was three she too passed away leaving us children to be handed around among rela-

tives who dutifully took their turns in our upbringing.

At the age of twelve I was placed in a wealthy home to be trained in womanly and housewifely arts. I was strictly disciplined and made to work hard. Added to my loneliness was the stigma of being an orphan. I had no mother to whom to turn for love, comfort and guidance. Seeking peace of mind, I delved into books of philosophy, often reading into the wee small hours of the night, only to become convinced that I did not have what it takes to be brave and patient as every Japanese woman is expected to be.

In my early twenties, a marriage was arranged for me with a man from my hometown who had gone to Canada to live. I had never met him. Mine was the usual elaborate Japanese wedding but with this difference: a photo took the place of the absent groom. Two years passed before arrangements could be made for me to come to Canada.

As I was the first Japanese lady to reside in Kelowna, I was very lonely at first. Language, customs, and dress were totally unfamiliar. Even marriage and raising a family did not completely fill the void in my heart. When I heard the Christian message for the first time, I was entranced by it. I tried to live as a Christian should and joined an earnest group of believers who tried very hard to keep God's law, but this only led me into bondage and despair.



Grandma Terai & daughter, Masako Sakamoto.

About this time I received the sad news that a married daughter who was living in Japan had passed away and left a three-year-old son who needed a home. For three years we tried to get an immigration visa for him to come to Canada. In the midst of this I was bereft of my husband. In God's good providence it was at this time that He brought Rev. R.A. Akutagawa from Japan to minister to Issei in Kelowna. For the first time I clearly understood the good news that salvation was entirely of grace through faith in Christ. After nearly seventy years of wandering I found rest in Him. In the meantime God worked things out so my grandson could come to Canada and live with me.

I have come to realize that no matter what happens to us, the important thing is our relationship to Jesus Christ. As we keep close to Him He meets us in every situation with His love and peace and joy.

* * * *

As this booklet goes to press Grandma Terai is 91 years old and still rejoicing in Him.

The Iwabuchis of Alberta



Mr. & Mrs. Iwahuchi's 50th anniversary - all the children plus wives or husbands except Dorothy.

Prominent in evangelical work in Southern Alberta for many years have been the Iwabuchi family. Mr. Kiyoshiki Iwabuchi immigrated to Canada in 1908. He worked for the C.P.R. in the Revelstoke-Golden area of B.C. and in and around Brandon, Manitoba, for ten years before returning to

Japan to seek a bride. Mr. and Mrs. Iwabuchi returned to Canada in 1919 residing in MacLeod and Raymond, Alberta, for four years during which time their first two children, Kathleen and Betty, were born. In 1922 they moved to Brandon, Manitoba, where the remaining eight children were born and where they stayed for seventeen years.

For the last four years of this time Mr. Iwabuchi was haunted by a dream that someone was calling him out west. Every summer he left his family in Brandon and went west to search for the place to which he felt he was being directed. He could not be deterred from this vision even though his friends thought he was 'mad.' (Much later one of his daughters remarked that the 'pot of gold at the end of the rainbow' turned out to be the treasure he found in Jesus Christ.)

He finally settled on **Taber**, Alberta where the Broder Canning Company offered work opportunities. The manager of this company, **Mr. W.S. Hall**, was an earnest Christian. The Iwabuchis moved to Taber in 1939. The first years were difficult but Mr. Iwabuchi's energy and vision belied his sixty years.

Mr. Hall was actively involved in a gospel work in Taber. He invited the Iwabuchi children to Sunday School and introduced Kathleen to Jesus Christ as Saviour. He then sent her to Prairie Bible Institute to study God's Word. One by one Kathleen led her sisters and brothers to the Lord. However, insufficient knowledge of the Japanese language proved a barrier in communicating the gospel to their parents. In a wonderful way God led a veteran missionary from Japan, **Miss Irene Webster Smith**, to the Iwabuchi home in 1942 and Mr. and Mrs. Iwabuchi entered into a knowledge of Christ to the great joy of their children whose prayers were answered.

The dedication of the Iwabuchi young people was shown in the fact that Betty and Dorothy followed Kathleen to Prairie Bible Institute, Dorothy later becoming a missionary to Japan. Bill attended Emmaus Bible School in Toronto, and Helen and Jack went to Briercrest Bible Institute.

When the Canadian Japanese Mission began work in Southern Alberta in the Fall of 1946, the Iwabuchis were actively involved from the outset in young people's work, camp work, Sunday School, the inauguration of a church in Lethbridge and in the beginning of the work in Edmonton.

The Lord has blessed them materially and today their firm, I and S Produce Ltd. (Iwabuchi and Sons), serves a market in Edmonton and area for a radius of 150 miles with fresh root vegetables, frozen foods including French fries, and institutional groceries.

**Testimony
of
Mr. E.I. Ito
C.J.M.
Lay Preacher**



My elder brother started farming at Haney, B.C. and, needing a farmhand, he sponsored me to come to Canada in 1919. Like many others I dreamed of becoming rich and successful, but I didn't find it that easy! The first shock was the death of my son. Then, after two and one half years of hard work I became very sick, yet somehow I struggled through my three years' contract with my brother. After I was free from this duty, I went through a trying period with several changes of jobs within a year and having to spend all my money for medicines and doctors without being helped. I became desperate because I didn't know how to trust in God.

I had some opportunities to hear the gospel, but to my stubborn and unbelieving heart Christianity was just one of many religions. I said to myself: "Christianity is for the white people. Anyway it is only superstition. I would rather stand on my own two feet." Still my heart was dark and heavy.

Just at this time I happened to be walking on Powell Street in Vancouver when I saw a poster of the Swanson Bay Pulpmill Co. advertising for an experienced machine shop worker. I applied and was accepted.

It was truly God's guidance that I should go to Swanson Bay for there I met my Saviour. There were sixteen Christians at the mill.

The foreman, too, was a fine Christian. Meetings were held each Sunday. The beauty of the hymns impressed me deeply. Then too my partner at the shop was a good Christian. As he used to leave a Bible at the shop, I dipped into it occasionally but I couldn't understand it. However, as I glanced through the Book, I gradually came to realize that there was a Creator-God and that I was His creature.

I began to long for God Himself but hesitated to come to Him because of my terrible sins. However, God spoke to my heart through Matt. 11:28 and, confessing my sins to Him, and believing in His substitutionary death and resurrection, I surrendered my body and soul to Christ. All my burden of sin was gone. Hallelujah!

After I was saved, I felt the responsibility of testifying to others and I forgot all about my ill-health. I tried very hard to win souls for Christ, but with no result. I went to the mountain alone and spent a lot of time in prayer. Soon I realized that even the disciples of Christ failed in winning souls until the experience of Pentecost. So naturally I, unlearned and powerless, could not witness effectively without the Holy Ghost.

On Sunday, May 4th, 1924, after spending the day in prayer, I saw a vision of the crucified Lord. I fell down and confessed my unbelief to Him. I surrendered all of myself to Him and was filled with the Holy Ghost. After that I had a new sense of belonging to Him entirely, and the Word became fresh and powerful within my heart. During 38 years of witnessing for Christ among the Japanese in Canada, the Holy Spirit has maintained within me a passion to win souls. I am so thankful for the mercy of God the Father, for the grace of our Lord Jesus Christ and for the work of the Holy Spirit. My most precious verse is 1 Peter 1:8.

Ed. Note: The above was written in 1962 at Lethbridge, Alta. Mr. Ito lived to a ripe old age. He exercised an itinerant ministry and won many souls to Jesus Christ.

Mr. and Mrs. Fujikawa of Calgary Recount Conversion

We were living in the B.C. coastal area when war broke out and we were told to move east so we went to Alberta to work on a sugar-beet farm. Hearing of a Japanese couple living in the neighborhood, we called on them and found Mr. and Mrs. I. Ito to be earnest Christians. Our families had been Buddhists for generations. Mrs. Ito came to see us from time to time and often she talked of God but we did not understand what she was trying to tell us. As she continued to talk of these things, we began to feel rebellious and told her that as long as we didn't have a guilty conscience that was all that mattered. "We can never depend on our own conscience," was her unforgettable reply.

Mr. Ito was often away on preaching trips but when he was home he visited us constantly. Come wind, come weather, he came carrying his Bible. Repeatedly he explained to us the gospel of God's Kingdom and the redemptive death of His Son on the cross but, rooted in Buddhism, we were slow to respond. However, as he prayed earnestly and with love for our souls, we came to recognize our condition as we painfully struggled in the bondage of sin. Finally, repenting of our sin and unbelief, we put our trust in the atoning death of Christ. We confessed our faith in baptism on October 11, 1959.

When we recall that we spent half of our lives without hope and without God until, in His mysterious providence, we were given the opportunity of hearing the gospel, we are filled with the desire to introduce others to this wonderful Saviour. Now, each day, looking to Jesus for guidance and strength, and grateful for the warm fellowship and help of our spiritual leader, Rev. R.A. Akutagawa, and our brothers and sisters in the Calgary Christian Church, we are seeking to walk the path of faith one step at a time.

The Testimony of Mr. K. Tonomura of Hammond, B.C. and Lethbridge, Alta.

November 3, 1934, was for me a never to be forgotten occasion. On that day at Maple Ridge Baptist Church, as a testimony before God and man, I was baptized by Rev. Arthur Haynes. Receiving the assurance of my salvation, my heart was filled with a joy and thanksgiving which I am sure will go on and on until the day He calls me Home.

I will now trace the steps leading to my salvation. In June, 1912, when I was not quite fourteen years old, my father called me to come to Canada. I was but a child but, imitating those around me, I soon began to drink and smoke. Step by step I went deeper and deeper, wasting all my money in carousing and gambling. A number of years went by in this fashion. Although I knew these things were not good, I did not recognize them as sin. "I am merely spending the money I myself have earned," I rationalized. I knew no restraint and paid no attention to the warnings of my friends.

When I was 25, I injured my hand and was laid up for a month. Having no money to pay my board, I didn't know what to do. Although I had many gambling and drinking companions, no one came to my assistance. Sunk in dissipation like myself, they had no money to lend. For the first time I realized the necessity of saving money and, profiting by this experience, I did manage to get a little ahead. I went to Japan and married, returning with my wife to Canada.

Being without God, I myself was the commander and king of my life. Acknowledging no control, I continued in my dissipated and meaningless life until the Fall of my thirty-sixth year. Hearing a knock at my door one day, I opened it and there stood a young man whose name was Katsumi Morikawa. I invited him in and that evening, for the first time, I heard the gospel message. To this day that conversation remains fresh in my memory.

He read to me John 3:16 and told me that God's Son, Jesus Christ, died as a substitute for me, a sinner. Although he as-

sured me that I could become a child of God and have eternal life if I would repent and receive Christ as my personal Saviour, I was unable to just meekly believe and receive Christ. It seemed to me that the whole thing was unnecessary and uncalled for. I had not asked Him to die for me. Why should He meddle in my affairs?

After this, once a week without fail, Katsumi came to see me and explained the gospel to me, but my heart remained hard. However, I felt attracted by the personality of this unusually serious-minded young man. He was possessed of a splendid character and I later realized that Jesus Christ truly lived in him.

It was while I was in this state of mind that, coming as usual, Katsumi began to speak to me concerning John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life . . ." This word pierced my heart. It kept bobbing up in my mind and would not leave me. The thought kept recurring: He died as a substitute upon the cross; though no one requested it, He died!

Now, at last, I understood. Rather than dying because He was begged to do so, He died unasked — as a substitute. What a God of deep love this Jesus was! When I apprehended this, my heart overflowed with tears of joy and gratitude. Repenting, I surrendered my entire life to Jesus Christ. This was October 20th, 1934.

Two weeks after this I requested to be baptised on the Emperor's birthday, November 3rd, thinking that to be a suitable day to celebrate my new birth. From then on, step by step, I have been journeying along the road that leads to the Heavenly Kingdom.

* * * *

Evacuated to the sugar-beet fields of southern Alberta in 1942, Mr. and Mrs. Tonomura with their children, Sam and Marion, lived for several years just south of Lethbridge. Here, at Mr. Tonomura's instigation, a Sunday School was started in the McNally district. Ever lavish in his hospitality, his home was always open to cottage meetings.

In 1952 Mr. Tonomura became one of the deacons in the newly opened Nisei Gospel Church of Lethbridge where he actively and sacrificially encouraged the beginning of Issei work. When the church bought and renovated a building, he gave largely of his substance and labour, even to the construction of two handsome pulpits.

Mr. Tonomura was a valued member of the C.J.M. Board for a number of years. His son, Sam, was Nisei pastor in Vancouver before leaving for California where he is presently minister-at-large for the Japanese Evangelistic Missionary Society.

On April 6, 1967, at the age of 69, after more than two years of sickness and suffering in which he maintained a good testimony, our beloved brother, Mr. K. Tonomura, went to be with the Master he had served so faithfully.



Mr. and Mrs. K. Tonomura, son Sam, and members of the McNally S.S.

A Tribute to Mr. S. Soga of Vancouver, B.C.

Soya Soga came to Canada at the tender age of fourteen and, apart from the evacuation years which he spent in Rosebury, near New Denver, he lived his entire life in Vancouver. For a great many years he was a salesman for Swartz Bros., a large fruit and vegetable wholesale company, where he was highly respected and valued.

He became a Christian through the ministry of Rev. Z. Higashi, a man of fervent spirit, truly filled with the Holy Ghost,

who pastored a Free Methodist Church on Powell Street in pre-war Vancouver. Mr. and Mrs. Soga opened their home for cottage meetings held each Saturday evening by Katsumi Morikawa, a dedicated layman who came in each week-end from Haney.

In 1956 when Rev. Eddie Yoshida opened a Sunday School under C.J.M. auspices Mr. Soga faithfully each Sunday picked up a number of children in his car. And in 1962 when Miss Ridgway and Miss Kageyama opened an Issei work Mr. Soga was a pioneer member and did much to encourage the work. He passed away in 1972 at the age of 76. His testimony as it appeared in the 1962 COURIER follows:

"I have been a Christian for a long time — over 25 years. But, now taking a step forward, now sliding a step back, my progress has been slow, I fear. Because of self-confidence and wilfulness I have often stumbled. However, in recent years I have become aware that my heart has indeed been changed. Now, as I call to mind the fact that God sent His only Son to die on the cross as my substitute, and as I think of His love who shed His blood to save me, a defiled and perishing soul, I shed tears of gratitude.



Mr. Soga and his carload.

"In my Christian experience I have met with many and varied afflictions, suffering and trials. One such seemed more than we could bear, but Christian friends came and prayed with us. God did not answer immediately but, as we continued in prayer, we were able to thank God for the blessing which resulted from this experience. Phil. 4:6,7.

"As we consider how the invisible God in love and grace has led us, our hearts are full of gratitude to God. We have five children who are now grown up and we have ten grandchildren.

"Truly 'there is joy in the presence of the angels of God over one sinner that repenteth.'"

Mr. T. Uchida Tells His Story

In 1918 I immigrated to Canada to be with my father who had come some years before and was farming near Magrath, Alberta. For a while I went to school in Vancouver, supporting myself as a house-boy. Then I had a good job with a Vancouver dairy for about ten years. Later I worked in a door factory. I had no religion. Even as a young boy in Japan I didn't worship any gods, Shinto or Buddhist. I felt they were nothing but images of stone or metal.

When I came to Canada after the First World War, I became interested in Socialism which was very popular at that time. It didn't seem to be accomplishing anything though. I began to study Marxist literature and joined the Young Japanese Workers League, a pro-communist organization. However, I never became a member of the Communist Party. Having to work hard to support my growing family I could not indulge in political activity. My children began to go to Sunday School started by Miss Ridgway and Mr. Philip, and I did not oppose them.

Then we moved to Ocean Falls where I was employed in a mill. About two years later the war with Japan broke out. I was sent to a road camp near Hope, leaving my wife and family in Vancouver. We were clearing ground in preparation for building the Hope-Princeton Highway. I had only been there ten days when, as some of us were pushing a huge log down an embankment, a branch caught my pantleg and I was forced to roll with the log. My leg was crushed and broken. For one and a half years I was in hospital but my leg did not knit although re-set many times. Finally

they had to amputate. Occasionally a minister would visit me but no one explained the gospel to me. Meanwhile my family had been evacuated, first to Rosebury and then to New Denver in the Slocan Valley.

After getting out of hospital I lived for some time in New Denver. My wife had begun to attend Christian meetings and from time to time these meetings were held in our home. At first the Bible seemed foolish to me — just as we are told in First Corinthians, chapter one. I thought I had lived a pretty good life and found it hard to realize that I was a sinner. However, I had to go into the hospital again and I began to study the Bible in earnest. I wanted to find out whether or not there was a God. Some people tried to persuade me to be baptized and join a church, but I wanted to know God, not just join a church. I had heard testimonies of the joy in people's hearts when they came to know God. I was looking for a real experience of God.



Mr. T. Uchida and daughter, Machiko.

After I got out of hospital a devoted lay-evangelist, Mr. I. Ito, came for a week of special meetings. We had nothing to do all day long and some of us were spiritually hungry. At our request Mr. Ito spoke to us

twice a day for the entire week. At the close of the last meeting I prayed to God of my own accord, confessing my sins and my desire to know Christ as my Saviour. Before I went to bed that night I prayed again, asking God to really save me. The next morning everything was changed. The world seemed like a different place. Before this I couldn't understand the Bible very well; now it had new meaning. Hymns too expressed the feeling of my heart. At a farewell party for Mr. Ito I gave my first testimony.

Now I was faced with a problem: What should I do with my Communist literature? I had about a hundred books. I felt they wouldn't do anyone any good so I burned them.

I lost my leg and I still suffer quite a bit but I found God. If it had not been for the accident, I think I may never have found Him. Many people are like myself; they don't think about God when everything goes smoothly. I hope some will learn from my experience and find God before they meet with trouble.

Editor's Note: Five of Mr. and Mrs. Uchida's family are serving the Lord as missionaries, four in Japan and one in Brazil. Two of their daughters have been members of the C.J.M. Board and active in Nisei work. For some years Mr. and Mrs. Uchida were members of the Vancouver Issei congregation. Mr. Uchida went Home to be with his Lord in 1970. Mrs. Uchida lives in Calgary and attends the Issei services there.

Testimony of Rev. Ken Kuboniwa

"But seek ye first His kingdom and His righteousness and all these things shall be added unto you." Matt. 6:33

I have learned to put God first in my life and have been practicing this for the past forty-nine years. It 'works' as we know for we have seen His blessings and His handiwork in our lives. The God of Elijah still lives.

When we look back to our early Christian days, we thought then we were missing some worldly pleasures. But today we thank

God that we chose the right road. The lives of some of our friends who chose the broad road have crumbled. We have had tests and trials but as we have built our house on the rock, Christ Jesus, we have learned to glorify God in every circumstance.

These forty-nine years with Christ have been a wonderful experience. I am glad that God chose me for His service.



Note: Rev. Mr. Kuboniwa has been a faithful servant and witness for His Master since pre-war days, first in Vancouver, and then, during the war, in the Okanagan Valley, and now for many years in Toronto, Ontario.

His wife, the former Teiko Arai, was led to the Lord by Mr. L.C. Harry before the war. Presently Mr. and Mrs. Kuboniwa have a visitation ministry in connection with the Toronto Japanese Gospel Church.

From Disillusionment to Christ

The Testimony of Moichiro Tonomura of Mission and Vancouver

I was born in 1896 in the town of Gokasho in Shiga Ken, Japan. My parents preceded me to Canada and called me, at the age of 14, to join them. In 1916 father bought twenty-five acres of land in Mission City.

We cultivated the virgin soil that Fall and in the Spring we planted almost the entire twenty-five acres in strawberries.

At the age of thirty I went back to Japan to get married and shortly afterward returned to this country with my wife. Father passed away in 1932 and the property became mine. I was still engaged in farming when the Second World War began and we were all required to move inland. My mother, wife and children went to Slocan, B.C. but, because of my deep patriotism toward Japan I was put in internment camp.

Having been brought up in an earnest Buddhist family of the Jodo Shinshu sect, the spirit of self-denying service and fidelity to Japan had been deeply ingrained in me.

War is to mankind the greatest of tragedies. Because of it I lost my house and my land and, even after the war, we were not permitted to return to Mission City. Thus I was deprived of any prospect of making a living in Canada. Fortunately, I had a place to live in Japan and in 1946 our entire family was repatriated. I went with love for my ancestral land burning in my heart.

However, when I became aware of the great contrast between the land of my fathers as I had fantasized about it and its actual condition, spiritually and materially, I was brought to despair. Sorrowfully I realized that the traditional Japanese spirit which I had cherished was meaningless. I had hardly landed in Japan when I wished to return to Canada.



Three of my children obtained employment in the offices of the occupation forces. Soon four of my children returned to North America. My second daughter who had

married a soldier and went to live in North Carolina became a Christian as did her husband. She sent Christian literature to us. I began to think that if I returned to Canada I would become a Christian.

My wish came true and in August, 1962, I returned with the rest of my family to Canada. Meanwhile my second daughter and family had moved to Seattle. Through her pastor we came into contact with Miss Margaret Ridgway and, in February 1963, we began to go to church.

The experience of the prodigal son, I thought, was exactly like my own. I can never express my gratitude in being able to return to my Father-God. Believing that Jesus Christ died on the cross for my sin and rose again, I was baptized today, and I thank God with all my heart.

(Written by Mr. M. Tonomura, a pioneer member of the Vancouver Japanese Gospel Church, March 29, 1964. His wife, too, became a member.)

Testimony of Harry Yoshida

I was born in a small lumbering town called Chemainus on Vancouver Island where I lived until I was fourteen when I returned with my parents to Japan. During World War II I was with the Japanese Imperial Navy.

(**Editor:** We regret that lack of space makes it impossible to include Mr. Yoshida's fascinating description of his war experiences in which he tells of the many close brushes with death he had when his friends all around him were killed. One time a bullet grazed his eyebrow and on another occasion a shell exploded near him and his clothes were set afire. When his cruiser was sunk, he bobbed up and down in the ocean for hours, despairing of life. Of that occasion he writes: "Many times I called for God's mercy without knowing who I was calling to.")

When I returned to my home-town at the end of the war, my father welcomed me with these words, "God has continually protected you." I wasn't at all impressed with this at the time, but now that I worship

God as my Father and Deliverer, this fact comes home to my heart.

Upon my return I found a country without food and without discipline, honour, or love. Imitating those around me I soon went heavily into drinking and cabaret life in the city of Tokyo. Having some knowledge of English, I had the opportunity to work at the headquarters of the Allied Forces. Here I became arrogant, thinking I was a big man. The years went by as I went deeper and deeper into wasting my money and energy in useless ways.

In 1957 I immigrated to Canada but my habits did not improve. In fact, I started to gamble and went into debt although I had a wife and two daughters to care for. As a result of my sinful ways, my wife was on the verge of a nervous breakdown when one day she found Jesus Christ as her personal Saviour through a missionary from Japan. She received complete healing and with peace in her heart she prayed for my salvation.

My first encounter with the gospel came through Rev. Eddy Yoshida. I began going to young people's meetings and taking part in their activities. Aileen and Stan Yokota were leaders of the youth work at this time. I saw love and concern in Christians but I was not the type to accept easily. But as a year went by I noticed something different in my wife and daughters. This made me more open to the Christian message. God spoke to my heart through this verse: "He died as a substitute upon the cross, through no one's request but by God's love." And I was able to receive Jesus Christ as my Lord and Saviour.

I was already in my late thirties but God has promised late-comers like me: "I will restore to you the years that the locust has eaten."

August 1964 was for me a never-to-be-forgotten occasion when at Fair Havens Bible Camp as a testimony before God and man I was baptized. Receiving the assurance of my salvation, my heart was filled with joy and thanksgiving which I am sure will go on and on until the day He calls me home.

At that time I committed myself to serve

Him in the camp for at least ten years, if He wanted me. And He certainly did use me. From this time on He took away all my bad habits one by one and made me a "new creature" in Christ.

When I look back on those three and a half years in the navy and recall how God in His marvelous timing spared my life again and again, I realize it was nothing short of His miraculous protection and His grace and I want to praise His wonderful Name.

Note: Mr. Yoshida is today serving as head elder of the Toronto Gospel Church. His wife is a deaconess.

Stan and Aileen Yokota Recount Their Experiences

"For you have been born again, not of seed which is perishable, but imperishable, that is through the living and abiding word of God." 1 Peter 1:2,3.

The Okanagan Valley is known for its rich and abundant fruit production. Each productive fruit tree is a result of a single seed. So, a single seed of the gospel was planted in the soil of my heart during the turbulent years of World War II. Christian neighbours, Mr. and Mrs. C. Heer, first planted the life-giving seed in the heart of my mother. Then, one hot summer day, a travelling salesman stopped at our isolated country house and, seeing some children, invited us to a Sunday School which was being held in Rutland and had been started by Iwao Ikenouye who subsequently went to Japan as a missionary.

The travelling salesman was Mr. Ed. Sharples. He also became my Sunday School teacher. By his counselling I first opened my heart to receive salvation in Jesus Christ. Then, as a new-born Christian I received nurture and Christian fellowship in attending the Nisei Christian Fellowship each week at the home of the Sharples. Special events such as Kootenay Kamp, the Firs Conference, and special meetings led by evangelists, Paul Nagano and Bill Tamagi, helped to give impetus to my spiritual growth.

Upon graduating from high school I felt led to enroll at the B.C. Bible Institute in North Vancouver. Our class chose the name "Reapers" and, upon graduation, I felt the call to the harvest field of Japanese Canadians in the Toronto area.

In the Spring of 1958 I joined forces with Mr. and Mrs. Hiko Kinoshita and Mr. and Mrs. Chas. Bayley and, through their encouragement and leadership, I began to learn patience through the struggles of a pioneer work. Sunday School children were picked up, taught and taken home. Sunday evening meant a twenty-five mile drive each way to the home of the Bayleys in Clarkson. Mid-week prayer and Bible study was held at the Kinoshitas' in Mimico. Then there was summer Bible camp at Fair Havens.



While struggling with a need for personal stability, I felt the way open to enroll at the Toronto Bible College where I completed the Bachelor of Theology Course. Shortly after graduation Aileen and I were married by Pastor Ed Yoshida and we continued to help the Nisei section of the Japanese Gospel Church. And now, may I diverge from my account to bring into focus Aileen's background?

Ocean Falls, B.C. is known as one of the highest precipitation spots in Canada and it was a few months before the precipitation of the Pearl Harbour incident that Aileen was born. When the Japanese were evacuated from the west coast, the Takata family moved to Toronto. At the vulnerable age of six, Aileen lost her mother who died of cancer. Her father struggled to raise three small children. A neighborhood friend insistently invited Aileen to Sunday School, and it was during her high school years that

she dedicated her life to Jesus Christ.

After graduation Aileen took teacher training and began to teach in elementary school. At this time she heard of our youth group and Sunday School. Desiring to minister to, and to fellowship with a Japanese group, she began to attend and later taught in Sunday School and Pioneer Girls. It was at the Nisei Gospel Church that our lives converged and we felt led to serve the Lord together.

A year after our marriage, we packed our belongings in and onto a Volkswagen and travelled west to serve with the Canadian Japanese Mission in Vancouver. During the next three years, 1965 to 1968, we made many friends and took part in numerous conferences, camps, visitation projects, and youth work.

In the Fall of 1968 we once again headed back east to Toronto where we were able to purchase a house and to find employment. Our week-ends were fully occupied with church activities. Mr. and Mrs. Harry Yoshida were strong supporters of the youth work and gave us much encouragement.

The young people's work grew and their enthusiasm gave hope for the future. Among them the Lord chose key persons to bring spiritual direction to the rest. To name a few: Mits Toyama, Dan Omura, and Bruce Morito, together with others, have taken responsible positions of leadership.

The Toronto Japanese Gospel Church includes both English and Japanese services but operates under one church board. The Japanese-speaking members have continued to support the church faithfully so that in the Fall of 1975 I became the full-time pastor. The gravity of being responsible as shepherd is at times overwhelming and Satan would attack with feelings of inadequacy. But the Lord is my Shepherd and He is almighty. The future is in His hands and our place is to be faithful and obedient.

"You didn't choose me! I chose you! I appointed you to go and produce lovely fruit always, so that, no matter what you ask for from the Father, using My name, He will give it to you." John 15:16.

Rev. Robert Akio Akutagawa Reflects on Twenty Years In Canada

I marvel as I look back at God's leading in bringing us to Canada twenty years ago, near the end of 1957. I am very grateful for the practical help given me by the members of the Canadian Japanese Mission and its founder, Miss Margaret Ridgway, who had come to Japan at that time. After a ten-day voyage by ship I arrived in Vancouver and was met by Mr. and Mrs. Sharples, brothers Sam Hoshizaki, Shig Tamaki, and K. Nishi. That they should come all the way from Kelowna to meet me was a big encouragement to me on arriving in a new land.

In Kelowna I was supported by the help and cooperation of local Japanese Canadians as I went out in home visitation. The Lord blessed this effort and some ten people accepted Christ as Saviour, five of whom were baptized. Then a little later we were led by the Lord to establish the Central Okanagan Gospel Church, composed of Issei and Nisei Christians.

After serving in Kelowna for two and a half years, I moved to Lethbridge, Alberta, and took over pastoral responsibilities for the Issei division of the Japanese Gospel Church.



Then, in 1960, when my family joined me, we moved to Calgary to start a pioneer work there for there was no Japanese Church in Calgary at that time.

In the beginning, my work consisted mainly of visiting Japanese homes and holding cottage meetings. But as time went on I felt the need for a public meeting place and made arrangements with one of the churches to rent a room for a Sunday afternoon meeting.

For the first year my own family made up the main part of the audience. However, more people began to arrive from Japan and some of these began to attend our meetings. Among these were a number of tourists. Quite a few of these came to know the Lord. Most of them have returned to Japan and are witnessing for Him there.

The church grew and on May 21, 1967, we were incorporated as the Calgary Japanese Christian Church. It was a great honour to have my spiritual father, Rev. T. Kuzuhara, founder of the Japanese Holiness Church of Los Angeles, conduct the dedication ceremony.

Moses writes in Psalm 90:10: "The days of our years are three score and ten; and if by reason of strength they be four score years, yet is their strength labour and sorrow; for it is soon cut off and we fly away." I am now in my mid-seventies. As I look back I am convinced that my life would have been full of labour and sorrow if I had not known God. I was born into a rather well-to-do family in our village. I was the eldest and lacked nothing of material things. But one day all this changed. My grandfather's business failed and suddenly all our possessions were taken from us. People around us now looked down on us. Then, my parents, who were in the United States, separated. At the age of sixteen I was deprived of the warmth and security of family life. This left me heart-broken and filled with fear and uncertainty. I did not want to go on living.

Just when I was in this despairing condition, a neighbour invited me to church. Looking back, I realize that this was truly God's leading as Rev. Paul Kanamori, world-famous evangelist, was conducting meetings in that church at the time. That night I heard him preach his famous three-hour sermon on God, Sin, and Salvation.

Although I could not grasp everything, I understood that God was a Spirit, omniscient and omnipotent, holy and loving, and the Creator of all things; that man was a sinner, lost and separated from God and I knew that that included me. Also I heard for the first time that God had sent Christ to save mankind.

Having been raised in a zealous Buddhist home, I always thought I was a morally upright person. But Rev. Kanamori explained that it is hard to see dust in a room lit just by an electric bulb but when the bright rays of sunlight penetrate the room the particles of dust become clearly visible. Without God's searching light we cannot understand our deep sinfulness.

Romans 6:23 left a deep impression on my heart: "For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." The speaker went on to explain that I who was under the judgment of death could have forgiveness of sins and new life because of Jesus' substitutionary death. That night in my despair and loneliness I saw the love of God for me and in repentance and faith flew to His throne of grace and accepted Jesus as my Saviour.

On the way home, with salvation in my heart, I noticed for the first time the beauty of twinkling stars. I even felt a fondness for cats which I had previously disliked! What had happened to me? I realized that this was a result of God erasing my sins and making me His child. I was experiencing the reality of the words: "If any man be in Christ, he is a new creature. Behold, all things are become new."

I trusted Christ with a very simple faith, but His promises have never failed me all these years. His guiding hand has been steady, and He has always given me help when I needed it. Being able to rest in the love of Christ is my greatest joy. He has led me from faith to faith. My heart is full of thanksgiving to God for including me as a partaker in the hope of eternal life, to which nothing in this world can compare.

Editor's Note: Mrs. Akutagawa's kind and gentle ways and her gracious hospitality have greatly enriched her husband's ministry. This loving and dedicated couple have made a real contribution to the evangelism of Canadian Japanese.

Testimony

Nori Kanashiro

Since my early childhood, the stories of Jesus, Moses, David, Paul and other Biblical characters were familiar to me. I was reared in a nominal Christian home where Sunday School and church attendance was a regular weekly activity. It was, however, not till I was well into my twenties that the challenge of personal salvation through faith in Christ was brought to my attention. The Lord used the avid witness of a Christian business man whose emphasis on the truth of Romans 10:13 "For whosoever shall call upon the name of the Lord shall be saved" brought me to a place of surrender to Him. Immediately after my decision to follow Christ, life took on a new meaning, with new interests and new involvements. Three years of Bible School followed, then marriage to a lovely girl, Blanche Kawasoye, whom I met at young people's in the Lethbridge Nisei Gospel Church.

In the Fall of 1964, my wife and I, under the auspices of the Unevangelized Fields Mission, attended the Missionary Internship Program in Detroit, Michigan. This period was a spiritual struggle for both Blanche and me, as we were aware of the needs of the Japanese in Brazil while also being alive to the needs at home amongst the Japanese in Canada. This period of indecision lasted for most of our term at Internship, but when "the fullness of time" arrived it was as though a miracle had happened: our clouded state of mind gave way to clear decisive direction — back to our own people in Canada.

Our first field of ministry was in Kamloops, B.C., which I prefer to view as further "on the job training", through clubs, Sunday School, young people's and visitation. In 1968 we were transferred to Calgary, Alberta, where we have been ministering, to the present.

Perhaps the most fruitful of all ministries in our experience has been the camp work. Though held for only one week of the summer, it has been a consistent avenue for salvation and rededication for the past 25 years of operation. Personally,

my affiliation with the C.J.M. Camp since 1960, and serving in various capacities, has to me been one of the greatest sources of joy in the ministry.



Nori & Blanche Kanashiro, 1976 - Gail, Cindy, Gregory, Lyndon.

John, in his third epistle speaks of "no greater joy have I than to hear (see) my children walk in truth". Such are the additional joys we have experienced as we recollect the many months of travels to the rural community of Vauxhall, Alberta, approximately 150 miles south east of Calgary. In our endeavour to ease the difficult situation under which many of the young Japanese farm trainees were working, the Lord gave to us numbers of converts who evidenced deep experiences with the Lord. Many of these young people are now in Japan, others are part of the local Japanese church, and one is preparing for the ministry at Bible School in Saskatchewan.

As I view the years I have had the privilege of being His servant, I cannot help but thank the Lord and His people for provision and sustenance both spiritually and materially. We have together been privileged to serve Him over the past 35 years of the Mission's existence. The task before us is yet great, one which will take the united efforts of us all. As for myself, I share the sentiments of Paul in Phil. 3:12 " . . . I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus." (NAS)

Testimony

Blanche Kanashiro

I was born into a Buddhist family in Steveston, B.C. In 1942 our family was

evacuated to Southern Alberta to a farm approximately six miles from Lethbridge, Alberta. In my early years, I knew nothing about Jesus, God, or the Bible. I had never been in a Protestant church or Sunday School until the age of eight. The first Christian Sunday School that I attended was a small country Sunday School started by Miss Margaret Ridgway, founder of the Canadian Japanese Mission. One Sunday my teacher, Miss Ruby Krenzke, taught the lesson on the second coming of Christ, and after the lesson she asked us how many of us wanted to go to heaven. I responded and asked Christ into my life (age 9).

In the Fall of 1949, our family moved back to B.C. and about a month later I lost my father at sea. During this time, I drifted from the things of the Lord.

In the Fall of 1950, mother and I returned to Lethbridge, Alberta, and shortly after our move, I attended a Jantz quartette evangelistic meeting at which time I received assurance of my salvation and dedicated my life to Christ making Him Lord and Master of my life.

During my junior and senior high school days, I felt that desire to serve the Lord because as far as I knew my father had passed into eternity without knowing Christ, and I did not want others to fall into the same fate.

In the Fall of 1956, I began my training for the Lord's service at Prairie Bible Institute, Three Hills, Alberta. During my freshman year I committed my life for missionary service, and felt the Lord's leading to Japan, but then during my sophomore year I heard about the migration of Japanese to Brazil and the need of workers there. I then told the Lord that I would go to Brazil. The verse that I claim as assurance of the Lord's calling on my life is John 15:16, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in My name, He may give it you."

After my first year of Bible School, I helped in my home church (Nisei Gospel Church, Lethbridge, Alberta), and with the Canadian Japanese Mission summer Bible camp (1957). During the summer of 1958, I worked with the Pacific Coast Children's Mission. During the summer of 1959, I worked amongst the Japanese in Toronto,

Ontario, under the C.J.M. After graduation from Bible School (1960) I worked with the C.J.M. in D.V.B.S., and visitation program in Kelowna and Kamloops, B.C., and then in the Fall, Noreen (nee Uchida) Kitagawa, and I travelled for the Mission to various churches in Western Canada and Washington, U.S.A. in deputation work until May of 1961.

The summer of 1961 was spent in the Mission's D.V.B.S. and camp program. From the Fall of 1961 to the Spring of 1962, I worked with the Canadian Sunday School Mission's Bible Clubs. In the Spring of 1961, I represented the C.J.M. at two missionary conferences. During the summer I helped with the C.J.M.'s D.V.B.S., visitation, and camp program. Summer of 1963, again I helped with the camp planning and D.V.B.S. at the Summit Lime Works, Crows Nest, B.C.

On June 27, 1964, Nori Kanashiro and I were married, and in the fall we enrolled in the Missionary Internship program at Lansing, Michigan. During this time we felt the Lord's leading to serve under the C.J.M. in Canada.

From mid July 1966 to September, 1968, we worked amongst the Japanese in Kamloops, B.C. Then from October 1968 to the present we have been serving under the C.J.M. in Calgary, Alberta.

During these past years with the Mission, we can truly say that the Lord has been very real to us in giving us physical strength, blessing us with spiritual promises, and providing us with needed finances. Many times we wondered how we were going to meet our monthly financial commitments, but the Lord always wonderfully provided through His children with monetary gifts.

What God Has Done In My Life **— Philip Hatano**

I never heard the gospel of Jesus Christ until one September evening of 1946 in the dining hall of Nopporo Kino Agricultural School near Sapporo. It was the year immediately following the unconditional surrender of Japan to the Allied Forces which made wartime ideology void and nil and threw the whole nation into uncertainty and turmoil. Seeking some kind of answer to

the challenge of reconstruction of my beloved country, I thought that education might provide some kind of solution. However, the fact of the matter was that our teachers themselves did not know what to offer the students.

Rev. Saburo Omori, the speaker that night, told us plainly that what Japan had cherished and valued was not based on truth, and that we Japanese had committed a great error by rejecting the true and heavenly God and instead had vainly worshipped false gods. The defeat of Japan was none other than the fulfilment of Christ's words: "They that take the sword shall perish with the sword."



He challenged us to return to the Creator God and accept His Son Jesus Christ as Saviour, individually and collectively. Although I could not completely understand the depth of his message, I instinctively sensed that Christianity was the answer to my quest for truth and an ideology that could replace the now obsolete "Yamato-damashii" (Japanese soul) concept. I felt that I was being drawn into this religion as iron is drawn to a magnet.

It took another half year for me to realize the full impact of the gospel challenge, repent, and accept Christ personally. Once accepted He became the centre of my thinking and activities, including my plans for the future. The immediate challenges were to let my Christian convictions be known to my relatives and friends and to decide what to do after graduation. After much searching for God's will in prayer, the Lord led me to go to Tokyo and enter a Bible School. My father was furious about

my decision but could not change my mind.

I simply thanked him for his financial support during my three years' study in Sapporo and told him that God would provide for my needs henceforth. With no financial means and not knowing to what school I would be going, I left home and eventually reached Tokyo at the end of April, 1949.

Several of my class mates had made the same choice and gathered in Tokyo without consulting one another. We knew only one person in that great metropolis, Rev. Omori, who had returned there some time previously. As we young men from Hokkaido trickled into Tokyo, we were met by Pastor Omori and his Christian friends with open arms. At that precise time, Rev. K.S. Hiraide was contemplating reopening his Bible School but had no students. Mr. Omori had the men but no school in which to place them. We got together and saw the opening of Japan Evangelical Seminary. Being in the suburbs of Tokyo, we had excellent teachers from local churches and universities. During the morning hours we studied, worked afternoons, and used our evenings for visitation and meetings. We students were in charge of some ten meetings and Sunday Schools in the surrounding communities.

Three years in Tokyo meant a series of miracles because time and again we had to pray for our next meal. We called ourselves "The Elijah Group," because God cared for our needs as he did for those of the prophet.

At the close of Bible School training, God led us as a group to Okayama-Ken through Rev. Omori to work under the Swedish Covenant Mission. I was assigned to a rural town the first year where I conducted meetings and tried to understand the local culture, dialect and people. I had two other assignments under this Mission. In addition I helped with the Mission's evangelistic campaigns and often was asked to interpret English messages into Japanese.

During my ministry in this prefecture I began to sense that my education was insufficient for the ministry and expressed my feeling to the Mission Board. They

granted me a one-way passage to the United States but it was up to me to find a college and a sponsor. After a couple of years of trying, I almost gave up this plan. Then the breakthrough came quite unexpectedly. The Lord sent Miss Ridgway to Japan. My Bible School principal, Rev. Hiraide talked with her about me and she referred me to Millar Memorial Bible Institute. Soon all papers were ready and I was on my way to Canada.

I landed in Vancouver on February 9, 1958. Some Christians met me at the pier and welcomed me to Canada, among them were Miss Trayler, Mr. and Mrs. Derksen, and Stan Yokota. I felt the wonderful fellowship and love that exists among believers in Christ.

With only twenty dollars in my pocket and with little idea of what awaited me in Canada, I went to Pambrun, Saskatchewan, and immersed myself in study and in the new culture. At this school I met several Nisei of the Canadian Japanese Mission. They invited me to spend the summer vacation in Lethbridge. I had no idea then that I would be spending the next fourteen years in that beautiful and windy town and be involved with the Issei work of the Nisei Gospel Church.

In addition to the Issei work my ministry included summer camps in Alberta and B.C. and literature work, using a Japanese typewriter to distribute Christian messages. Those to whom I ministered were almost exclusively elderly people and I had many funerals to conduct. Although I did not always find the work easy, it gave me a unique opportunity to observe life from a total perspective.

I witnessed both the growth and the phasing out of the Nisei Church in Lethbridge. (For employment reasons a number had moved to larger centres.) But another ministry opened up among young, newly-arrived immigrants from Japan who were coming to the farming areas in the vicinity of Vauxhall, about fifty miles north-east of Lethbridge. Nori Kanashiro of Calgary and I teamed up and the Lord did a great thing in a number of young lives.

When my ministry among Issei folks be-

came lighter, I was able to complete my under-graduate program at the University of Lethbridge, and then to take additional courses there and at Calgary.

As one of the triple things I did in Lethbridge: ministry, study and work, I learned the painting trade. Although I had never used a paint brush in Japan, the Lord granted me the necessary skill, and I became a journeyman-painter. Through this I had more flexible hours, as an independent operator, and was able to support my ministry and study. In 1973 I moved to Edmonton where I am still a self-supporting worker.

I have taken on the Issei ministry begun by Rev. Akutagawa some years ago. The work consists of a bi-weekly Bible study and a monthly worship service at the present (1978). Involvement in the summer camp ministry at Sylvan Lake is also proving to be an important means of reaching Japanese for Christ.

As for my personal life, the Lord has given me Mika Akutagawa as wife and we have been blessed with two sons, Paul and Wesley. With the joys and sorrows of family life, I feel that I can understand the challenges of human life much better than before, especially as we have a son with congenital heart disease. We simply trust the Lord for the best solution for our beloved son and for ourselves.

“Remember Now Thy Creator In The Days of Thy Youth”

— Mika Hatano

I am privileged to have been born and raised in a Christian home and to have been told about the gospel ever since I can remember so that as I grew it became rooted into my life. As a result of this experience I truly feel the importance of raising children under the influence of Christian parents in the home.

As I look back at the time when I became fully aware of the need of personal commitment to Christ, I must mention the suicide of my girl friend whom I had often invited to Sunday School. This incident really struck

me with the seriousness of eternal bliss or eternal destruction and the importance of witnessing to our friends. I also realized that without Christ that dead girl could have been me. I accepted the cross of Jesus Christ consciously and personally as the answer for my salvation and was baptized later when a senior in high school although I felt I should have done this much sooner. Since then I have always been conscious of the presence of God in my life.

Regarding my marriage with Philip, I respected him but at first I hesitated because he was a minister. I felt like Simon the Cyrenian who was pressed to carry the cross for the Lord but whose two sons later became Christians. Gradually I came to realize that this marriage was from the Lord. Of course I had seen the worthwhileness of my parents' ministry in winning precious souls for eternity and now I too can joyfully share this blessed task of doing God's work with my husband.

Here in Edmonton I host a weekly prayer and Bible study session in my home with other Christian ladies (not Japanese). As a mother of two sons, one with a congenital disease, I find this fellowship very precious and helpful to my spiritual growth.

The words of Psalm 22:9,10 seem to fit my experience. I find it a solemn thought to realize that God chose me even before I was born and this awareness underlies my life and actions.

Testimony — Mary Holdcroft

When the Lord led me into missionary work in Japan in 1950, I quite expected that the rest of my working days would be spent there, but His plans were different. He kept me in Japan long enough to acquire a working knowledge of the language, some acquaintance with the culture, and enough experience of my own failings and shortcomings to make me wide open to new spiritual horizons. Then, in 1964, home circumstances made it imperative for me to return to Canada for an indefinite period.

A few days after my arrival, Margaret Ridgway — never one to let grass grow under her feet — contacted me to see if I would be willing to serve on the Board of the C.J.M. Thus began a new phase of missionary work, and along with it the privilege of making new friends and serving the Japanese people here in Canada.

As my home is in the Vancouver area I have naturally been most closely involved in the Issei work here. Over the years this service has taken various forms — pioneering the work of the Vancouver Japanese Gospel Church, writing letters for the Board, keeping the books for the C.J.M. Centre, acting as hostess there for a period of time, teaching English and Bible in various settings, and most important of all, engaging in personal evangelism. This last is my first love, and the area in which I feel happiest and receive the most satisfaction. What can match the thrill of seeing an individual move slowly towards the point of salvation and then take that crucial step into the waiting arms of the living Lord Jesus?!

I count it a great privilege to have been given the opportunity to serve in this work, and I especially praise God for the very meaningful friendship I have had with Margaret as we have worked in close cooperation. She has stimulated and inspired me to keep on climbing and reaching upward. I trust I will continue to do so to the end.



Testimony of Tomoko Esther Sakamoto

My grandfather was an earnest Shintoist. He built a shrine halfway up a small mountain near his home of which he became priest. I remember him from my childhood wearing his priestly robe and holding the annual festival. In his own home every morning he prayed at the family god-shelf. Such was the background of my parents and their ten children.

However, our home was not blessed with good fortune. Father was often sick. And although he was an honest and sincere man who worked steadily, our home was beset with hardship.

When the youngest child, the only boy, was seven and I, the second youngest, was eleven, mother passed away of heart and kidney disease. More than ever my father toiled and suffered.

From childhood and throughout my youth, darkness and loneliness filled my heart. At the age of fifteen I often asked myself: Why should I have to live? Who sent me into this world? I couldn't help thinking that my life was empty and meaningless. Up to the age of twenty-two when I received Christ's salvation, I felt that I wanted to leave this world as soon as possible. Once I even thought I would take my life, but I didn't have the courage. I gave up the idea of dying then but I was without hope and purpose and life seemed very dark.

At this juncture a gospel meeting was held in my town. As I read one of the tracts which were distributed from house to house, I felt that it described my condition so exactly that I returned the enclosed card saying that I wanted to believe and would like more information. Two lady missionaries came to see me and invited me to a meeting. That night I repented and received forgiveness for my sins. Later, assurance of my salvation came to me through John 8:12: "I am the light of the world. He that followeth Me shall not walk in darkness but shall have the light of life.

Desiring to spread abroad this wonderful gospel, I went to Bible School for three



years, and then, after some practical experience working together with a missionary, I was led to a small city in Kumamoto Ken where I preached the gospel.

After about three years in this place, God in His providence led me to Canada. While preparing to leave, I was led into a deeper consecration than ever before. I wanted to have the dedication of Esther who said, "If I perish, I perish." Therefore I chose Esther as my name, not simply for convenience, but to remind me to fulfil this dedication.

Coming to Canada I realized with gratitude that God had not forgotten the Japanese living here but several decades before had brought into existence an evangelistic organization through which a number of people were working together for the salvation of Japanese. So it has come about that together with them I am serving Him here in Canada.

God Said, "I've Had My Eye On You."

**The story of a Kika-Nisei*,
Sumiko Maehara, who became
a missionary.**

* * * * *

"Rejoice evermore. Pray without ceasing. In everything give thanks." For many years these verses seemed remote from my experience but recently they have become real to me.

Although my parents were immigrants to Canada and I was born there, from the time I was in grade one, I was brought up in Japan

*Kika-Nise — One born in Canada but brought up in Japan.

by my grandmother, my aunt and other people — going from one to another until I was about 20. Wanting to get away from this environment, I married a soldier introduced to me by a friend. We were together off and on for about a month when he was transferred to Okinawa where a fierce battle was raging. My husband was reported missing for a long time but finally it was determined that he was dead.

Since my parents were in Canada, I thought I would surely find happiness and a good life there. So I returned to the land of my birth full of hope. I never dreamed I would meet with such disappointment but soon I found myself once again living in darkness and hopelessness.

In 1953, through Christian friends I had met in Kelowna, I went to live at the Women's Residence of the Vancouver Bible Institute. There I found myself in the midst of warm-hearted Christians and I felt my own heart being strangely warmed.

At the urging of these friends I began to attend church but it didn't mean much to me. But then a minister came from Japan for special meetings and through his messages God spoke to me. The love of God broke down the tower of Babel which I had erected within my hard and stubborn heart. I mistrusted people and judged them harshly but deep inside was an unbearable loneliness. I accepted Christ and was baptized on May 26, 1957. Joy and gratitude flooded my heart.



Before this I had often thought it didn't matter if I lived or died. But now God spoke

to me saying: "I need you. From long ago I have had my eye on you." And, although I had never thought I would return to Japan, in 1958 I was led to enter a Bible School there. Many a time I felt like quitting but three years later I graduated.

I had planned to return to Canada but I met a missionary who suggested that I spend a year with her in Kumamoto Ken, evangelizing, before going back to Canada.

Up to this time I had no such thought or desire, but in May 1962 I found myself in the town of Kamoto, in a work which I felt was too great for me. That day, May 3rd, 1962, when I came with my missionary friend and a few Christians to this very house where I am now living, it occurred to me for the first time that God was calling me to the work of evangelism.

Evangelism is difficult in Japan because every home has a Buddhist altar and the traditions and customs which arise from this are deeply rooted. People respond easily to the gospel message, but, surrounded as they are with these strong traditions, and, dreading the reaction of relatives and neighbours, they find it difficult to continue in the walk of faith.

Sixteen years have now passed since I came to this little town and I am very sure that God has sent me to these who are wandering in the darkness of this world, without meaning or purpose in life, to lead them to Him who is the Light of the world.

N.B. During these sixteen years God has used Miss Maehara to lead many young people to Jesus Christ. A number of these have entered Bible School to prepare for Christian service.

*Kika-Nise — One born in Canada but brought up in Japan.

SECTION THREE

1. Chronologies
2. List of Board Members

**CHRONOLOGY OF
C.J.M. WORK IN KELOWNA**

- 1944 Miss Margaret Ridgway visited in the Kelowna-Rutland area and began Nisei meetings in the McMurray home on Harvey Avenue.
- 1945 Miss Ridgway and Miss McMurray opened a Sunday School in the Ben-voulin district.
Miss Edith Broadfoot joined Miss Ridgway and they held DVBS throughout the Valley.
A Bible Conference for Okanagan Nisei was held in Vernon.
- 1946 Mr. and Mrs. R.E. "Ed" Sharples were asked to take charge of the Kelowna work and the Nisei Christian Fellowship meetings were held in their home. That Fall a Nisei Bible Conference was held in Kelowna, Dr. and Mrs. Gray opening their grounds.
- 1947 Iwao Ikenouye started a Sunday School in his home in Rutland. Numbers increased and they rented a church-hall.
Miss Kathleen Morris began to hold monthly meetings for Issei.
- 1949 Rev. Hiraide from Japan ministered with power and blessing.
- 1951 Iwao Ikenouye left for Japan as our first foreign missionary. Mrs. Sharples together with Nisei Christians carried on the growing Sunday School.
- 1952 Rev. Akira Hatori and Rev. Paul Nagano came from California for evangelistic meetings throughout the Valley.
The first Christian radio broadcast in Japanese was launched.
Nisei church services were begun on Sunday evenings in the hall in Rutland. Five young people entered Bible School during these years.
- 1955 Kelowna Japanese Christians purchased their building.
- 1956 Under the dynamic ministry of Rev. K. Ando of Japan several Issei seekers found the Saviour and others were revived.
- 1957 Rev. R.A. Akutagawa arrived from Japan to pastor the growing Issei flock and the Central Okanagan Gospel Church was formed.
- 1959 Visits from Rev. Hatano of Alberta and several ministers from Japan were enjoyed. Miss Ridgway ministered to the Issei, later joined by Miss Irene Lowen and Miss Emi Kageyama.
- 1961 The Okanagan Bible Camp was organized.
- 1962 Mr. and Mrs. Don Jones arrived to take charge of Nisei work.
- 1964 Rev. J.T. Yokoyama began coming monthly to minister to the Issei, the deacons and Mr. Sharples preaching the Word on the other Sundays.
- 1965 The Nisei Christians decided to integrate with local churches but to continue a monthly fellowship meeting.
- 1967 The Central Okanagan Gospel Church united with the Evangelical Free Church which was relocating from Kelowna to Rutland. Together they erected a beautiful building in which the Issei Christians continue to meet on Sunday afternoons under the ministry of Rev. Jonathan Yokoyama, Mr. Tom Terai, and Mr. Hiko Kinoshita.
Mr. and Mrs. Sharples are now retired and spend half of each year with their daughter, Mabel, and her husband, Ed Todd, who have a wide ministry among Japanese on the island of Maui where Miss Betty Shattuck also labours.
Nisei who accepted the Lord in the Sharples' home or in the little Rutland church are now pillars of strength in the local evangelical churches, while others are serving Him in Toronto, Edmonton, and Vancouver.

**CHRONOLOGY OF
C.J.M. WORK IN ALBERTA**

- 1946 In the Fall of this year Miss Ridgway, together with the Okamotos and Iwabuchis, began Nisei meetings in Taber in the Evangelical Free Church Hall.
- 1947 Nisei gatherings were held in Lethbridge. A S.S. was started in the McNally district south of Lethbridge in cooperation with Mr. K. Tonomura. The Bill Tamagis opened their home in Coaldale for Nisei meetings.

- 1948 Monthly Nisei meetings were begun at the SIM home in Calgary. DVBS was held in Magrath and Raymond, followed by Nisei meetings in the Falconer home in Raymond. Hardieville DVBS led to the opening of a S.S. and Women's meetings.
- 1949 Weekly religious education classes were held in elementary and high schools where many students were Japanese.
- 1950 Miss Gladys Johnstone took up residence in Taber. Well-attended youth rallies were held in Coaldale in May and December.
- 1951 Youth meetings were begun in Dalgliesh home in Iron Springs.
- 1952 A witness was started among Vauxhall Nisei. Evangelistic campaign by Hatori and Nagano made an impact among Issei and Nisei. Bill Tamagi was accepted as C.J.M. worker.
- 1953 Sunday evening meetings were started in Lethbridge YMCA with Fred Imahara and Ken Kunihiro as summer pastors. The Nisei Gospel Church was organized that Fall and Bill Tamagi called as pastor.
- 1954 Sunday School was opened in Lethbridge which included an Issei Bible class led by Christian laymen.
- 1955 Bill Tamagi was called to Hawaii and Charles Bayley took his place. Tom Tazumi was accepted to do extension work in southern Alberta prior to going to Japan. A Commissioning Service was held for Roy Oshiro, our second foreign missionary.
- 1956 Mr. Bayley having moved to Toronto, Tom Tazumi was given charge of the Alberta work. Meanwhile the Arnold Dycks had returned to Lethbridge, providing a needed place for mid-week gatherings.
- 1957 Mary Nago undertook a literature ministry to some 300 J. homes.
- 1958 Rev. P.H. Hatano was asked to be Lethbridge Issei pastor.
- 1959 Four Alberta Nisei were attending Bible Schools this year. Tom Tazumi had left for Japan and Walter Siemens and Archie Warren were carrying on Sunday services.
- 1960 Rev. R.A. Akutagawa became Issei pastor in Lethbridge, making monthly visits to Calgary and Edmonton. Bill Hoshizaki accepted position of Nisei pastor with Nori Kanashiro as NCF president.
- 1961 The Akutagawas move to Calgary to build up work there and in Edmonton. Rev. Philip Hatano takes over as student-pastor with lay-pastor, Mr. I. Ito assisting. A choir and ladies' group have been organized.
- 1962 Pastor Hatano engages in itinerant ministry in New Denver, Kelowna, Kamloops, and Vancouver.
- 1963 The Issei-Nisei Gospel Church at Lethbridge purchases the former Bethel Baptist Church building in North Lethbridge. Mr. Norman Hoshizaki replaces his brother Bill as Nisei pastor.
- 1965 A real gap was left in the Lethbridge church by families moving to other cities for employment. A Bible study for Calgary Nisei was begun by the Kogawas and Jim Fujikawa.
- 1966 Hideo Kunihiro of Brazil was used in a spiritual awakening among Lethbridge Issei and Nisei.
- 1967 The Calgary Japanese Christian Church was organized. Jim and Noreen Kitagawa took up residence in Calgary, strengthening the Nisei witness there.
- 1968 Mr. and Mrs. Nori Kanashiro were called to Calgary to head up the Nisei work there and in Lethbridge.
- 1971 The Niseis of Lethbridge decided to integrate with the Evangelical Free Church.
- Mr. Hatano continued to minister to the Issei until 1973 when he moved to Edmonton to build up the work begun by Rev. Akutagawa. That same Fall Philip and Nori began monthly meetings at Vauxhall for young men from Japan.
- At the time of writing the Calgary work continues to go ahead, a happy cooperation with the Evangelical Covenant Church making it possible for Issei and Nisei to worship under one roof. Monthly Family Nights are well-attended. Youth Retreats are held several times a year; a Family Conference convenes in the Spring, and the Summer Camp grows each year.

**CHRONOLOGY OF
C.J.M. WORK IN VANCOUVER**

- 1950 B.C. Representative, Mrs. Eva Blair, sponsored a Nisei Christian Fellowship group in her home. Mrs. Blair and Miss May Turtle began a Sunday School for children of Japanese fishermen in the home of Mr. and Mrs. Milton Lam of **Steveston**.
- 1953 Miss Ridgway and her mother took up residence in Vancouver Bible Institute "Ellis House" where Nisei meetings saw rapid growth. Vancouver Nisei sponsored first CJM Conference at "**The Firs**."
- 1955 Dr. H.S. Saita began cottage meetings in Japanese-speaking homes. Miss Edna Trayler was appointed Nisei sponsor.
- 1956 Rev. Eddy Yoshida and Miss Irene Jones were approved as workers. Sunday School and adult services were initiated.
- 1959 Sam Tonomura was appointed Nisei student-pastor.
- 1960 Matsu Kinoshita replaced Sam as self-supporting Nisei worker.
- 1961 Machiko Uchida was accepted as a self-supporting worker to assist in Vancouver Nisei work.
- 1962 Issei work was re-opened by Miss Ridgway and Miss Kageyama.
- 1963 Rev. and Mrs. Yokoyama moved to Vancouver to pastor the growing Issei work.
- 1965 Stan Yokota was appointed full-time Nisei worker.
- 1966 Mary Holdcroft was accepted as missionary among Issei in B.C.
- 1968 Ken Bennett, Japanese-speaking son of missionaries, organized week-night and recreational activities for immigrant young people and took his turn in preaching. Charlie Nishi was accepted as CJM missionary replacing Stan Yokota who had gone to Toronto.
- 1971 The C.J.M. Reception Centre was opened, soon filling up with tourists and immigrants. Three elders were appointed to be responsible together with the missionaries for Issei work.
- 1972 Miss Tomoko Sakamoto came from Japan to assist at the Centre.

- 1973 Rev. Ron Patterson and Rev. K. Ishizu served as CJM missionaries with Nisei and Issei respectively.
- 1974 Vancouver Nisei decided upon integration with local churches. Vancouver Issei organized as a church.
- 1975 Miss Tomoko Sakamoto ("Esther") was accepted as a C.J.M. missionary and inaugurated a Japanese Book Agency.

**CHRONOLOGICAL SKETCH
OF THE TORONTO WORK**

- 1955 Hiko and Ethel Kinoshita, Mabel Sharples, and a year later the Bayley family moved to Toronto to launch a work for the Lord among the Japanese community.
Nisei gathered Sunday evenings in the Bayley home. Summer Bible Camp was begun at Fair Havens, 70 miles north of Toronto.
- 1958 Stan Yokota, having completed Bible College, arrived to assist the Kinoshitas. Visits were made in London and Chatham, together with Jonathan Yokoyama, a student from Japan, who had begun meetings in the Japanese language.
That Fall a Sunday School was begun in Calvin Baptist Church, the first children to attend coming from a mushroom farm in East Toronto where a number of immigrants were employed.
Miss Eade and Miss Mary Shintani started a Pioneer Girls Group.
- 1959 Summer missionaries, Mary Uchida and Blanche Kawasoye, visited extensively and helped at camp. Several young men from the mushroom farm attended camp and began to come to the Sunday evening fellowship. One of the first to become a Christian was Fred Tanaka, now a missionary in Japan.
- 1960 Rev. Eddie Yoshida who had returned from Japan with his wife and baby daughter came to take charge of the Toronto work, the Bayleys having moved to Alberta. Stan Yokota took leave of absence to further his studies. Jonathan Yokoyama became associate pastor, ministering to the Issei until he left for B.C. in 1964.

During the period, 1960-1967, the church was organized and underwent two changes of location: first, to the Broadview Free Methodist Church and then to our present location, St. John's Presbyterian Church. Some of the pioneers of the Nihongobu (Japanese language section) were: Mr. Goro Suzuki and Mr. and Mrs. T. Nishimura.

1968 The church went through a period of testing over the matter of acquiring a church building. During this unsettled period Mr. and Mrs. Harry Yoshida, with the cooperation and help of Mits Toyama, Dan Omura, and Rev. Malvern Jacobs, provided the leadership

which kept the group together. That Fall Stan and Aileen Yokota returned from Vancouver to lend their strength to the work.

1977 The young people are now adults with responsible positions in the professional world. Spring and Fall Retreats continue to provide inspiration as sixty or more meet together. During the past six years some thirty-two have been baptized. Once a month the English and Japanese speaking congregations meet for a combined communion service when seventy to eighty believers experience the unity of the body of Christ.

CANADIAN JAPANESE MISSION BOARD MEMBERS

Rev. Arnold Bennett	1946 - 1948	(Chairman, 1946 - 1948)
Rev. Wm. Johnson	1946 - 1948	(Chairman, 1964 - 1969)
	1963 -	
Miss Margaret Ridgway	1946 -	
Mr. Gordon Scholefield	1946 - 1948	
Miss Rachel Hull	1946 - 1948	
Mrs. Eva Blair	1948 - 1948	
Rev. Lee Fosmark	1948 - 1959	(Chairman, 1948 - 1955)
Rev. Martin Bowker	1948 - 1949	
Mrs. C.F. Lawford	1948 - 1952	
Mr. W.C. Strom	1948 - 1976	(Chairman, 1959 - 1963)
Mr. Wm. Tamagi	1949 - 1955	
Mr. N.H. Turnbull	1950 - 1952	
Miss Joyce Fujimagari	1952 - 1955	
Mr. Sam Tonomura	1952 - 1955	
	1957 - 1959	
Mr. Wm. Iwabuchi	1952 - 1961	
Mr. J. Iwabuchi	1952 - 1955	
Mr. Archie Warren	1953 - 1955	
	1958 - 1964	
Mr. K. Tonomura	1954 - 1955	
	1958 - 1964	
Mr. I. Ito	1954 - 1955	
	1958 - 1959	
Mr. T.J. Mimura	1954 - 1955	
	1958 - 1963	
Rev. C. Bayley	1955 - 1962	(Chairman, 1955 - 1959)
		(Gen. Dir. 1959 - 1962)

Mrs. Hiroko Hoshizaki (New Oyakawa)	1955 - 1963	
Mr. Dan Friesen	1955 - 1959	
Mr. Tom Tazumi	1955 - 1959	
Mr. Arnold Dyck	1957 - 1963	
Mr. Wm. Hoshizaki	1957 - 1959	
	1961 - 1963	
	1978 -	
Miss K. Miyauchi	1959 - 1961	
Mrs. M. Nago	1959 - 1961	
Mr. G. Kogawa	1959 - 1962	
Rev. T. Hanson	1960 - 1964	(Chairman, 1963 - 1964)
Rev. P. Hatano	1960 - 1963	
	1978 -	
Miss Blanche Kawasoe	1961 - 1963	
Rev. Norm. Jamieson	1961 - 1962	
Mr. Wm. Philip	1963 - 1976	
Mr. S. Soga	1963 - 1968	
Rev. R. Parker	1963 - 1965	
Miss Noreen Uchida	1964 - 1967	
Miss Mary Holdcroft	1964 -	
Rev. W. Highfield	1964 - 1966	
Miss E. Kageyama	1967 - 1970	
Miss Machiko Uchida	1967 - 1970	
Mr. Dave Griffin	1968 -	(Chairman, 1969 - 1977)
Mr. C. Nishi	1969 - 1973	
Mr. K. Bennett	1970 -	
Miss Shirley Kaji	1970 - 1973	
Mr. Nori Kanashiro	1973 -	(Chairman, 1977 -)
Rev. R.A. Akutagawa	1974 -	
Miss T. Esther Sakamoto	1976 -	
Mr. S. Tamaki	1976 -	