

Volume 33, Number 4, 1983/1984

# JAPAN HARVEST

The Magazine For Today's Japan Missionary



But He was wounded for our transgressions,  
He was bruised for our iniquities. Isaiah 53:5

**YES, MKs DO RETURN  
THE MEANING OF "GT"  
DOES ANYONE REALLY UNDERSTAND JAPANESE HYMNS?**

The Official Organ of the Japan Evangelical Missionary Association

# JEMA SUMMER CONFERENCE

## KARUIZAWA

"BUILD FOR THE LORD" (Ezra 4:3)

SUNDAY July 29	DAILY	MONDAY July 30	TUESDAY July 31	WEDNESDAY August 1
9:15 - 10:15 Sunday School age 4 and up	8:45 - 9:00 PRAYER TIME	PRAYER TIME	PRAYER TIME	PRAYER TIME
10:30 - 11:50 Worship Service Rev. Strom	9:00 - 10:30 "STRATEGY HOUR"	Dr. Michael Pocock TEAM CANDIDATE SECRETARY	Dr. Pocock	Dr. Pocock
	10:30 - 10:50 Fellowship Time Tea & Coffee	Fellowship Time Tea & Coffee	Fellowship Time Tea & Coffee	Fellowship Time Tea & Coffee
	10:50 - 11:50 SEMINAR HOUR	SESSION I Rev. Andrew Furuyama Musashino Ev. Free Church	SESSION II Rev. Furuyama	SESSION III Rev. Furuyama
	2:00 - 4:00 p.m.		LADIES' TEA	
6:48 - 8:30 Film "John Wycliffe the Morning Star"	6:45-7:00 PRAYER TIME 7:00 - 8:30 INSPIRATION TIME	Dr. Pocock	Dr. Pocock	Dr. Pocock and MUSIC NIGHT



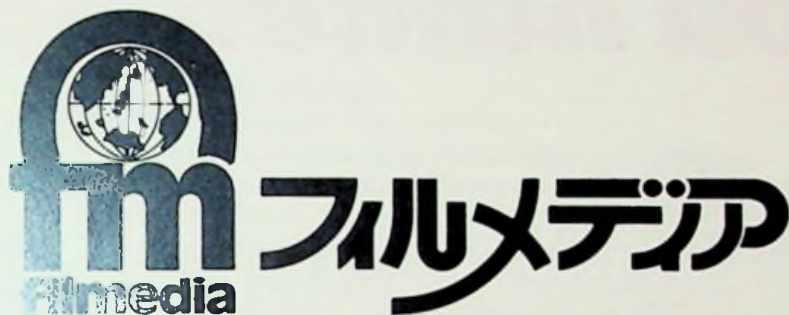
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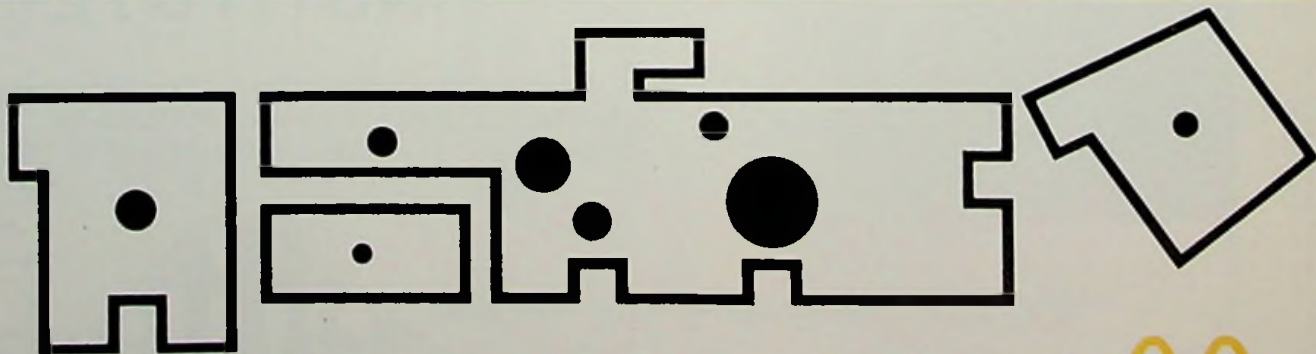


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# JAPAN HARVEST

The Magazine For Today's Japan Missionary

1983/1984, Volume 33, Number 4

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Though the magazine responsibly endeavors to represent these causes, individual articles or advertising express the viewpoints of the contributors and not necessarily those of JEMA. The editor welcomes unsolicited articles. Such material will not be returned.

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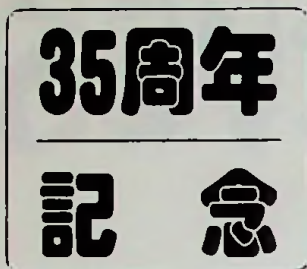
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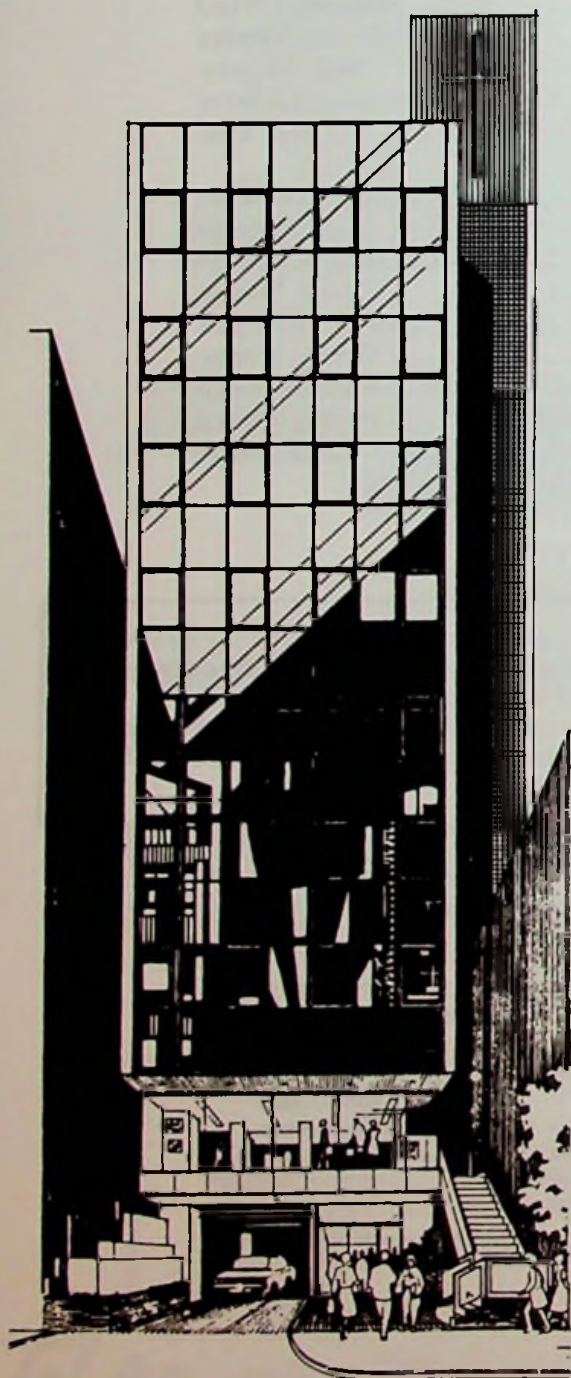
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## *Nineteen Eighty-Four*

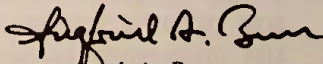
The world ushered in the year 1984 with mixed feelings. On one hand there was a sense of optimism. The economy of such countries as the U.S. and Japan showed strong signs of recovery. Oil prices were holding, inflation was under control, and the employment picture looked better than it had in a long time. The countdown for the Los Angeles Olympics had begun and Japan's Expo '85 was just four hundred days away.

The year was also ushered in with a sense of apprehension. The future looked uncertain as the two super-powers cut off dialogue; the faces of starving children in Africa and elsewhere captured haunting headlines; images of *The Day After* flashed on the TV screen; the ecology was out of balance as acid rain destroyed forests and polluted lakes; the Amazon jungle was disappearing as man endeavored to "tame" nature with catastrophic climatic changes predicted as consequence; scientists checked out new predictions of how dark and how cold this globe would become after a major nuclear conflict and feared the extinction of the human race; the "doomsday clock" was set forward one minute, at three minutes before midnight. In short, long-term projections were gloomy.

In such a setting the question must be asked: "What does the future hold for Japan missionaries?" Let us consider just one aspect relating to the number of missionaries serving in Japan. There have been some dire predictions in recent years that the wave of retiring missionaries in the 80's and 90's would drastically reduce the missionary outreach, that the end of the missionary period was approaching. There is, however, a very reassuring resurgence of interest in Japan as prayer has been concentrated on the need for additional workers. The JEMA Directory, for example, points to a slow, yet steady rise in the total number of Protestant missionaries. The most recent figures are for the period ending December 1, 1983 when the total stood at 2,662. It should be noted that this is an increase of 49 over the previous year.

All indications are that a new generation of dedicated, well-prepared and highly-educated missionaries will more than fill the gap that retiring missionaries will create in the 80's and 90's. This is a most encouraging sign. The question we now face is how to utilize the reinforcement. Church planting still represents the greatest challenge. Missionaries with specialized training, however, are needed on college and seminary faculties. Many projects, among them those using English as a means of communicating the gospel, look for additional workers. Radio and TV increasingly offer a modern method of reaching Japan's millions; in fact, there are many openings fitting numerous job descriptions. The danger lies in rushing to fill these positions with young missionaries who have not taken full advantage of language study and other vital orientation to Japan. It would be a pity to repeat the mistakes of the post-war years when the urgency of the hour took precedence over language acquisition.

Let us thank God for answered prayer in sending many new recruits to Japan. Let us occupy until He comes. As the Apostle Paul exhorted Timothy, "Preach the word; be instant in season, out of season."

  
Siegfried A. Buss  
Editor

# JEMA

## President's Page

### Leaving the "Mountain Top"



HARRY FRIESEN

Thirty three years ago, with great eagerness I hurried down the freighter's gangplank so as to be the first one of our two couples to reach Japan. I was eager to get started. I had already studied one semester of Japanese at Berkeley and before that had had a year and a half of evangelism and pastoral experience. Four years of college and another four years of seminary seemed like adequate preparation. At the "ripe" age of 27, I was ready to take on the powers of darkness in Japan. So it was somewhat of a shock as my wife Millie and I first walked down the narrow street to hear our neighbors remark, "Here are the 'children' so the parents can't be far behind." Actually we were both children and adults. As in the story by Hawthorne, it took many years for Earnest himself to turn into "the Great Stone Face." We had come to change the Shintoists and Buddhists into Christians without being fully aware that there was also much in us that needed to be changed and brought more into conformity to Christ.

As impatient missionaries we tried to "hurry up the East!" We must not miss the chance to bring Japan to Christ. In those postwar years people were flocking to services. Large numbers gathered even in cold unheated halls to learn about Christianity. There were many decisions and many baptisms—but much of this "first" fruit did not remain. Finally the reality and extent of the darkness that "blinded" the Japanese people to the gospel and the strength of the chains of ancient customs and religions that bound them, began to sink in.

There were many others just like us. Missionaries gathered at Karuizawa and other places to consider how best to break down or by-pass the many barriers to the gospel. In searching for reasons which might give a clue to the slow progress, a group of earnest missionaries banded together and staked out an area of Japan where by exercising the GIFTS of the Spirit they would experience the rapid growth of the early church but this showed even less results. What was the matter? We always seem to be looking for the spectacular. Then, as is so popular now, church growth and numbers occupied our thoughts.

In all this heart searching the Lord began to impress on me that He was also interested in me and my spiritual growth. The FRUITS of the Spirit, though less spectacular and taking longer to produce than the GIFTS of the Spirit were really of top priority for the missionary. Where this fruit is manifested the missionary himself is blessed and as in the case of Abraham, because we are blessed, others will also be blessed. The Lord must first minister to us before He can effectively minister through us.

also in the Japanese church through JEA. I am encouraged by the progress made and the evident growth of the evangelical community in postwar Japan. I am thankful for JEMA and JEA that give visible expression to the unity we have in the faith.

But our task is not done nor are we already made perfect. The size of the Christian community in Japan is nothing to boast about. A good number in the missionary body have reached or are approaching retirement age but our work is not finished. For those of us who have just arrived or who continue in our missionary service, may the theme of last summer's JEMA Karuizawa Conference—"On to Maturity" be a reminder to us not only to "keep on going" but also to "keep on growing."

Harry Friesen

# JEMA Summer Conference

JEMA KARUIZAWA  
CONFERENCE

July 29 – August 1

This year's summer conference should prove to be a time of challenge and blessing. The conference will offer practical workshop sessions as well as messages which will enlarge our spiritual horizon. Music will again play an important role.

Guest speakers are Dr. Michael Pocock, TEAM's Candidate Secretary and Rev. Andrew Furuyama, Pastor of the Musashino Evangelical Free Church.

Dr. Pocock served as missionary in Venezuela. His work involved church planting as well as teaching at the Evangelical United Seminary. Dr. Pocock's present assignment is that of Candidate Secretary. He maintains an extensive speaking itinerary in colleges and seminaries in North America. His Doctor of Missiology degree was earned at Trinity Evangelical Divinity School.

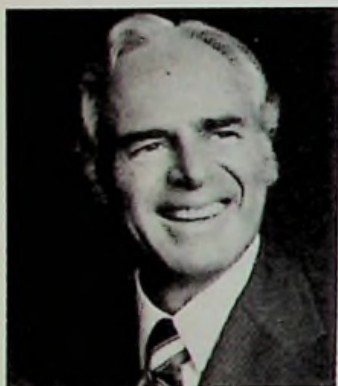
Rev. Furuyama, Seminar Hour speaker, will deal with the matter of contextualizing the gospel in Japan (i.e., contacting people—communicating the gospel—confronting the obstacles).

1984 being the 600th anniversary of John Wycliffe, Sunday evening has been set aside for the showing of the film on his life, "John Wycliffe the Morning Star."

Wednesday night is MUSIC NIGHT under the direction of Mr. Mark Ramquist. Pianist for the conference will be Mr. Peter Clift.

PLAN NOW TO ATTEND!

# The Evangelist and His Ministry



STEPHEN OLFORD

*Dr. Stephen Olford gave the message that follows at the International Conference for Itinerant Evangelists in Amsterdam. It spoke to the hearts of many.*

*Dr. Olford, born in Central Africa of missionary parents, is president of Encounter Ministries which has a world-wide outreach. Dr. Olford will conduct a workshop on biblical preaching at OSCC from May 7 to 11, 1984. While these sessions are primarily for Japanese pastors, missionaries, too, are welcome.*

Readings: Acts 21:8; Eph. 4:11; 2 Tim. 4:5

The evangelist is one who announces good news. In modern terms, he is a preacher of the Gospel. The twin words "Gospel" and "evangelist" came into biblical use with the advent of Jesus. God Himself is an Evangelist, for He "preached . . . to Abraham" (Gal. 3:8). Jesus is an Evangelist for He also "preached the Gospel" (Luke 20:1). The angel who announced the birth of Christ was an evangelist, for he proclaimed "good tidings of great joy" (Luke 2:10). The apostles and their early converts were evangelists for they "went everywhere preaching the Word" (Acts 8:4). This is something to remember in a day when the terms "evangelist" and "evangelism" are being denigrated by the world and even some sections of the church.

I am reminded here of the famous New Testament scholar and prolific writer and expositor, Professor F.F. Bruce. Writing about his long and fruitful life, he concedes that he has one regret—that God never called him to be an evangelist! In his own words, "There is no nobler gift than the gift of the evangelist—a gift I do not possess."

The word "evangelist" appears three times in the New Testament with reference to his gift, his task and his aim. We shall consider these three mentions in order, as we study "The Evangelist and His Ministry".

## THE GIFT OF THE EVANGELIST

Paul tells us that when Christ ascended on high, "He Himself gave (to the church) some to be apostles, some evangelists, and some pastors and teachers" (Eph. 4:11). These words suggest that the evangelist is a gift to the church and that he, as an individual, possesses the gift of evangelism. I am persuaded that the evangelistic gift is both a natural endowment and a spiritual endowment. Let me amplify these two concepts for better understanding.

*The gift of the evangelist is a natural endowment.* "(Christ) Himself gave (to) some to be . . . evangelists" (Eph. 4:11). He knew that preaching of the Gospel around the world would never be accomplished without the evangelistic gift. It is my observation, however, that this gift is generally entrusted to people who have a natural aptitude to do "the work of an evangelist" (2 Tim. 4:5).

Long before the Spirit of God laid hold of me to preach the Gospel, I was a natural evangelist at heart. I loved to speak, to share and to sell. Even though a dispositional shyness often paralyzed my efforts, the gift was there. What is more, this conviction has been confirmed through reading and researching the lives of notable and not so well known evangelists of the past and present. These people have the *innate ability* to communicate, earn

acceptance from the public, and call for a verdict. In some cases, this natural gift was latent for a time, but under the right training and testing it clearly emerged. As I see it, the *natural* endowment is like the mounting which holds and displays the spiritual jewel of the evangelistic gift.

That brings us to recognize that *the gift of the evangelist is a spiritual endowment*. When Christ "gave some to be . . . evangelists" (Eph. 4:11), He was imparting a distinctive and dynamic gift. Without a clear understanding of this fact much confusion and frustration can be engendered in people's minds and hearts. Witnessing is *an anointed life style* that can lead to a saving commitment to Christ; but witnessing is only a prelude to soul-winning evangelism: it is pre-evangelism. On the other hand, as Dr. Arthur T. Pierson has succinctly put it, "Witnessing is the whole work of the whole church for the whole age".

*Evangelism*, whether in conversation or proclamation, is the harvesting gift. Only a small percentage of the members of a local church possess this gift. It is *bestowed* by the Spirit at conversion. "The Spirit works . . . these things, distributing to each one individually (the gifts) as He wills" (see I Cor. 12:1-11, 28). Subsequently, the gift is *revealed* by the Spirit through inward conviction (Rom. 8:14) and outward

confirmation (Acts 13:1-4; I Tim. 4:14; II Tim. 1:6-7). Within the body life and love of the church, the gift is made known by "the manifestation of the Spirit" (I Cor. 12:7). Solomon tells us that "a man's gift makes room for him, and brings him before great men" (Prov. 18:16). Then, of course, this gift is *empowered* by the Spirit. This is beautifully illustrated in the life of our Lord as He launched out on His messianic ministry. He could say, "The Spirit of the Lord is upon Me, because He has anointed Me to preach the Gospel" (Luke 4:18). Later, when He commissioned His disciples to reach the world and preach the Word, He gave that wonderful promise, "You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

Without the power of the Holy Spirit, the best evangelistic talents and techniques are worthless. We may manipulate results, but we will never reap spiritual harvests. So often we stand condemned by the words of an Indian delegate on a visit to England when he said, "The saddest thing I notice in the English Church is her lack of faith in the supernatural power of God".

So much, then, for the gift of the evangelist; but now let us turn to:

### THE TASK OF THE EVANGELIST

Under this heading, no words are more relevant than the apostle's charge to Timothy. In terse and tough language he says: "Preach the word! ... Do the *work* of an evangelist" (II Tim. 4:2,5). The Greek stresses the toil, labor or occupation of the evangelist. In his *Word Studies in the New Testament*, Dr. Marvin R. Vincent characterizes the evangelist as "a traveling minister whose work was not confined to a particular church". He was "a helper of the apostles." An apostle, as such, was an evangelist (I Cor. 1:7), but every evangelist, was not an apostle. In *The Teaching of the Twelve Apostles* (about 100 A.D.), it is prescribed that an apostle shall not remain in one place longer than two days, and that when he departs he shall take nothing with him except enough bread to last until his next station."

The best job description we have of an evangelist in the New Testament is that of Philip. Three times he is mentioned in the Acts of the Apostles, and each mention spells out what we must understand as the task of the evangelist.

*The Evangelist must be a worker in the church.* This is where we first find Philip. A problem had arisen in the church at Jerusalem. The widows of the Hellenistic Jews had been overlooked in the daily ministration of the apostles. To remedy the situation, seven men were chosen and appointed to resolve the problems and relieve the pastors. Among the seven was Philip, "a man full of faith and the Holy Spirit" (Acts 6:5). As far as we are aware, he was not an apostle or an ordained minister, but, as we shall see in a moment, he had the gift of the evangelist. We know that he served the widows, and it is reasonable to believe that he did much more in the course of his duties.



The important thing, however, is that he had a *home church*. So should every evangelist today! Part of the justified criticism of evangelists is that they are often unchurched and know very little about a pastor's heart, or the workings of a local assembly. This is bad for the evangelist and the church of Christ as well. After all, one of the tasks of the evangelist is to equip "the saints for the work of ministry, for the edifying of the body of Christ" (Eph. 4:12). No one can teach and train the church in evangelism like the evangelist. Evangelism is both a *system of truth* and a *spirit of truth*. An evangelist can motivate as well as educate people to witness and to win souls. Every wise pastor (unless he is an evangelist himself) should have an evangelist once or twice a year in his church. Larger congregations should have such a person on permanent staff. This is also good and wholesome for the evangelist himself. He must be a seasoned churchman, if he is to be a successful crusader.

*The evangelist must be a preacher in the world.* The next time we read of Philip he is in the city of Samaria (see Acts 8:4-40). Persecution had broken out against the church in Jerusalem. Stephen, one of the seven chosen to serve as a deacon, had been stoned to death, and Saul, encouraged by this event, made "havoc of the church, entering every house, and dragging off men and women ... to prison". So we read that the believers "were scattered (and) went everywhere preaching the Word" (Acts 8:3-4). Among these was our man Philip, the evangelist. As we observe him in this situation there are three aspects of his evangelistic ministry which impress us.

First, we see his gift exercised in evangelistic *proclamation*. Luke records that "Philip went down to the city of Samaria and *preached* Christ to them" (Acts 8:5). The verb here is the imperfect active. Philip "began to preach and kept on at it". The word *ekerussen* presents the preacher as a herald. Philip's preaching was *faithful*. He "preached Christ (and) ... the things concerning the kingdom of God and the name of Jesus Christ" (Acts 8:5, 12). It is important to notice here the three essentials in Gospel preaching. There is the *Person* of Christ—"he preached Christ"—the anointed Prophet, Priest and King; there is the *Purpose* of Christ—"he preached ... the things concerning the kingdom of God". It is God's purpose that Christ's reign should be established and extended in the hearts and lives of men and women. There is the *passion* of Christ—"he preached ... the name of Jesus Christ". Here is both the message and the meaning of the cross. It is written that His name is called Jesus: "... for He shall save His people from their sins" (Matt. 1:21). In essence, his preaching was Spirit-anointed, Christ-anointed and soul-saving. As a result, Philip's preaching was *fruitful*. "And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed. And there was great joy in that city" (Acts 8:6-8). A mighty movement of the Spirit swept through Samaria, and like a true evangelist—

in accordance with the Lord's command—Philip baptized both men and women (Acts 8:12). And all this was done without buildings, budgets or billboards! Although naturally endowed, he was not a man of the schools: he was a layman who knew his Bible and the gracious anointing of the Spirit. Oh, that God would raise up men like Philip in our day!

Second, we see his gift exercised in evangelistic *conversation*. Sensitive to the Spirit's leading, Philip was ready to leave a throbbing and thrilling revival and travel many miles into the desert of Gaza to talk with a seeking and sensitive Ethiopian official returning to his own country. He found the black man reading Isaiah 53, but not understanding the text. And Luke relates how "Philip opened his mouth, and beginning at this Scripture, *preached* Jesus to him" (Acts 8:35). Philip had no doubt about the messianic meaning of this passage, and so he introduced Jesus to a seeking soul. Here the approach was not proclamation, but conversation, and God used his witness. A brilliant and influential man was saved, baptized and sent on his way rejoicing.

Third, we see his gift exercised in evangelistic *invitation*. As we analyze his proclamation and conversation, we notice that Philip always issued an invitation to his hearers. In the city of Samaria, we see that "the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did" (Acts 8:6). The verb "heeded" means "they kept on giving heed or holding the mind on the things said by Philip". In a word, they were "spellbound". The language implies that he preached for a verdict.

Then, when he talked to the Ethiopian eunuch, he evoked from his inquirer the words: "'See, here is the water. What hinders me from being baptized?' Then Philip said, 'If you believe with all your heart, you may.' And he answered and said, 'I believe that Jesus Christ is the Son of God.'" (Acts 8:36-37). While it is true that verse 37 is not found in the best manuscripts, the words certainly represent the kind of testimony that the early evangelists demanded of their converts before immersing them. Philip would not let his man go

without an invitation. The response to the Gospel invitation must ever be repentance toward God, faith in our Lord Jesus Christ, and obedience to the Holy Spirit and the Word (see Acts 20:21). Peter made this clear on the day of Pentecost when he exhorted his hearers: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." And we read that "they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:38, 41). As evangelists, we need to be reminded of Dr. James Black's famous words to preachers: "Your business is serious gunfire with a target."

Whether in the city or the desert, Philip was available, adaptable and above all, accountable! This is evangelism at its best.



*The evangelist must be a father in the home.* The last reference to Philip is in Acts 21:1-9. On his third missionary journey Paul arrived at Caesarea "and entered the house of Philip the evangelist, who was one of the seven and stayed with him" (Acts 21:8). As we read and study this narrative, there are two striking things that emerge.

The first concerns the *hospitality* of Philip's home. Paul and the rest of his party "stayed with him" (Acts 21:8). We could pass over that verse casually or carelessly, and in so doing would miss a lot. There are two essential ingredients in Christian hospitality, and Philip demonstrated both of them. One is personal fellowship. Without doubt, it was the opportunity for personal fellowship with Philip that first attracted the travel-worn apostle to the home of the evangelist—and what an experience it must have been! Twenty years before, Philip had been driven from Jerusalem by the persecution associated with Saul of Tarsus. Now Philip looks into the face of the one-time persecutor of the church and marvels at the grace of God! Can you imagine what precious hours these

men must have spent in the Word of God, at the throne of grace, and in telling of the triumphs of the Gospel? This aspect of personal fellowship is something which every evangelist needs. Without it he becomes individualistic, immature and ineffective.

The other ingredient in Christian hospitality is *practical* fellowship. We read that "Paul's companions . . . stayed with (Philip)" (Acts 21:8). This involved far more than appears on the surface. There must have been the preparation of meals, beds and other particulars. How Philip and his daughters must have treasured the memory of entertaining a man like Paul the apostle!

Here, again, is a vital aspect of an evangelist's life. For the most part he is the one who *receives* hospitality. And it is right and proper that he should reciprocate the many kindnesses that he enjoys while traveling and preaching around the world. A self-centered and ungracious preacher of the Gospel turns people off!

The second thing that strikes us as we enter Philip's home is the *spirituality* of his family. Luke records that "this man had four virgin daughters who prophesied" (Acts 21:9). On the day of Pentecost Peter declared that the Spirit of God had been poured out upon all flesh so that sons and daughters would prophesy (Acts 2:17). This promise had been fulfilled in these four young women; truly, a wonderful testimony to a godly father and evangelist.

The story of Philip's home is an indictment on many an evangelist's family life today. Instead of purity, piety and power, there is disunity, distress, and often divorce. I believe that an evangelist should schedule his calendar so as to ensure sufficient time to build and bless his home and family.

On short crusades, there should be regular contact with the wife and family by phone; and, if possible, a visit on the day off. On longer missions, the wife and family should accompany the evangelist for at least part of the time—if at all possible. Even with the disruption of routine this may cause, it is worth it for all concerned. The wife and family see the evangelist in action and witness the trials and triumphs of Gospel crusading.

More important, however, is the provision that every evangelist should make in his schedule for periods at home—for rest, study and, of course, the family. Even if part-time work in a church or business are required to make this possible, this essential time with the family must have priority. It is a startling fact to realize that the average father gives 30 seconds a day of *uninterrupted* attention to his children.

When I was a pastor, my people knew that every Sunday was King's Day, and every Monday was Queen's Day! They also knew that Saturday mornings until noon were set apart for my children. Times like these have to be planned and preserved. They will come fortuitously. We must remember that a healthy and happy home is part and parcel of the ministry. "If a man does not know how to rule his own house, how will he take care of the church of God?" (I Tim. 3:5).

#### THE AIM OF THE EVANGELIST

When Paul exhorts Timothy to "do the work of an evangelist," he adds, "fulfill your ministry" (II Tim. 4:5). Vincent renders it "fully perform". Guthrie comments: "Timothy is putting his hand to the plough and must not look back until his ministry is completed." One of the tragedies of our time is the alarming defections from the ministry—including the honored circle of evangelists. This must stop, if we are going to get the job done and bring back the King. I believe that there are two motivations that will help us achieve that aim.

First, *a passion for the lost*. No one can "do the work of an evangelist" in the New Testament sense of these words without a passion for souls. When Paul prays, "My heart's desire . . . to God for Israel is that they may be saved" (Rom. 10:1), it is because he had a passion for souls. Weigh carefully the words that precede his prayer for Israel. He writes: "I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:1-3). Here is a man who confesses with "great heaviness and continual sorrow" that he would be willing to lose his own soul, if that would ensure the salvation of his brethren and kinsmen according to the flesh. We must remember that these "brethren" and kinsmen" were his avowed enemies; they hated him. They would have stoned him, given the chance. But he loved them, he wept for them, he would go to hell for them. Such a passion for souls was not just emotionalism, or even enthusiasm. It was rather the work of the Holy Spirit in his heart. "I tell the truth in Christ," he says, "I am not lying, my conscience also bearing me witness in the Holy Spirit." We need to know this "witness in the Holy Spirit." as we learn more deeply the meaning of the cross, the value of the human soul, the eternal doom of the lost, the nearness of the Savior's return, and the gain or loss at the judgment seat of Christ. We need to pray with Amy Wilson Carmichael:

O for a passionate passion for souls,  
O for a pity that yearns,  
O for a love that loves unto death,  
O for a heart that burns!

The other motivation is *a present for the Lord*. Writing to the saints at Thessalonica, Paul asks the rhetorical question, "What is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming?" Then he confidently adds, "You are our glory and joy" (I Thess. 2:19-20). The aim of every evangelist is to win the lost and gain the crown. That crown is the soul-winner's reward. What a high honor it will be to receive that crown and then lay it at the Master's feet and hear Him say, "Well done, good and faithful servant; . . . Enter into the joy of your Lord." (Matt. 25:21).

The alternative is unthinkable. Oh, the shame and loss of facing our Lord empty-handed. Charles C. Luther has expressed it well:

"Must I go, and empty-handed,  
Thus my dear Redeemer meet?  
Not one day of service give Him,  
Lay no trophy at His feet?  
Must I go, and empty-handed?  
Must I meet my Savior so?  
Not one soul with which to greet  
Him:  
Must I empty-handed go?"

We have seen what we mean by "The Evangelist and His Ministry". It is now a gift to treasure, it is a task to perform, and it is an aim to achieve. In the power of the Holy Spirit, let us renew our vows to preach the Word, do the work of the evangelist, and fulfill our ministry until Jesus comes!

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# *Serving the Missionary Community as Dorm Parents*

*The articles that follow shed some light on the background and philosophy of operation of the boarding departments of CAJ and KCS. Dr. Claude Meyers is headmaster at CAJ; Mr. Neil Verwey serves on the KCS Board.*

*The dorm parents at CAJ share how God has led them to this vital ministry. How thankful we can be for lives dedicated to service for others.*

*How do parents feel about sending their children away to school? Michiel DeBerdts shares with Japan Harvest readers some very personal glimpses.*

*Lynn Shade, a tenth grader at CAJ, shares insights gleaned as a boarding student.*

*Les and Joan Johnston are TEAM's Tokyo hostel parents. This article will be of special interest to parents who will need to send their children away to school.*



## *Why we have a Boarding Department at CAJ*

CLAUDE MEYERS

"But, Dick, if we move to the Sendai area there is no high school for Tom." "I know, Jane, but we both know that God is leading us in that direction and I have heard that Christian Academy in Japan is committed to meeting the boarding needs of missionaries working in the remote areas." "Do you think, Dick, that we would be avoiding our responsibilities as parents to Tom by sending him to a boarding school?"

The debate about the function of a boarding school will always have a sizeable list of pros and cons, none of which can be taken as a single answer.

Christian Academy in Japan (CAJ) was founded with the purpose of serving the missionary community in Japan. An important part of that service is offering boarding facilities. Over the years this commitment to boarding has not changed, though the scope of service may have undergone re-definition.

At present CAJ is committed to offer boarding for high school students with the provision that middle school students will be

considered on an individual basis. We believe the dorm should be as close to a home environment as possible since for many students it does serve as a home away from home. At CAJ, special efforts have been made to accommodate MKs who require boarding. Our whole school calendar is developed around the idea of providing extended vacation periods for boarders at crucial times during the academic school year. Two types of boarding arrangements are available at CAJ: one for students who are able to travel home on weekends, and the other for the seven-day boarders.

Even though the God-given responsibility to parents for raising their children can be delegated to an institution such as a Christian boarding school, it is strongly recommended that children remain at home during the elementary years.

Evidence of many studies which have followed MKs after leaving a boarding school situation have demonstrated that the students can make the necessary adjustments more

readily at around the ninth grade, for leaving home for the first time, as opposed to leaving home either as an elementary or college-age child.

As a future consideration of boarding provisions, CAJ plans to continue to offer boarding opportunities to those in need above the fifth grade level, though middle school boarding is not recommended except on a dire-need basis. If projected enrollment increases are realized, it is not unreasonable for us to assume that boarding provisions, would also need to be expanded. Some consideration has been given to adapting one unit to the hostel approach for family living.

Boarding at CAJ has greatly enriched the total school program, and has helped contribute to a campus family atmosphere. God has worked through the dormitory living interaction to bring about important growth decisions. It will continue to be a place where our young people can be "trained" in the way they should go, and be receivers of the Lord's admonition and nurture.



## *Why we have a Boarding Department at KCS*



Bill and Rosemary Cook

### NEIL VERWEY

In September 1970 the Kansai Christian School came into being as a result of the vision the Lord gave to a few missionaries of the great spiritual need of the Kansai Area. In particular, if Nara Prefecture, a stronghold of Buddhism, Tenrikyo and other sects for so many years, was to be reached for Christ, more missionaries needed to be encouraged to the area. How better could this be done than to begin a good Christian school for the children of missionaries?

During the early years of KCS, boarding students were "adopted" by various missionary families living in the area. But this situation was by no means ideal. A permanent dormitory was obviously desirable. Obtaining suitable personnel and premises would be a big hurdle to overcome, but not if God was in control.

While these matters were being deliberated and remembered in prayer, the time came for the annual graduation ceremony. There a graduating Japanese student testified to what God had done for her while she was at KCS as a boarding student. She had entered the school, determined to remain a Buddhist. She had, however, lost her father and was always downhearted. One day a classmate said to her, "Why don't you ever smile? Why are you always so sad?" While she was still searching for an answer, her friend went on to say, "You need Jesus." That night she could not sleep. She accepted the Lord as her Saviour and from that day radiantly testified for Him.

Through this testimony everyone

at the graduation was moved to tears and God also confirmed His plan to put the dormitory situation on a more permanent basis. But how was God going to make it possible?

Within a few days the owner of an empty dormitory, previously used for his own personnel, offered the use of his premises. It proved to be ideally situated, between the station and the school. It surely was a miracle that an unsaved businessman should make such an offer. But God . . . !

Another problem to be solved was the need of suitable personnel. But there again God was at work. Bill and Rosemary Cook who had been engaged in a ministry in Karuizawa, were seeking God's guidance concerning their future. God brought them in contact with this need and they felt His guidance to apply for the vacancy.

The many necessary structural alterations to the premises were done by Mr. Cook himself, an excellent builder along with his many other talents. The first students entered the new dormitory in September, 1983.

The dorm has also come to serve as the Sunday meeting place of the Ikoma International Chapel. The meetings were advertised through the distribution of 9,000 leaflets at the local railway station. Fifty responded and started to attend the English classes which are followed by a challenging gospel meeting. Souls are being saved; The Lord is blessing.

Pray with us that the Kansai Christian School Dormitory may be used increasingly in the future for the extension of His Kingdom.



THE COOK "FAMILY"

# *Journey of Faith Leads to CAJ Dorm*

COLIN and SHARON CALLISTER

Last September, Colin and Sharon Gallister's family expanded from five to twenty within a matter of hours! Impossible? Not when you're the new Girls' Dormitory parents at CAJ!

"Impossible!" That is a word that Colin and Sharon heard frequently between March of 1983 when they were offered the dorm parent contract and their August departure for Japan. In their hometown of Cannon Falls, Minnesota, they are known as the farm family who tackled many mountains on their "journey of faith" to Japan.

Before embarking on their journey, let us see how the Lord had been preparing them for their dorm parent ministry throughout their sixteen years of marriage. In addition to church-related and secular work with youth, a number of young people found their "home" with the Callisters. They have been "Big Sister" and "Big Brother" to an American Indian-Mexican young woman for the past eighteen years.

Then there were two American foster children and an Ethiopian teenager. Bemenet had come to Minnesota for open heart surgery and could not safely return to Ethiopia because of the civil war there. When Eric became an orphan at the age of fifteen, they became his legal guardians. As an adult, Eric is still a very important part of their family and plans to visit them in Japan for Easter.

Pioneering the job-sharing concept in Minnesota, they had shared a counseling position at a public high school for ten years. Before that, they both were high school teachers. A year ago last fall they co-founded and were the coleaders of the King's Kids, a nondenominational Christ-centered children's club in Cannon Falls. Needless to say, working together for the Lord with young people is nothing new to them!

Although both had secretly desired to work on a mission field, neither had explored the possibility because they were certain that a Bible college or

Seminary degree would be required. Both had Bachelor's degrees in teaching and Master's degrees in Guidance Counseling, but no formal Bible college training. Since they did not pursue missionary work by conventional means, the Lord used an unconventional route to bring them to the beginning of their journey of faith. A CAJ vacancy notice in a print-out from the Overseas Job Fair For Educators caught their attention. They had an inner knowing from that point that the Lord was calling them to CAJ. This was later confirmed with the arrival of a dorm parent contract in early March.

Usually, a candidate for the mission field goes through a fairly standard series of steps in sequence. Not so with Colin and Sharon! Join them and their three children—Aaron, 13, Kristin, 11, and Matthew, 6—on their journey of faith and see some of the mountains that were crossed enroute to Japan.

Mountain #1: The dorm parent contract was contingent on their being endorsed by a mission board. They knew little about mission boards and had never applied to one. Should they sign it by the mid-March deadline? They felt led to and did.

Mountain #2: They would need to meet immediately with their school board of the past ten years in order to request the needed two-year leave of absence. The board had already set a precedent of not granting requests for more than a one-year leave. The Lord touched the hearts of the Board and the two-year leave of absence was granted.

Mountain #3: Colin was told that a law in his large Farmers Home Administration loan prohibited him from leaving the farm operation for two years. Colin and Sharon were impressed by the Lord to call their State Representative who in turn contacted their U.S. Senator. Through them, Colin obtained an appointment with the state FHA administrator, who proceeded to request a variance to the rule from the federal office.

Mountain #4: With the planting season beginning, they needed to immediately find a renter for their 275-acre farm and 1500-hog-per-year finishing business. This task could be compared to finding a needle in a haystack! Again the Lord was able to turn an "impossible" situation into a "moved mountain". Before even



advertising for, a renter, Colin mentioned his need to a new singer in his Gospel-singing sextet. She told her son, who had just graduated from college with a major in agriculture, about it. He had specialized in finishing hogs and done his internship in an operation similar to the Callisters'. Because the young man had already set his wedding date for a week after the Callister family's scheduled departure, he ended up renting the house too!

Mountain #5: Having contacted and read brochures on several mission boards, the Lord had provided a definite leading to OMS International. But time was running short with only a few weeks to complete the thorough application process that usually requires many months. Their endorsement came less than a month before the departure date for honoring their contract with CAJ.

Mountain #6: By now it was almost the twelfth hour before departure, so time was extremely limited for obtaining the necessary prayer and financial support. Two days before their scheduled August 12 flight, OMS International called to inform them that they felt led to take a "leap of faith" on behalf of the Callisters' obvious call to Japan. They were going to be able to leave on schedule even without all prayer and financial support at that time.

Once at CAJ, Isaiah 54:10 became an especially meaningful verse to them: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Just as the Lord had moved in mighty ways to remove the mountains and hills that blocked their way to Japan, He has continued

to bless them with His kindness, peace, and mercy. The entire family feels that their adjustment to the girls' dormitory, CAJ, and Japan has gone very smoothly.

The Callister family is especially awed by the beauty of Japan. Following the CAJ all-staff orientation and retreat last fall on the Izu Peninsula, Sharon commented, "We saw the most beautiful scenery of our lives! The majestic mountains, plunging waterfalls and wild Easter lilies all gave testimony to the handiwork of our Creator." Colin adds, "The Lord has more than compensated for our loss of space, privacy, and proximity of relatives by providing rich new relationships, experiences, and opportunities to serve Him." Learning to enjoy most of the Japanese foods, they still are adjusting to the typical Japanese breakfast!

Their fifteen "daughters" are MKs representing a variety of nationalities, mission boards, denominations, parts of Japan, and individual talents. Most have spent their lives primarily in Japan, speak fluent Japanese and say, "We feel like Japanese in an American (or other) body." If you were to ask Colin and Sharon about their girls, they would reply, "What a beautiful mixture of the Lord's daughters! Please pray that the Lord will enable us to be worthy of the trust placed in us." The Lord has blessed both the girls' and boys' dorms with love and harmony and a real sense of "home away from home". "We can only give God the glory for this because He has been so faithful in answering the daily prayers of many," say the Callisters with obvious gratitude.

Last fall Colin couldn't help but reflect upon his many years of farming in Minnesota with his Dad,

brother, and nephew. Autumn meant Canadian geese flying south over the farm in their familiar V formation, each goose playing a vital role in the smooth flight of the whole. Then came the all important harvest—the culmination of countless hours of preparing the seed beds, planting, cultivating, fertilizing, spraying for insects, irrigating, and praying that God would provide protection from hail, flood, or high winds. You work hard and do everything possible to help the crops grow, but at a certain point you must let go and let the Lord take over to provide the right amount of warm weather, rain, and sunshine. Colin shares, "Before I left our Minnesota farm, I wondered about how much I would miss it and why God would want a farmer like me in Japan. Now I realize that the Lord just brought me from one harvest field to another. So many missionaries over the years have prepared the seed bed, planted the Gospel, nurtured it, etc. Now we are told that Japan is ripe for the harvest. What an exciting time to be a "farmer" missionary in Japan!"

And what is the goal for the Callister family this year? "By the end of the first quarter of school we realized that the Lord was building very special relationships within our dormitory family. It is our goal that the Lord Jesus will be at the very heart of the dormitory home, that He will guide us in being a harmonious Body that will desire to serve and glorify Him at CAJ and the surrounding community." This goal is exemplified by this year's scripture verse which is found on the plaque that graces the *genkan* door: "Choose you this day whom ye will serve. But as for me and my house, we will serve the Lord." Joshua 24:15.

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# Job Title: Dorm Parents

CRAIG EBY

Job Title: Dorm Parents  
Job Function: Serving the missionary community as parents of children away from home.  
Job Opportunities: Numerous and varied.  
Job Benefits: ?

In September my wife and I began to fill the position of *dorm parents* at Christian Academy in Japan and all the responsibilities associated with it.

The word *parents* by itself carries an awesome responsibility, especially the spiritual responsibility of "bringing up your children in the discipline and instruction of the Lord." I guess the humbling aspect of it is that children are watching their parents' lives at all times to see if Christ is really their Lord. We have been slightly aware of our 19-month-old daughter watching our every action. Now we are very much aware of it with twelve high school boys under our care. What a responsibility!

The function of our job is to serve the missionary community as parents of children away from home, and the opportunities for such service are numerous and varied. You might be thinking, "In what ways do you have opportunities to serve?" Well, let me give you a few examples.

During the week we have opportunities to serve in the literal sense of the word by preparing breakfast, serving dinner, or preparing *oyatsu*

(snacks). But our service goes far beyond simply filling their stomachs, as important as that is. We also have such opportunities as guiding in decision making and time management; redirecting misdirected behavior; nursing a flu victim back to health with rest, chicken soup, and encouragement; providing a family atmosphere at meal time; sharing devotions; encouraging the downhearted; rejoicing with those who rejoice; weeping with those who weep; listening and listening again; attending church together and discussing the sermon afterwards; praying together with a boy after listening to a problem or ironing out a misunderstanding.

You may have noticed that I left a question mark next to the term *job benefits* at the beginning of this article. If you noticed, you were very observant. I left a question mark for a reason—that reason being to get you thinking about the possible benefits we might mention.

Depending on whom you talk to and what their experience has been, you may hear varied responses, ranging from negative to positive or from financial to relational. Our benefits are numerous indeed. Why? Because of the blessings we have received.

You heard me right—we have been blessed by being in the dorm because the Lord has been using our twelve

boys to speak to us. He has done it by means of devotions shared by the boys themselves and by interaction with the boys on a daily basis.

Since entering the dorm, we've been learning the importance of communication and dealing with situations as they arise rather than waiting until later which causes more problems. We've been learning, also, the importance of a balance between flexibility and consistency—one which our boys appreciate very much. Rejoicing with those who rejoice, and weeping with those who weep has become something we've been learning to put into practice.

We've learned what MKs are really made of as they have shown their concern for their parents' work and prayed for them; as they have been considerate of our situation with a 19-month-old little girl in the dorm whose bed time is much earlier than their own; and as they have opened their hearts to show love to our little girl.

Have you ever seen high school boys sitting with a baby girl in their lap, or stopping to say hello to a little girl who wanders into their room, or rolling a soccer ball to a little girl who has interrupted their playing? Let me tell you, it is a thrill to see such sensitivity in high school boys.

How does a person fill out the benefits of being dorm parents for MKs? Well, I have to say "blessing upon blessing".



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# *MKs in the Dormitory —*

## *A Parent's Perspective*

MICHIEL DEBERDT

It has been eight years since we brought our oldest son to the house of a fellow missionary living close to CAJ, in order to live with their family for a year. He was a sixth grader at the time, and we were advised that it would be unwise to have him stay at the dormitory, where he would be the only elementary student.

Every Friday evening would be a wonderful time of reunion, and every Monday morning would be a sad farewell, when he would take the earliest train headed for Tokyo. I remember that after bringing my son to the train, I would be waiting at the next crossing to wave at him once more. We felt he was a brave young boy, allowing us to part with him for five days a week.

Since my other children were in Japanese school, our first conflict came when we noticed that holidays for our children did not coincide, and because Japanese schools have a six-day week, we never could take a day off as a family.

It seems like a long time ago now. Still I remember that at times like Thanksgiving Day, we would ask the Japanese school principal to permit our children to be excused from school. He and the school teachers were very understanding when we asked for these privileges.

As our children grew up and needed an English education, we had to send them away one after another, to live in the dormitory. Given their differences in character, each of them responded differently to the boarding situation. One cried every Friday evening, apparently without much reason. Another became disinterested in school. Another would rather stay at school or with friends. Another would rather stay home altogether.

As parents this has meant that we have had to grow into the situation and consider each child's need separately. We found it difficult to give each child the same treatment. Therefore the hardest part has been to accept the dorm life of our children as a reality, with which we had to come to terms. I cannot say that I have fully come that far yet. It has been extremely difficult at times to make a positive statement about school to our children, when certain tensions arose between them and the dorm parents, or between them and their school teachers or friends.

Since reports about school soon became weekly instead of daily, they became very fragmentary. Our children also cherished their time alone in their bedrooms as they returned for the weekend. As time went on it became harder and harder for us to understand the school atmosphere in which our children spent most of their time.

Still, when we looked at the situation more objectively, we could appreciate better what the school meant to our children. The school provided a quantity and quality of social outlets, which would have been impossible for us to provide. Even if at times we felt that the Christian atmosphere at school and that in our own home had different emphases, we have been reassured that the challenge of the Gospel to commit their lives to Christ has been understood. We realize now that our children will never be imitations of ourselves, but that they will have been submerged into different types of approaches to the Christian life as a first-hand experience.

Values and judgments are sometimes divided, but the more

positive our attitude became, the better were our feelings about our children living in the dorm. We realized, as they became older and more involved in school activities, that instead of expecting our children to come home and join us in our weekly church and social activities, we had to go to where they spent their life energies. This, too, we had to place in God's hands as part of His missionary calling to us, for being missionaries here. Now we share more in their lives than they in ours. Sometimes we are tempted to look upon our mission work as being the all-important task. But the Lord has put on our shoulders four more obligations. The time we have with our children is all too short to force it our way, and time spent in their lives—often meaning giving up a whole day's work—has been time well spent, we now feel.

We continue working on our condition. When our children come home on crowded, smoky trains on weekends, they seem to be very tired. Lack of rest during the week seems to catch up with them. They come home to be at ease, to relax from the discipline of school. We are happy to be an ear to them when the stories of a whole week are being reported at record speeds, and smile when the washbasket disappears under the avalanche of dirty clothes they bring along. With church activities taking us away from our children, weekends are often much too short, and vacation breaks are highlights in our lives.

I still feel a twinge of sadness when they leave for school, now on Sunday evenings. But I don't wait any more to wave at the next crossing. Our boarders are going to make it.

# A Student's Perspective

LYNN SHADE

I hastily downed my last few potato chips before I rang the doorbell. As I heard footsteps approaching I reassured myself with the knowledge that I had three chocolate bars hidden in my suitcase.

"Lynnie! Well, hello, dear! Come on in!" Mrs. Brook led the way into a brown-carpeted living room. "Would you like a cookie?"

My friends had warned me of this. I carefully inspected it before taking my first bite. It was crunchy and vanilla and wasn't too bad. "These are good. What are they?"

"Oh, these are Calcium Wheat Germ Cookies," she smiled.

I decided life with the Brooks wasn't going to be too bad. I had been attending Japanese school but switched to YIS (Yokohama International School) because I couldn't read *kanji* and was failing everything. After three years of YIS I begged my parents to let me come to CAJ (Christian Academy in Japan). Academically I liked YIS; the main problem was that friendships there were never sure; there was no loyalty. My parents agreed to send me to CAJ for my sixth grade year. Our mission (TEAM) hostel had no full-time hostel parents, so I was to live with a family in our mission, the Brooks.

I roomed with Naomi, who was in eighth grade. We soon became good friends. We would rollerskate on the flat roof and sneak off to McDonald's together. Actually, the food wasn't that bad. It's just that being in sixth grade, I wasn't too big on health food. I'd probably like it now.

In seventh grade the Brooks moved to Australia and I moved to TEAM hostel. Pam, my older sister, painstakingly prepared me for this. "If you don't wash your hair every single day, everyone will think you're weird. And if you open your mouth and say something dumb, I'm gonna kill you."

I knew most of the kids vaguely and my roommate, Priscilla Knoble, well. Our hostel parents, the Johnstons, were new that year, too. They let us

decide what to call them and there were a few wild suggestions (Brother Les and Sister Joan?) (Sir and Ma'am?) but we eventually settled on Uncle Les and Aunt Joan. I loved them right away. They were so easygoing and really cared about us. Aunt Joan was always there in the kitchen to talk to us after school and Uncle Les would help everyone with homework, everything from industrial arts to physics.

Officially I am a five-day boarder, but with sports, music, etc., I end up going home about two weekends a month. I enjoy the time I do have with my parents, and I think I appreciate them a lot more now that I've been boarding for four years. I used to really feel guilty about enjoying boarding, but decided that since I have to board anyway, it's a blessing that I do.

There are bad things about living away from home. It can be difficult to get along with people. They aren't your real brothers and sisters, but they aren't just acquaintances either; and if you fight with someone, you still have to live with them twenty-four hours a day.

There's a lot of chopping and cutting down. Every aspect of your life is under inspection, and people know exactly where your sensitive spots are. Even something made as a joke can be taken seriously. However, I guess that's true anywhere you go, and you're going to have to learn how to take that anyway.

In my opinion the good far outweighs the bad. You do learn to get along with people. It prepares you for marriage. (Or so I've heard.) You get to know people you ordinarily wouldn't speak to—people in different classes with different interests. It prepares you for boarding in college. You get a whole new set of brothers and sisters. Your roommate can encourage you. You know what's going on at school. You learn to relate to your peers better. It's fun. I would totally recommend it.

## JEMA—SPONSORED MEETING

Guest Speaker:

Dr. Oswald Sanders

Date: Friday, June 22, 1984

Time: 9 A.M. to 10:30 A.M.

Place: Ochanomizu Student Christian Center

The thirty minutes from 10:00 to 10:30 are an informal question and answer time after Dr. Sanders' presentation. Refreshments will be provided.

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# JOIN

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# How to Cope with the Risks of Parenting

LES and JOAN JOHNSTON

We were asked to share a few thoughts on preparing your child for the Hostel. But as we tried to formulate our philosophy we kept coming back to a basic that applies to all parenting: the centrality of God's will and His authority over our children. If what we do is done because it is the will of God for us, then we have reduced the risks inherent in parenting because

## Parent, You Have Taken a Risk.

The decision to have a child was a decision to take a risk. There were certain risks you could calculate, others you didn't bother to calculate and still others you never even thought about. You were aware that the child could be born in perfect health, or he could be physically handicapped. There was no way you could offer your little one protection from political turmoil or natural disaster; nor could you even assure him that you yourself would be there until he reached adulthood.

Perhaps some of the unthought-of risks were those involved in the growing-up process. You had no way of knowing who would be the one to teach your child the cruel fact that not everyone liked him, or that a teacher could be very unfair, or that even you as a parent might not understand, or might not be able to help or protect. Had you yourself even learned how opposite to reality was that little nursery rhyme:

Sticks and stones may break my bones  
But names can never hurt me.

Or had you really considered what it might do in the inner being of your child to have to tell him that there was nothing the doctor could do to make his legs stop hurting, or that he would always have a malformed ribcage, and would never be able to do sports like his "ideals"?

Yet even with all the possible risks, known and unknown, you decided to step out in faith and ask God to give you a child, the child of His choice. When you first held that little bundle in your arms you began to grasp the reality that you had been entrusted with the care of an eternal being and the risks involved with parenting began to crowd in upon you.

Amram and Jochebed were parents who considered the risks of parenting worth taking. Even though their children would be born as slaves, this did not deter them. And when the third one came along they were aware that he was being born at an especially risk-filled time. The risks they took in keeping him were conditioned upon their faith in God: that Moses had been born in His time and He was in control.

Jochebed did all she could to keep him hidden but finally the time came when she knew she must allow her faith to stretch and she took the risks inherent with putting him in an ark in the river. Crocodiles might smell him. Soldiers might spot him. The princess might reject him. There was also the overriding knowledge that even if her ruse did work in saving his life, she would be losing him as a son. In an act of faith she released Moses to the care of the God who had given him to

her. God honored that faith and extended the days of her trusteeship. Pharaoh's daughter might figure the baby was hers, but Jochebed knew better. She knew he was God's. As someone has well put it, "Jochebed worked as though everything depended on her and trusted as though God must do it all."

All of us as Christian parents know that we hold our children as a trust from God and our responsibility is to so train them that at the appropriate time they are ready to walk alone with Him. Amram and Jochebed were painfully aware that their time frame had been greatly shortened. With Aaron and Miriam they would have more time, but with Moses they knew they had to prepare him to leave home very young. They did not let the looming risks deter them, but did their best to communicate the reality of their own faith to Moses.

None of us as parents have faced what they faced, releasing Moses to the care of God as he grew up in a hostile environment: 'that Hebrew kid', a Godless secular education, daily exposure to heathen religious practices and the 'immorals' of the rich, affluent ruling class. It was in faith that they released him so that God could be free to make him what He had chosen him to be—one of the greatest leaders in human history and second only to Paul as an author of Holy Scripture.

I don't know if Jochebed ever realized at that time that for her boy to become a great leader he had to be raised in an atmosphere of leadership. God had to take him out of the slave camp and raise him in the palace. But she did recognize the will of God. It was faith in God that allowed her to believe that this was the next step in His plan that enabled her to release him to Pharaoh's daughter. More importantly, she had been able to communicate to Moses himself that this was God's plan for him. Moses believed that and as his living faith grew he chose "to suffer affliction with the people of God."

We know that his choice was not expressed in the wisest way and he ended up doing a 40-year, post-graduate course on the backside of the desert, but his parents had been successful. They had communicated to him a living faith so that he too believed that his going to the palace was God's specific will for him. And he never forgot it.

The essence of parenting is preparing the child for his independence. It is instinctive to want to hang on, to want to enjoy their experience of growing up, to want to protect, to shelter, to guard. Do you remember the first time you placed that little one in the care of someone else? I do. I loved my sister dearly and she had a child of her own, but would she understand the needs peculiar to my child? As it turned out, he did great. Even slept through the night—something he did not do for me! And I was reminded again, I hold this child as a trust, not an exclusive possession. If this child is from God and I have given him back to God, I had better be prepared to give God the liberty to make him what He has in mind. And sometimes that hurts.

MKs have to grow up fast and we have long been convinced of the necessity of the children having a viable personal faith, of knowing that God is the controller of all things, that the separation from home, and the pressures of a foreign land are all parts of God's plan for *me*. God desires to make our children mature and strong in Him. I readily acknowledge that it is often difficult for us as parents to let go and let Him.

Over 8 years ago God put into our trust two children who were then in grades 5 and 7. Since pre-school they had been raised in a single-parent home, and then their dreams of a "real home" were shattered when the divorce became final. We had these children only two or three years when it became obvious that it was God's plan that they complete their high schooling outside of Japan. From our viewpoint we could easily say, "They aren't ready for this." We could have tried to hang on. After all grade 9 and 10 is pretty young to be on your own. Who would be there to wipe the tears? to help them sort out their "third-cultureness"? to encourage them to walk with God? To help in crises? Like the traffic accident that killed her first real boyfriend. This was the first person she felt she could really relate to and share with, the first guy who had ever made her feel she was okay. Suddenly, without warning, he's dead and we are thousands of miles away. "Lord, what's going to happen?" we ask. And the Lord sends back the answer in her next letter. "The Lord had really prepared me for his death. The Lord . . . The Lord . . ."

What is going on? The Lord is drawing His child to Himself, causing a living faith to grow more vibrant. I am not sure which was more difficult for Jochebed: to take Moses to the palace and let the princess claim him for her own, or to see his name on the WANTED FOR MURDER dodgers at the local post office, knowing he was living as a fugitive somewhere out in the desert east of the Red Sea. I only know that as a parent there were many times when she would have reason to ask within herself, "God, are you really in this? Were we right in sending him away from home?" Yes, that act of release can be painful. But faith that this is according to the will of God gives stability.

We have all gone through the forms of dedication, and on occasion the Lord will remind us that He has accepted our offering. Our attitudes may be challenged to see if they have made that subtle transition from trusteeship to ownership, from Thy will to my will. When by faith I can accept the rough spots in life as His will I have the courage to endure. And as I transmit this faith to my children they too will stand. When we put our children in the Hostel, (Sound funny to you? Well, in reality, we did not send our kids away from home. We sent our home away from our kids and we all moved into the Hostel) we did it with the knowledge that this was the will of God for all of us. This was the ministry He was calling us to. They would have to learn to share us with others. They

would have to learn how, as much as lay in them, to live at peace with all kinds of people. And they would be the better for it.

God very clearly teaches us that what we hang on to we lose. What we freely yield to Him, we truly keep. It was a heart-wrenching act of faith when Jochebed released Moses to be raised in a non-Christian home; it was a searing time of self-questioning when she saw him become a fugitive from justice. I like to believe she was still alive to see the Exodus and God's vindication of her faith and obedience. In her quiet faithfulness this slave mother raised two sons whose influence on history affects us even today. Not a bad accomplishment for a mother who trained her child to be ready to leave home at five years old knowing clearly that this was the specific will of God for him.

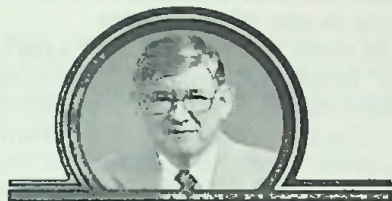
We also as parents must demonstrate the realities of submission to the will of a loving God as a way of life, and as we communicate that to our children, whether they must leave home for kindergarden or for college, we will have reduced the risks that our parenting will miscarry.

"Lord, You have great plans for our children. Help us to communicate the reality of Your good will. And help us never in our humanness to restrict You in developing in our children the potential for greatness You have placed there."



TEAM HOSTEL FAMILY - - SPRING 1984

# Yes, MKs Do Return



MARK MAXEY



*Missionary Mark Maxey, who serves in Japan with the Church of Christ, asserts that the return rate of MKs belonging to the Church of Christ is the highest of any mission group in Japan. He suggests that there are at least nine contributing factors. Ed.*

1. **College.** The college they attend in the U.S. is crucial. If they have wise counselors, spiritual instructors, teachers who are committed to world mission, as well as a college emphasis of the same, these are positive factors for a decision to return. These factors are most often found in Bible colleges, less in Christian colleges, and absent in secular colleges. To my knowledge, all of our MKs went to Bible college first before studying in other kinds of colleges. This is important.

2. **Mate.** The marriage partner is also a critical factor. The wives and husbands of MKs are also Bible college people, sons and daughters of ministers or church leaders who also made their own personal commitment to be missionaries. Marriage to partners without this background and without a deep commitment to missions makes return of the MKs problematical. These couples, however, even if they do not return to the mission field, will be committed Christians serving in churches where they live.

3. **Commitment.** For any MK there must be a personal commitment made to God to serve as a missionary. This has to be basic. If there is no such commitment, there will be no spiritual, evangelistic missionary activity on the field. When such a commitment is made, then the MKs naturally think first of returning to the land they know best—where they already have the advantage of knowing the country, its people, and its language. These are positive factors favoring a return to Japan, a

country with a most difficult language and a very complex society.

4. **Returning to Japan is returning home.** Japan has its share of warts. It is not heaven on earth no matter what the newspapers and magazines may say. Japan does, however, cast its spell on those who have lived here. Most people who have been here even temporarily want to return. MKs even more so. This is where they were raised. This is where their intimate friends of their youth still live. This is where 99% of the population is un-Christian. There is a need here and they can help fill the need.

5. **Carrying on their parents' work.** Passing on one's life work to an older child is the tradition in Japan and has been for centuries. In this tradition the elder of the family carries on as leader till death, but his heir apparent is already in place working in his or her own right. There will be no lapse in the work when the elder passes on. I do not want to make too much of this. Neither do I want to make less of it than it is. I can say that this transition must be accomplished by other means in organized missions. Many missions have specific rules set up to prevent this from happening. Also they have rules which require the elder missionaries to leave the field at the retirement age they set.

As an illustration of this happening in Japan at the present, three MK sons are working in the same general area as their fathers: one whose father has returned to the U.S. is living in his father's house and continuing the missionary relationship, and two MKs are living in their parents' home. Their present missionary work is related to what their parents are doing.

For MKs, the fact that their parents are still living and working in Japan makes their entry into Japanese missionary work much easier. The

paperwork, assistance in locating housing, and finding a place to start a work—all these are positive factors for our young people to return to Japan.

6. **Positive missionary relationships in Japan.** Missionary relationships in Japan are positive for MKs to return to Japan. Our annual missionary convention is a family affair. Attendance is voluntary, so everyone who attends is there because he/she wants to be. If missionary parents attend, they usually bring their children also. As a result, there are no strangers at these gatherings. MKs often call adult missionaries as "aunt" or "uncle" and even after they are adults they continue to address missionaries in this intimate way. I believe our MKs in general have positive memories of the adult missionaries and of the missionary relationships. This is an encouragement to them to return to Japan as missionaries.

7. **Lack of rule books and governing bodies.** Direct-support missionaries do not come out with a rule book in hand written to cover every possible eventuality. A lot of people would like to see that changed. If they came to the mission field, however, and had to live under some of these rules, they might change their minds.

I am referring specifically here to a rule of one major denomination which forbids MKs to live in proximity to their parents where there can be regular visitation between them. Possibly the reasoning behind this is the more visiting done the less work accomplished.

Personally, I do not think missionaries should live in compounds and that MKs should live next door to their parents. Missionaries should be spread out and living among the populace. To my knowledge, none of

our MKs live next door to their parents. However, all live near enough to visit in a regular way and do. I thank God for it. It is a privilege and a joy to see your own children committed to the missionary task and to see them and your grandchildren occasionally. Most of your children and grandchildren one will see only rarely.

For a free fellowship like ours, I can see no good reason for prohibiting children from returning to familiar areas, even areas where their parents are working. The ratio of the unsaved is the same anywhere in Japan.



8. **Stable family life.** I do not know of any mission house or property that is personally owned in Japan. All property is registered as a Religious Juridical Person with the local government. If the property is bought with mission funds, the missionary usually serves as head officer of this corporation along with other missionaries and Japanese leaders.

Property registered in this way is tax free if used for religious purposes. This includes missionary housing and other buildings. Most of these buildings have been erected on sites which the missionaries themselves selected, raised the money for, and registered with the government. The same piece of property may also serve as church site, teaching site, or Christian Center site.

The significant result of this permanent piece of property, however, is that practically all of the Japan MKs lived their entire youthful years in one house. There was no central organization to move them about from place to place every few years. The trauma of moving is a terrible one for children. I know. I went to six different schools from first

grade through high school. In my opinion, the trauma of MKs in Japan moving from place to place is worse. Japan is a closed society. To make entrance into it requires patience and persistence. This also applies to children, though in a lesser degree.

Practically all of our MKs, however, have been spared this agony. They have been able to live a stable life in one house for all their formative years. They have made intimate friends and had solid church relationships in and around the place where they were living. I believe that this stability in the youth of our MKs is a positive factor in their wanting to come back as missionaries in their own right.

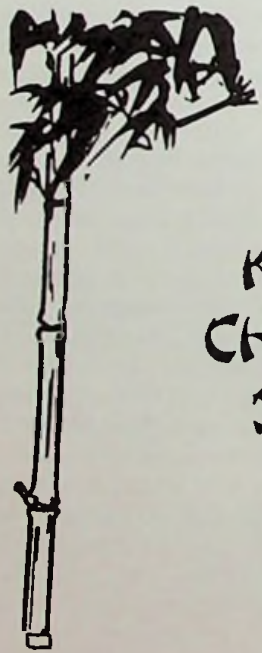
9. **Participants not spectators.** Basically, the MKs in Japan have been raised as participants in, rather than spectators of, the missionary endeavor. They went to the Japanese church services. They took part in the church Christmas plays and programs. They taught their friends the Bible and English. They witnessed to their friends and saw many of them become Christians. They went with their parents when they were preaching and teaching. I remember

our daughter telling about visiting in a missionary home, not of our people, in Tokyo over the weekend. The big discussion at the Sunday morning breakfast table was whether they would go to church or not that day. I doubt that such a discussion ever took place in one of our homes.

In short, our MKs became a part of the family of Japanese Christians where they lived. They know what the missionary witness in this country involves. I believe that for the most part they have positive childhood memories of missionary life in Japan and are willing to become involved in it again as missionaries themselves. I believe also that they do not come out with inflated hopes of what they will accomplish.

Maybe there are more reasons why our MKs have such a good rate of return in Japan. Maybe you will think of some more reasons. Maybe the reasons I have given are not the right reasons. Still it is a fact that there is something drawing our young people back to preach the Gospel to this great nation. Whatever the reason or the reasons, I thank God for it and pray that they will continue to return.

*Adapted from Horizons (Knoxville, Tn.)*



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## A TRIBUTE TO DON McALPINE

My acquaintance with Don McAlpine goes back nearly 33 years to just after Don and Mary McAlpine first came as missionaries to Japan. My contact with Don was both on a personal level, as well as on a work-related level. Several times I had the opportunity to visit in the Don McAlpine home. This included when they lived in Okaya, Nagoya, Osaka, as well as Shizuoka. At various times we enjoyed their visits in our home. For a number of years I served with Don McAlpine as he was an esteemed member of our Japan TEAM Field Council. I write my tribute to Don from this background.

Following Don's sudden decease, as I have thought of his life and ministry, I believe "unique" is the best word to describe him. Let me share just a number of ways in which I recognize Don as a very unique person.

First of all, Don had a unique personality. Don was an activist with a large vision who was also very interested in individuals. One mutual Japanese friend told me that Don McAlpine had an ability to make you feel that you were the most important person in his life, and when visiting with him, he gave undivided attention to each person. Don was always thinking of other people. I remember when he was serving with us on the Field Council he would many times disappear momentarily and shortly thereafter reappear with refreshments that he had hurriedly purchased to provide refreshments for his fellow Field Council members. The genuine sorrow showed by the neighborhood people at the time of his decease was further evidence of his personal concern for individual people.

Don's personality was unique also in that he was able to focus the full effort of his life on his goals. Don was not one who would in detail write out his goals and share them widely with people, but it was evident as you watched him work that he was very goal-oriented, and that the total focus of his personality and his strength were on the reaching of these goals. I remember when working in Osaka

that he very casually remarked to me one day his ambitious plan to have a church building erected and a pastor called before his furlough of about one year hence when as yet they were meeting in a rented place.

Don had a very unique ministry. In spite of the handicap of having to work with very limited Japanese language, and the fact that all of his public ministry was conducted through an interpreter, Don was unusually successful. While this is not the place perhaps to give due recognition to the wonderful help of Keiko Sugauchi, Don's unique ministry could not have been carried on without her help. In spite of this seeming handicap, Don was able to have a successful church-planting ministry.

Don was unique in his humility. He was always one to publicly play down his own effectiveness. He always gave one the impression that nothing was happening, but before one had time to take special notice, you realized that a church was growing, property was purchased, and a building was finished, and the work ready to be turned into the hands of a pastor. Don was then ready to completely release the church from his oversight. He then started a new work in an entirely different location.

Don made a unique contribution to TEAM. I think of his many years of selfless service on the Japan Field Council as secretary, vice chairman, as well as Field Council member. Don made a unique contribution to TEAM in modelling a ministry of an effective church planter. He had a unique contribution in the area of radio and television. I remember that it was Don's vision that encouraged Pacific Broadcasting Association to pioneer its first independently produced TV programs. Don had a unique ministry in the area of Christian literature and Christian follow-up. He showed his effectiveness, both in church planting in some of the larger cities in Japan, Tokyo and Osaka, as well as in smaller, more rural-oriented areas.

I would be amiss if I did not mention the unique aspect of Don's family life. He was perhaps the most helpful husband in the home that I have ever met. A wonderful host, a

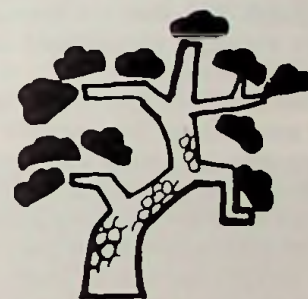
beloved husband, and appreciated fellow worker. I counted Don as a very special personal friend, and a very valued co-worker. Hebrews 11:4: "... and by it he being dead yet speaketh."

Verner K. Strom

## A COURSE WELL RUN

Mr. Donald McAlpine finished his course on earth on July 29, 1983. He was engaged in church planting in Shizuoka. He was interred in Karuizawa. The McAlpines had served in Japan since 1950 with TEAM.

Mr. McAlpine is survived by his wife, Mary.



KARL NOTEHELFER

Retired TEAM Missionary Karl Notehelfer was called into the presence of the Lord on July 29, 1983 upon suffering a stroke in California. Brother Notehelfer was born in Munich, Germany on March 23, 1899. He came to Japan under the Liebenzeller Mission and was engaged in church planting in Todoroki (Tokyo). The Notehelfers were among the missionary families stranded in Japan during WW II.

Mr. Notehelfer's service with TEAM in Japan began in 1948. The work in Todoroki was expanded to a branch church in Shinjo. An effective ministry among teenage prisoners was also carried out. For a while Mr. Notehelfer also assisted in the Tokyo TEAM office.

The Notehelfers retired in 1967 and moved to California. Survivors include his wife, Rose, and his six children. Mrs. Notehelfer resides at: 1050 Lockhart Gulch Rd., Scotts Valley, California 95066.

# *“Using What’s In Our Hands”*

ROBERT HOULIHAN

*Robert Houlihan, Executive Producer of PTL in Japan, shares what God is doing through this TV ministry. Bob is a contributing editor of Japan Harvest.*

“I watch your television program every week. The message at the end of the program has helped me to understand that there is a living God. I still don’t go to church, but I’m beginning to read Christian novels and the Bible a little. Your host said that, ‘Prayer changes everything.’ Even though I’m not a Christian yet, his message encouraged me and has given me hope.”

Thousands of letters just like this one are coming from people across Japan who are seeing the Japan PTL Club. In a recent month, 1625 letters and over 4300 telephone calls came to the PTL office from people who are seeking to know more about Jesus Christ. In many of these letters and telephone calls, the Japan PTL Club was the first evangelistic exposure that they had ever had to the Gospel.

## **Breaking Down Walls**

All Christian workers in Japan know the difficulty of getting the Gospel behind the seemingly ‘closed doors’ of Japan. To get a Japanese to enter a church building for the first time is usually very difficult, in most cases they just kindly refuse to come. However, the media ministry gives us an open door to declare the riches of Christ behind the ‘walls’ of Japan. A few days ago a man sent the follow letter expressing his difficulty on entering a church.

“A while back I asked you for a list of churches in my area. Since that time I haven’t written to you, but because of your prayers for me I went to church for the first time and a wonderful thing happened. A friend from my university was at the same church so the first time I went to church was

not a frightening experience for me. Since I made a decision to follow Christ I’m going there all the time now. Last month, I started studying about water baptism and in another month I’m going to be baptized. I’m just a baby Christian, but I’m praying that the PTL television program will go into all the homes of Japan so that they may know now just like I do.”

Since the Japanese are some of the most electronically orientated people in the world, it is incumbent upon the Church in Japan to use this instrument for communicating the Gospel of Christ. The television has a more prominent place in Japanese homes than that of most other cultures. Certainly, the Lord has given us television as an evangelistic tool for the hour in which we are living. The question the Lord is speaking to us might be the same one he spoke to Moses: “What is that in your hand?” Today, we have the instrument in our hands by which we can communicate to millions of Japanese the marvelous truth that Jesus Christ is Lord.

## **TV Evangelism**

Several years ago, we began to seek for ways to produce a Christian television program in Japan. Because of the high cost and the difficulty of entering the television market-place, many felt that it would be very difficult to produce a weekly Christian television program that had a clear presentation of Christ.

In 1978, I met with Jim Bakker of the International PTL Network who carries a great burden for missions. He opened his heart to this tremendous spiritual need of Japan. Rev. Bakker made a commitment to

send resources to help us begin producing a local television ministry made by the Japanese. In the very beginning stages, the American PTL partners supplied 100% of the support to get the ministry launched. As the ministry has grown, Japanese Christians have begun to catch the vision and have started to support the ministry.

## **PTL Reaches Japan**

On April 4th, 1980, the first Japan PTL program was released on six “U” stations in Tokyo and Osaka areas. From that time, the ministry has grown until today we are telecasting 18 30-minute programs each week on 12 stations. That’s 36 hours of Gospel programming each month. Two of our most recent stations are “V” channels. The potential audience for the program is many millions of people, however, according to ratings, our actual weekly audience is about one million people. One million Japanese each week hearing the Gospel and the vast majority of them are not Christians.

When we started this ministry, the Lord began to place a similar burden upon the hearts of many Japanese. Today we have a fine staff of twelve committed Christians who are ministering through production, follow-up, distribution of Christian literature, and the multiplicity of responsibilities that come with a growing ministry. The host for our program is Rev. Kenichi Nakagawa who formerly was a businessman with the Japan McDonald’s Corporation. He received a call to the ministry and trained at Trinity Seminary in Illinois. While he was in Illinois, his wife began to watch the American PTL Club. Unknown to them, we had begun the PTL Club here.

Through the leading of the Lord, Rev. Nakagawa joined our staff with a built-in burden for multi-media evangelism.

Another of our staff members is Steve Fox, the former Japanese rock star, who is preparing for the ministry at a Bible college in America. Steve returns to Japan four or five times a year to appear on the program as well as hold PTL Crusades.

### Follow-Up

One of the most important parts of our ministry is the follow-up. A great amount of time is spent by our staff in answering each letter and directing people to local evangelical churches where they might become involved in a local assembly. A new computer has been installed in the office to help in this follow-up.

Even though the PTL Club is on secular stations, the Gospel is presented openly and clearly. Each program is closed with a time of prayer and a moment of decision. People are encouraged to send for Bibles, Bible correspondence literature and other Christian aids to help

them know about the Lord Jesus Christ and local churches. Of course, Christian television can never take the place of a local church, but it can prepare a soul for the planting of the precious seed of the Word of God. It can go into homes and begin to create a spiritual appetite in the hearts of those people who are watching.

### Year of Praise

Without a doubt this is a new day for preaching Christ in Japan. Since the Lord has done so many marvelous miracles in the PTL Club, we are celebrating 1983 as a "Year of Praise." "I will praise the Lord at all times, his praise shall continually be in my mouth." (Psalm 34:1) As we praise the Lord, even through television, God's kingdom comes. (Psalm 22:3) The kingdom power, authority, salvation, and healing settles on this needy land.

Would you join us as we endeavor to share Christ through the media in your area?

Pray for the thousands of people who are hearing the Good News.

Share the news about the TV program with your local Christians and those interested in knowing more about Jesus Christ.

Join with us financially that we may extend the ministry into other areas that are not yet receiving the program.

Send for our monthly newsletter which is an update of testimonies and the work of the Lord through PTL Club ministry in Japan.

This testimony (from a 43 year old businessman) tells exactly what God is doing:

"Praise the Lord. The PTL program makes me want to praise the Lord and pray in the Spirit more and more. My wife and I watch this program every week. I think that if Paul were alive today he would say: "Amen." to your program. I praise the Lord that my wife accepted Jesus as her Saviour last month after the PTL Club telecast."

Would you join your hands with thousands of others who want to use this tool in this field?



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PTL SINGERS



BERNDT BOHMAN

# The Meaning of "Gi"

HENRY AYABE



Basic to the preaching of the Gospel is the word, righteousness. In the Japanese Bible, *gi* is the *basic* translation for right-eousness.

## Deep Roots

*Gi* with its many compound words, has very deep roots in the Japanese culture. It is one of the five universal virtues propounded by Confucius which were adopted into the Japanese society during the Tokugawa Era. There are five universal virtues:

- Jin* - Benovelence; human-to-human relationships
- Gi* - Righteousness; right social relationships
- Rai* - Propriety; observance of social customs and manners
- Chi* - Wisdom; making right decisions
- Shin* - Fidelity; sincerity; the trust between persons

The second of these five universal virtues deals with the relationships within the social structure. *Gi*, also, has five basic interpersonal social relationships.

These five basic interpersonal relationships of *gi* are still being practiced today in some form or another. It has not been practiced as strictly as in other eras but it is generally resorted to in all of the major events in the life of the Japanese such as the weddings, and funerals, and in all the relationships in family, school, and company.

## Five Relationships

These five relationships of *gi* are called *gojo* (five constants). They are as follows:

*Kunshin* is the relationship between the ruler and ruled as in the case of the king and his subjects. This creates a vertical chain of authority within the Japanese society.

*Fushi* is the relationship between father and children. The bond is filial love. This relationship is the basis for the *oyabun-kobun* (parents' part-children's part) relationship between nonblood-related persons. Again, since in the past the parents taught their children their trade, this is also the basis for *shitei kankei* (teacher-pupil) relationship of today.

*Fusai* is the relationship between husband and wife. This relationship points out differences of the life roles of male and female.

*Chōyō* is the relationship of the younger giving precedence to the older as in the older brother and younger brother relationship. It is the basis for the *sempai-kōhai* (senior-junior) relationship in today's society.

*Hōyu* is the relationship between friends.

## Secular Meaning

The Japanese secular meaning of *gi* (righteousness) has to do with human relationships and the right observance of these relationships is called *giri ninjo* (right thinking and human feelings). While the rightness of things is inherent in the Japanese meaning of *gi*, it is exclusively based on human relationships with a strong vertical authoritarian pattern.

Although *gi* is purely righteousness of interpersonal relationships, it wields a powerful influence on the Japanese people.

*Gi wa kunshin; jō wa fushi*. By *gi* the emperor is the highest authority to the people but according to *jō* (human

feelings) it is the relationship of father to his children. With such slogans, militarism gained political power in pre-war Japan.

*Gi o mite sezaruru wa yūki naki nari*. Seeing the right thing to do (in a certain social relationship) and failing to do it, demonstrates the lack of courage.

*Sore o suru koto wa gi ni oite shinobinai*. Concerning such things, I cannot bear to do it on humanitarian (human to human) grounds.

*Watakushi wa gi ni oite, kare o tasukezaru enai*. On the grounds of right relationships, I am duty bound to help him.

*Kare wa gi no tame ni shisuru*. He will die for a just cause (fulfilling of obligation or duty in a *gi* relationship). There are records of men in Japanese history who did not count their lives dear in order to free their fellow men from oppression by petty officers of the local lord. These men were called *gi min*. These were bold in bringing accusations against these petty officers to the lord. In making these formal accusations, they must forfeit their lives even after successfully righting the wrong.

People who are virtuous in their relationships are called *gi no katai hito* (a person who keeps right relationships without breaking them). And a man who willingly fights for maintaining the right relationships is called, *gi ni isamu hito* (courageous for *gi*). *Gi no atsui hito* is one who is faithful in performing his social relationships with deep human feeling. Then there is also *rigai o sutete gi ni shitagau hito*, a person who does not count the gains or losses in obeying the right demands of duties and obligations of social relationships.

*Gi*, therefore, demands a tremendous sense of duty and obligation in social relationships. While it is true that today's younger generation has "watered down" the harsh pre-war demands of *gi* relationships, it is still the basic pattern woven in the "warp and woof" of the fabric of Japanese society.

### Biblical Context

Since preaching and teaching the Gospel is done in the Japanese language, we must use Japanese words to communicate God's Word. Some Japanese words share Biblical meaning even though the words themselves had no contact with the Gospel. In the case of *gi* (righteousness), there is no corresponding meaning to share with the Biblical meaning of righteousness. But since there are no other Japanese words available to express the Biblical meaning of righteousness, *gi* and its compound words are used in the Japanese Bible.

*Gijin* (just person) as in "The just (*gijin*) shall live by faith," means in the Old Testament one who has met the demands of the Law by faith. And so Joseph, being a "just man," sought to meet the demands of the Law by attempting to put Mary away. In the New Testament, because of the cross and the resurrection, they who believe were justified by the free gift of God. And that is the meaning of "The just shall live by faith" in Romans 1:17; Galatians 3:11; Hebrews 10:38. This same word, *gijin* in the past meant a person whose loyalty to his master is unquestionable in the *gi* relationship of *kunshin*. Thus, it is imperative, in preaching and teaching the gospel, to give *gi* and its compound words, its Biblical meaning.

*Fugi* (unrighteousness) in secular Japanese means unfaithfulness in a marriage relationship. Adultery breaks the right relationship of *fusai*. *Fugi* is used in Romans 1:18, "For the wrath of God is revealed from heaven against all unrighteousness (*fugi*) of men." The context of the verse dictates a meaning other than illicit intercourse or adultery. *Fugi*, then, has a Biblical concept of sin. The thoughts and actions of man are weighed according to the absolute norm of God's own character. All that does not meet His standard is *fugi* or Biblical unrighteousness.

When Abraham "believed in the Lord; and He reckoned him righteous" (Gen. 15:6), the Japanese Bible says, *gi to mitometa* and in Romans 4:9, *Aburahamu niwa, sore o gi to minasareta* and in verse 11, *gi to mitometa*. The Lord declares that by faith Abraham was reckoned righteous (*gi to mitometa-minasareta*). This "reckoned as righteousness" is an exclusive Biblical meaning and the Japanese theological term is *ginin* (*gi* combined with *nin-mitomeru*, recognize).

The judicial or forensic meaning of *gi* in the Bible is evidenced best in Romans 3:26, "for the demonstration, I say, of His righteousness (*gi*) at the present time, that He might be just (*gi*) and the justifier (*gi to mitomeru*) of the one who has faith in Jesus." The first *gi* denotes the character of God as righteous and the second and third *gi* are judicial in meaning.

In Colossians 4:1 we read, "Masters, grant your slaves justice (*seigi*) and fairness." In another verse, "put on the breastplate of righteousness" (Eph. 6:14), is translated, *mune niwa seigi* (righteousness) *no muneate o tsuke*. "Justice" in the first verse is "righteous" in the original. Both are translated as *seigi* which is a compound word made up of *sei-tadashii*, meaning to be straight, correct, and exact, plus *gi*. The Japanese meanings of *seigi* are as follows:

*Seigi o tsukusu*,—Do all you can until justice is done.

*Seigi no tame ni tatakau*—Join the battle for justice.

*Seigi wa tsui ni katsu*—Justice or right will prevail in the end.

This term does share some of the

meaning of justice and righteousness of the Bible but it does not carry the basic biblical meaning of God's justice and righteousness in dealing with people and with the host of evil spirit beings.

"Do not judge according to appearance, but judge with righteous judgment" (John 7:24). "Righteous judgment" in the Japanese Bible reads, *tadashii sabaki o shinasai*. *Tadashii* means upright, truthful, and honest when it deals with people. *Kare ga yu koto mata suru koto wa tadashii*—What he says and what he does are right or correct. *Tadashii michi o ayumu*, Walk the true (or right, or straight) path. *Tadashii hito wa kokoro ga tadashii*, A just man is a man with a right (or just) heart (or correct thinking mind). But the Bible says, "Then the righteous will shine forth as the sun in the kingdom of the Father" (Matt. 13:43). "The righteous" is translated as *tadashii monotachi wa*. Thus, the Biblical meaning of righteousness does not correspond to the secular meaning of *tadashii*.

### Application

It is common knowledge that the Old Testament is written in Hebrew and the New Testament in Greek. God used human words to express His mind and heart to mankind with His exclusive meanings. All the translations from the original Biblical languages are also human words expressing divine meanings. The Japanese language is no exception. The key to communicating God's message is to be aware of the secular human concepts of a given word but to fill that word with the biblical content in order to preach and teach the gospel in all its power.





# Does Anyone Really Understand Japanese Hymns?

SHELTON ALLEN

Thirty two years ago when I first came to Japan, there were no Bibles written in colloquial Japanese, and there were no hymns in anything but *bungotai* either. There were a few stalwarts who learned to read the classical language with understanding, but most missionaries contented themselves with stumbling over the reading of the *furigana* in their Japanese Bibles in what too often proved to be a misguided hope that the Japanese verse said the same thing as the particular English translation they used to prepare their messages.

There were *romaji* New Testaments in those days! It helped some missionaries to read a bit more fluently, especially those who started their Japanese studies using the roman alphabet (with horrendous pronunciation). But even those New Testaments were in *bungotai*, so that didn't help much in understanding.

## CLASSICAL SONGS FOR CHILDREN??

I remember once listening to a Sunday School teacher explaining the meaning of "Jesus Loves Me, This I Know" to her class. I couldn't believe that a song that was supposedly written for children should be hard for them to understand. Then I learned that for some inexplicable reason the song had been translated in *bungotai*, lo, those many years ago, and woe be unto anyone who dared to even think about profaning the sacred song by putting it into words that the children could understand!

Take a look at your *Sambika*, hymn number 461. Try verse three for example:

*Mikuni no kado o  
Hirakite, ware o  
Maneki tamaeri.  
Isamite noboran.*

## BEAUTIFUL! BUT WHAT DOES IT MEAN?

Who would dare change such beauty? Don't the words just flow off your tongue? But, be honest now! Do you understand them? And especially the poor children, who can't read the *kanji* and see that *kado* doesn't really mean *kado* but is an old reading for *mon*. And do they get the opposite meaning by supposing that *noboran* means *noboranai*? What about *tsuyokereba* in verse one? Do they think it means *if* the Lord is strong? Do *you* think it means that?

Now I'm not about to start a one-man crusade or try to get recruits for a campaign against using these songs in children's meetings. If I were specializing in children's work I'd sure make certain that I let the *bungotai* songs gather dust. There are a lot of songs around now that the children *can* understand. I'd use those. But I'm not going to try to convince everyone that they should do the same.

## SINGING WITH UNDERSTANDING

What I am going to do is try to convince the great number of missionaries who don't understand *bungotai* that they ought to make the effort to learn to understand it. Why?

What good is it anyway? Maybe the old songs will go the way of the classical Bible, and everybody will be singing *TOMO YO* songs in Sunday morning worship services!

Not likely! Not in the foreseeable future. Would you believe that there were missionaries who came to Japan shortly after WWII who convinced themselves that Japan would abandon *kanji* in favor of *romaji*? Most of those missionaries are probably still illiterate today. And how many missionaries, because they can't understand *bungotai*, violate the Scriptural injunction to "sing with the spirit and with the understanding also" (I Cor. 14:15)! Make no mistake. It's here to stay for a good long while. And unless you learn to understand it, you'll risk violating that Scriptural injunction nearly every time you sing a hymn.

Learning to read classical Japanese is not an impossible goal. Gaining a reading knowledge of a language is a relatively easy matter. Only a marginal amount of grammar knowledge is really necessary, and vocabulary expansion is best accomplished not by brute force but naturally in the context of the sentences and paragraphs in which the words occur. One of the best and easiest ways to gain reading comprehension of any language is to read material the content of which you are already familiar. How about the *bungotai* Bible? That would be an excellent choice, and the words, grammar, and content are the same as you'll find in the hymns you sing at church.

## TWO TARGETS WITH ONE ARROW

In my last article I suggested gaining new knowledge and experience through the medium of the Japanese language. Here's one chance to put that suggestion to practice. To my knowledge there are no good books on Japanese *bungotai* written in English. Good! (If you hear of one or know of one, forget about it, please!) There are many excellent books on comparative grammar showing the equivalent in colloquial Japanese of classical Japanese words and forms.

They are written in Japanese for Japanese, but many of them, high school textbooks, for example, are relatively easy to read. Some of them have tables of noun, adjective, and verb forms and endings and their equivalents in the colloquial. You'll find a few surprises, like how the *-kereba* ending referred to earlier has shifted meaning somewhat. Might throw a new light on some hymns. Also you'll find forms that complete a pattern with words that we use today. For example, we use *anata* everyday (some of us not even realizing that its use is often ill-advised and sometimes

even rude!), but you'll get a different feeling for its meaning when you see it in a pattern with *konata* and *sonata* that are obsolete now. (In hymns, *anata* may not mean "you" at all. In certain contexts it means *achira*.)

The study of *bungotai* is indeed fascinating! But it is not just a pleasant intellectual pursuit. Just imagine how blessed you will be when you can sing all those hymns with both spirit *and* understanding! Here's wishing you the courage to get to it, and success in achieving the goal!

JH

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# WOMEN IN MINISTRY

## Interview with Betty Loudermilk

PHYLLIS JENSEN

Betty Loudermilk, a missionary with the Gospel Fellowship Association Missions, is the "mother" of 14 children. Besides caring for them, teaching and supporting this family, she has been the channel for placing over 100 babies in Christian homes. She has been in Japan since 1955. With legalized abortions and the current "mizuko" boom, her ministry is particularly relevant to our readers.

Q: Betty, here you are with 14 children which are legally your own. You are teaching them, supporting them—you are mother to them. How? Why?

A: From childhood I have always loved children. I'm sure at the beginning of my work here, I envisioned a traditional orphanage. But the situation in Japan is certainly different. When we first started, most of the babies came from homes that were economically depressed. The parents only wanted us to take the children until they were able to manage to take care of them themselves. Very few were literal orphans. It was very difficult to have them for only a little while.

In the early sixties I began to investigate to find what the real situation was here. The official position is that "we love our children and we take care of them." The government says that there are no unwanted children. Now of course, this is true *when* the child is born into a family able to care for them. Any child that is orphaned is usually taken in by a relative. But when there is a child born out of wed-lock, it is a different story. So, just when I was going the rounds of the government offices and being told there were no such children, a grandfather from a rural home came to me asking if I would take a baby. His daughter had had an

illegitimate baby, and he could not arrange a "proper" marriage for her until the child was placed somewhere. So, in 1964, I took my first baby. She was the first of 14 that I have legally adopted. She is now in college in the United States. She has a strong love for the Lord and for her family.

Q: How do you support your family?

A: God is the Father of the fatherless. He is concerned about all these children and through the years I have found Him to be faithful to all His promises. I make no specific appeals. I send information and reports to those who have shown interest. I make no charge for placing a child although I will accept a free will offering. One thing I never do is accept money from a family who is giving a child into my care. I don't want in any way to give the impression that I am buying children—or selling them. Wealthy families have often offered me large sums of money if I would take their babies.

My only purpose is to put babies into Christian homes. This is my *dendo*. On our gate I have engraved *Ebenezer*. My home stands as a testimony to God's faithfulness and love for all children.

Q: You said that the situation has changed. How and why?

A: Well, previously, people were usually willing for us to have a child until they could care for them financially. Now families give us babies from birth and never want to see them again. The sexual freedom amongst young people now is bringing a flood of illegitimate babies born mostly to young teen-age girls.

Q: Frankly with the availability of abortions, I'm surprised that there are any of these babies born. Can you explain it to me?

A: I would say that most of the babies are born to young girls who really just don't know what to do or where to go. She tries to hide her pregnancy and then it becomes too late. Or perhaps she hopes the young father will help support them, but he runs off. Neither family wants the child. If the girl thinks she can support him, she usually has to do nightwork in a bar. The government gives very little help. So, when an abortion is not legally possible and the families don't want the child, the doctor then will look for help. So, that is how I have been given over 100 babies to place in homes.

Q: That leads to my question about the attitude and situation amongst Japanese doctors.

A: I believe that many doctors really would be happy if there were an alternative to abortion. Maybe not many, but there are some. Aichi Prefecture has a reputation for being the one *Ken* with a positive attitude and program for adoption and a compassion for these outcast babies. Dr. Yamahara, president of the Aichi Gynecologist Association, has published a small book for doctors on adoption explaining the steps to be taken. He visited several of the homes where I had placed children in the United States. In his book he referred to his experience of seeing them, giving a very favorable account.

Then you may have read about Dr. Kikuta. His "crime" was that of falsifying birth certificates so that he would place an unwanted baby in a family who was desirous of having a child. If the family record shows a child is not of that blood line, the family is shamed. So he would falsify the records to say the child was born by natural means within the adoptive family. He saved the lives of 200 babies this way rather than aborting them. Of course he has been disciplined professionally. So, from my experience here in Aichi Ken, I do know of doctors who are trying to help change attitudes and do something positive concerning the social problems of the *mizuko*.

Q: Betty, what is the solution? What hope is there for the unwanted child?

A: I firmly believe that the Japanese church must have its conscience awakened to the need of rescuing these children. Christians themselves should take a different attitude towards adoption. Nothing could be more rewarding than to take a child and train it in a Christian home. "He

who receiveth one such little one in My Name, receiveth Me." So, first we need to teach and train.

One very effective way is to do what I am doing, adopt a baby! Another way is to place babies into Japanese Christian homes. The presence of one such child will do more to awaken the church than any number of sermons. Then I also think a missionary could look out for families who would adopt a baby.

Q: Betty, babies aren't just lying around waiting to be rescued like thrown-away dogs or cats! How do you find them?

A: Because I'm already known here, babies come to me from different sources. But if you are interested, I suggest you visit the gynecologist in your area. Leave your *meishi* and tell him that you are willing to take a baby or find a home for one.

Q: Is the adoption procedure difficult in Japan?

A: For a Japanese family to adopt, it is extremely easy. When you get a baby you receive the 1) family register, 2)

*tenshitsu* which puts the baby onto the new family's address, 3) the baby's medical book, 4) application to adopt, and 5) a statement of consent. If the family and particularly the mother consents, there is no legal problem at all.

When the family is of another nationality, the process is more complicated and takes some months. Especially is it true when the adopting family is not living in Japan. It is still a viable legal possibility, but it is a time-consuming, wearying process. Because this does take time, on occasion we need a family who will care for the baby until all the paper work is done.

Through the years I have seen and known His Presence and help in miraculous ways. We never say "no" when we are told of a baby. Each one's life is precious in His sight. I thank God that He had a plan for someone like me. And I also believe that He has a plan and perfect will for each one of these children.

JH

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*(I Thess. 5:24)*

*Faithful is He  
Whose nail-scarred hand reached out  
To beckon us.  
There was no need for shout.*

*But quietly  
He spoke within our heart;  
And well we knew  
That we would have a part*

*In seeking sheep -  
Lost ones gone far astray,  
Who needed us  
To lead them in the way.*

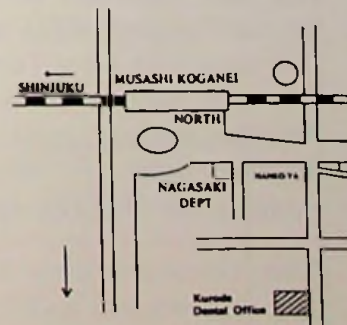
*And thus we go,  
Though far we cannot see,  
For this we know -  
God still will faithful be.*

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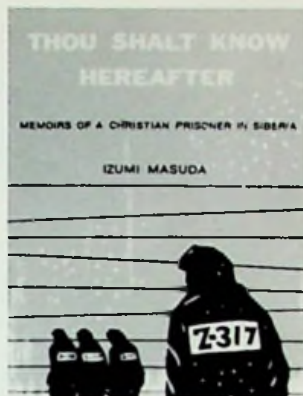
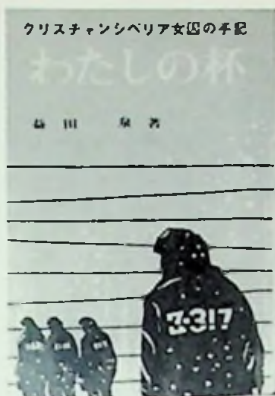
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