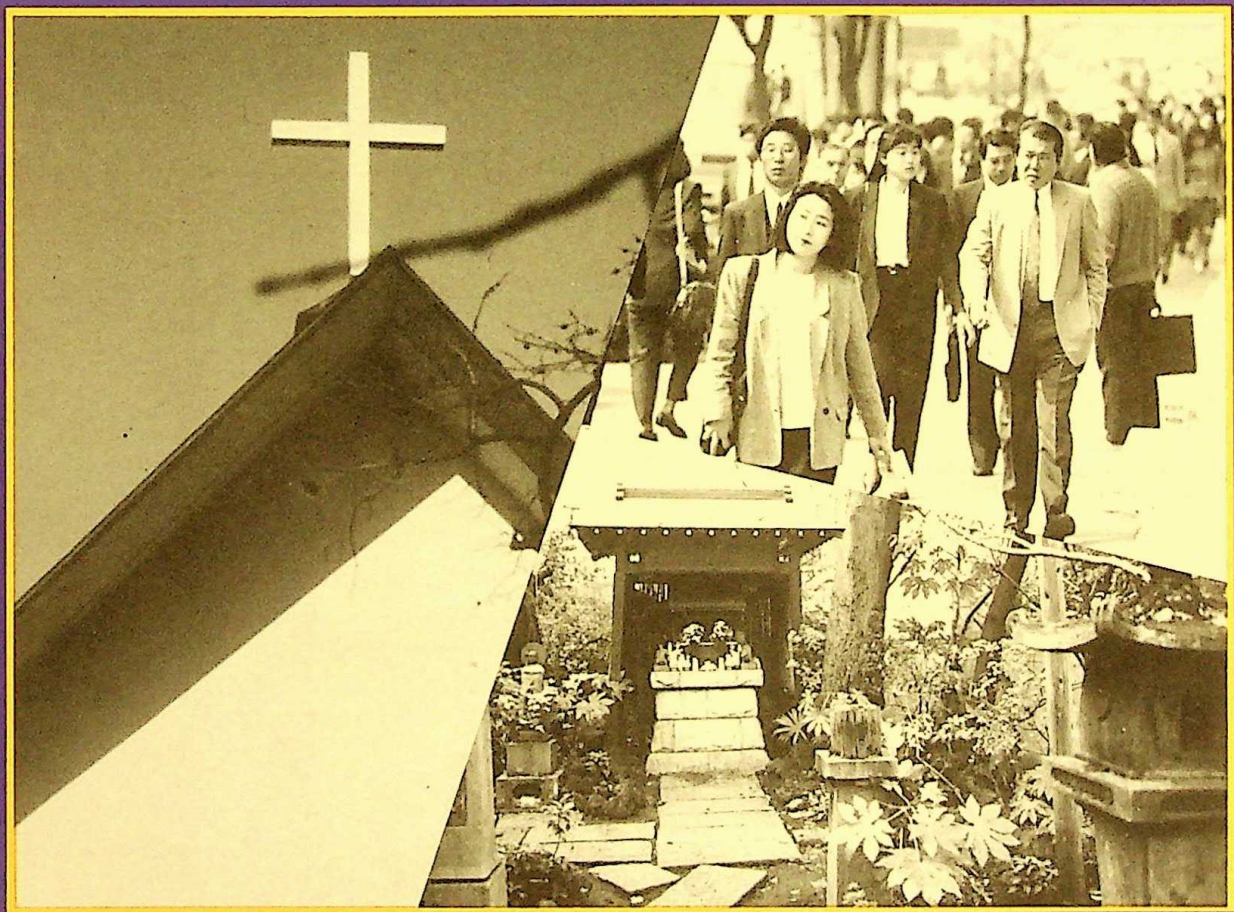


Volume 40, Number 3, 1990

# JAPAN HARVEST

The Magazine for Today's Japan Missionary



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"Transferring or Transforming Culture"  
"Post-Modern Japanism"

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Volume 40, Number 3, 1990

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# JEMA Windows

Western cowboy movies and novels were always favorites in my childhood days. And a favorite quote around the house was, "And he (Always the good cowboy) jumped on his horse and rode off in all directions." We used the expression for someone trying to do too many things at the same time, or for someone wandering around lost. Perhaps you might have that feeling if you are harried and frustrated in your work for Christ.

But let me use the expression to positively describe an effective missionary. Perhaps we should change it to read, "The good missionary jumped on the train and rode off in all directions."

**DIRECTION # 1: UP.** There is no more important direction than "UP" for the servant of Christ. It is there that we receive our working orders for the day and the strength to do it. On Nov. 26 the JEMA Prayer/Pioneer Evangelism Commission led us in a prayer seminar. God spoke in many ways, but for most it was a reminder to commit ourselves to the upper road of faithful prayer. One of the large agenda items of JEMA is to stimulate a prayer movement that will greatly advance the Kingdom here in Japan.

**DIRECTION # 2: BACK.** I know the New Testament discourages us from looking back while we are working. But "BACK" is also the direction of thanksgiving, as we look back to remember His blessings.

In our church-planting experiences at times I would get discouraged because of the slow response to the gospel. Those were times to ride back along the trail, pick up a snap shot, an old prayer letter or a special memory, and remember that God really is blessing. The recent Church Information Service report was such a trip for me. We now have 7,001 Protestant churches with a ratio of one church for 17,432 people. Just a little over 10 years ago it was close to one per 20,000. Thank you, Lord.

**DIRECTION # 3: LEFT and RIGHT.** It is healthy for us to spend some time riding along the side-roads. Along the way we see other workers, encourage one another, and express our unity in Christ. The JEA regional evangelism congresses have been very helpful in pulling pastors and churches together. Kyushu, Tohoku, and other areas, after meeting together, are establishing ongoing fellowship and strategy groups.

On November 28, I met with 14 JEMA Mission leaders in Osaka. The unanimous feeling was that they needed a wider fellowship like JEMA for encouragement and ministry discussion. Yea for Kansai! How about your area? Let us know if we can be of help.

**DIRECTION # 4: FORWARD.** We all like to go in this direction. We can see the needs out in front of us, churches that need to be started, people who need the Lord, discipleship needs and all. And then with God's help we move out to do our part.

For me two important meetings stand out along the path. One is the JEMA Mission Leaders' Consultation in February. We are praying that this will be a most significant step in building new ways to better cooperate in ministry.

The other meeting is the JEA 3rd Congress on Evangelism in June. The various committees are seeking to make this an evangelism strategy congress, not just inspiration and fellowship. The path forward for 1991 should be one of the best.

I don't know if I have convinced you about riding off in all directions, but I think it is a good map to help us not to move on down direction.

don wright  
jema president

#### COMING DATES:

JEMA MISSION LEADERS' CONSULTATION

Feb. 11,12, 1991 at Fukuin No Ie, Okutama

Begins at 12:00 Noon.

JEMA PLENARY SESSION

Feb. 12, 1991 10:00-5:00 at Ochanomizu Christian Center

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Dr. Cook, a former missionary to the Philippines, in 1979 became president of Overseas Crusade. Among his many responsibilities today is that as president of the Association of Presidents of Independent Colleges and Universities (AAPICU).



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Lecture II

1:30 - 3:00 "Missions: Our Participation"

Tuesday, April 23

Lecture III

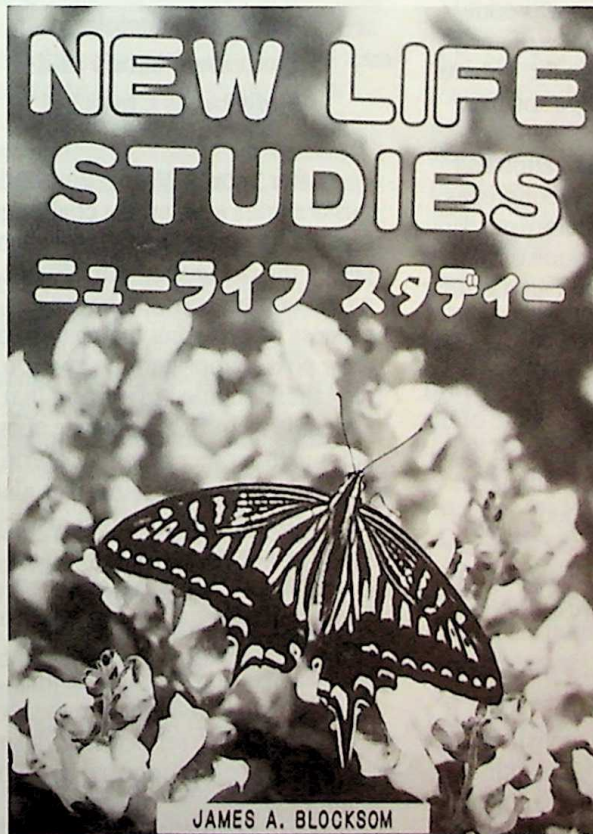
11:00 - 12:30 "Missions: Our Passion"

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# Transferring or Transforming Culture

by Dr. Sherwood Lingenfelter  
Provost and Senior Vice President, BIOLA University

*"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – which is your spiritual worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – His good, pleasing and perfect will." Romans 12:1,2*

A few years ago I attended with some of my missionary colleagues the Sunday morning worship service in a large evangelical church in the capital city of Yaounde in Cameroon. The African pastors led us in a familiar service, selecting songs from a standard evangelical hymnbook, and preaching a message, given in English and translated in French, of inspiration and sound doctrine. We missionaries, a few white faces in a sea of black believers, enjoyed the service thoroughly. As I walked away praising God, it suddenly occurred to me that this service was almost identical to those I had experienced in North America. Momentarily stunned, I questioned,

why in Africa should I feel as comfortable as if I were home?

A week passed and I traveled to the interior in the northwest province of Cameroon where I attended a second service. There, the congregation sang unfamiliar music, the musicians played instruments dissonant and grating to my ears, and, while the pastor read from the King James Bible, he preached in a language totally foreign to me. Remembering my experience in Yaounde, I thanked God for the unique expression of worship in this African church. However, as I observed more carefully, I discovered many familiar things. These people had constructed a church building with gabled roof and steeple, arranged their benches in rows, and copied the platform and pulpit of the New England church. The men sat on one side and the women on the other, as was common in the home churches of early missionary pioneers. In the order of service only the language and the music were unfamiliar. As I explored further the organization and operation of this African congregation, I discovered a structure nearly identical to the organization of Baptist conferences with which I am familiar in the United States.

Why is it, that in the process of establishing churches in Third World nations, we transfer our culture of the church? Can we find a biblical basis for this practice? Are missionaries planting biblically founded indigenous churches, or are they transferring their culture of Christianity to every nation and culture of the world?

In subsequent years, traveling in Europe, Latin America and Asia, I have found in every area visited a similar pattern of church planting. Church distinctives reflect more the differences brought by missionaries

than those of the indigenous cultures. In Sabah in North Borneo, the Anglican, Evangelical and Catholic Churches are all modeled on patterns brought by the missionaries from their distinctive denominational and cultural backgrounds. It is difficult to find in the two-thirds world a truly indigenous church. Most churches reflect more the culture of the missionaries who planted them than they do the culture of the new believers.

Missionaries succeeded in bringing a new world view, but one that could only marginally be called biblical. Is it possible to have the gospel be truly a transforming presence, or are we always to be limited to reproducing our own cultural reflection of Christianity wherever we carry the message?

## The New Missiology: Contextualization and Indigenous Churches

After World War II, hundreds of missionaries took up the challenge of reaching a world opened to the gospel by the ravages of war. Everywhere colonial powers began the process of divesting themselves of their possessions and the awesome debt these entailed in a world that had suddenly found a conscience about subjugating other peoples. During this same period missionaries also began to reject the colonial history of their missions and the pattern of "transferring" culture which had characterized mission efforts through the prewar period. Missionaries such as McGavran, Tippett, and Nida, began to reformulate the strategy of mission to reflect their desire for indigenous as opposed to colonial churches.

Following McGavran, Tippett,



Dr. Sherwood Lingenfelter



and Nida, a second generation of missionary anthropologists began to define new presuppositions and direction for both missions and theology. They rejected the transplanting of Western culture, the transferring of evangelical church form and practice, and argued for a new vision and a new method. Their watchwords were drawn from the functionalism of their secular anthropology teachers. They preached about functional equivalent, functional substitutes, cultural cues, world view, contextualization, and the growth of third world ethnotheology (Conn 1984:89-124).

We owe an enormous debt to these missionary scholars, who have challenged the contemporary mission movement to contextualize our evangelistic message and to plant indigenous churches. The idea of contextualization is to frame the gospel message in the language and communication forms appropriate and meaningful in the local culture, and to focus the message upon crucial issues in the lives of the people. An indigenous church is built upon culturally appropriate methods of evangelism; the process of discipling draws upon methods of instruction that are familiar and part of the local tradition of learning. The structural and political aspects of leadership are adapted from patterns inherent in their culture rather than imported from denominational organizations in the home country of the missionary.

On an assignment with Wycliffe Bible Translators in Suriname in 1986, I had the opportunity to observe such an indigenous church among Suriname Javanese. The pastor of this church was a man who had concentrated his ministry effort for more than 10 years on evangelizing youth among his people. Deeply discouraged to see these young men and women leave the fellowship of believers at the time of their marriages, he abandoned the youth ministry and began to concentrate on evangelizing adult men.

Through his contact with Wycliffe Bible Translators he had gained a greater appreciation for the Javanese language. Shifting from the na-

tional language, Dutch, to Suriname Javanese, he organized a band, and wrote new Christian songs using the familiar melodic pattern and appeal of Javanese music. Saturday evening became the prime time for evangelistic outreach, inviting believers and unbelievers to a time of celebration in Christ. In these evangelistic meetings most of the time was given to food, fellowship, singing, and a brief 15 minute sharing of the gospel.

Seeing the response of people to these meetings, he was inspired to launch a radio program on Sunday afternoon. Drawing listeners through Javanese Christian music, interviewing men and women who were especially knowledgeable about Javanese culture, and focusing on a message of joy and hope, many responded to an invitation to hear more of the gospel. Giving his home phone number and address to his radio listeners, he received inquirers anytime day or night, and within the first year of the radio program more than 60 men, women, and children received Christ through this ministry.

The organization of local churches growing out of this ministry reflected Javanese values and priorities. The pastor delayed baptizing new believers until the whole family, father, mother, and children, were ready. Discipling concentrated on men discipling men and the heads of families discipling their wife and children. Worship services continued on Saturday evening with small group Bible studies held in various locations on Sundays. Sunday services were times of study and discipling for believers whereas Saturday evening services were for worship and celebration, introducing unbelievers to the body of Christ.

The particular patterns developed in this Suriname Javanese church are a combination of Javanese and missionary strategies. The national pastor adapted his experience in the Christian faith to the unique needs and responses of his own people. The outcome of his effort was a dynamic, growing church, as many Muslim men and women received the gospel, and committed themselves to becoming disciples of the

Lord Jesus Christ.

In spite of the appeal of contextualization and indigenization for generating more effective church planting ministries, these strategies are not without cost and danger. Indigenization may become a powerful negative force, leading to dead churches in the third and fourth generation of believers. Even in the New Testament we find Christians very quickly defining the parameters of Christianity in terms of their own cultural limitations. The book of Acts records an anti-Gentile mentality among Jewish converts. When Peter returned from his evangelistic trip to Joppa, he was immediately challenged by fellow believers who were critical of his eating with uncircumcised Gentiles (Acts 11:1-3). Some were not content with Peter's explanation and later a faction of Jewish Christians proclaimed that "unless you do what we do in Jerusalem, you cannot be saved" (Acts 15:1). When Paul arrived in Jerusalem late in his ministry, he discovered thousands of Jewish converts, all of them zealous for the law (Acts 21:20).

Gentile churches were no less susceptible to this indigenization problem. Five of the seven churches in Asia were reported to have lost their vision, and two, Pergamum and Thyatira, had completely compromised the message of the gospel. (Revelation 2-3) Both the indigenous Jewish churches and the indigenous Gentile churches succumbed to the pressures of their cultures and lost their vision and vitality.

How can we escape the dilemma of the "dead" indigenous church? The Scriptures provide for us what Andrew Walls has called the "pilgrim principle", the logical and doctrinal contradiction to the indigenous principle. In his final hours with his disciples, Jesus prayed and asked the father to protect his disciples and to keep them pilgrims in an evil world. In John 17:13-19, Jesus declared that they were not of the world, yet concluded, "as you have sent me, I have sent them into the world."

The contradiction between the pilgrim principle and the indigenous



principle is implicit in all church ministries. "Indigenous church may be a powerful force for spreading the gospel, or the vehicle for compromise and death. The pilgrim principle is an integral part of corporate and personal Christian life; as Christians we are in the world, but not of it. The inevitable truth is that an indigenous church without pilgrims is dead. At the same time, a pilgrim church withdrawn from the indigenous context, has no vision and no outreach.

*"God has all men penned together in the prison of disobedience that he may have mercy upon them all"*  
*Romans 11:30-32 (Phillips)*

According to this text human beings are in a prison, a cell of disobedience. Let me suggest for a moment that this prison is encompassed in what missiologists and anthropologists call "world view." Every people in the world hold something of a collective world view. They are socialized by parents and peers to accept these values, beliefs, and procedures for action and to live within them. These world views become prisons of disobedience; binding those who hold them to a life of conformity to social images which at their roots are in conflict with God's purpose for humanity as expressed in Jesus Christ. If I am correct in interpreting this text as such, God has penned up all men in these cells, including Jew and Gentile, pagan and missionary.

The gospel liberates men and women from the cell of disobedience. We must understand that the gospel contradicted Jewish culture and world view. Jesus became incarnate in their world, but then He began to shatter it with His preaching and teaching. The gospel brought conflict and change. People in Judea and Samaria hated Him and plotted to kill Him because He challenged their "system." They were so angry that they did everything they could to destroy Jesus and His followers.

Likewise, when the gospel came into the Greco-Roman world, it

brought shattering distress and conflict. The Greeks in Ephesus were so furious at Paul's message that they rioted against him; he was bad for business. When the gospel enters with power into any "world view," the unbelievers react to defend their view and inflict upon Christians great distress.

Paul Hiebert (1985) argues that Christianity provides a new hermeneutic for cultural living. Every culture must change; every person must change in light of this new perspective – Jesus Christ, crucified, risen, and exalted. Jesus did not come to save cultures, but people, and He came to transform them into His likeness. But, whole cultures *will not* be transformed! In fact, the opposite is true. Church history suggests that the neutralization of the church of Christ by the larger culture is usually achieved by the third or fourth generation of its existence.

Perhaps one of the traps into which we have fallen is the common Christian belief that God has a "system" which includes in it particular kinds of behaviors, particular kinds of institutions, and particular kinds of personality traits. The adherents of the theologies and institutions of the reformation proclaimed that their version of the church most closely represented "God's system." They have interpreted "transformation" in Romans 12:2 as calling unbelievers out of a pagan cultural system, and reintegrating them into a church system that the evangelists and teachers brought from home.

Transformation is neither bridging from one system to another, nor transferring a "Christian" system to another place and people. Rather, "transformation" infers a new hermeneutic – a redefinition, re-integration of the lives of God's people (the church) within the system in which they find themselves living and working. Jesus said, "My kingdom is not of this world," thus denying the existence of a Christian system.

Kraft (1981) has argued in Christianity and Culture that there are two essential steps in the process of the conversion and Christianization of a group of people: 1) They must

in Christ learn to live to the ideals of their own culture; and 2) They must raise their ideals to those of scripture. I believe Kraft misses a key perspective in these "steps." They/we must emphasize that the scriptures will often *contradict the ideals of any culture*, and that the life and practice of people within a society and world view may well conflict with the life example of the Lord Jesus Christ.

The argument of this paper is that the Gospel will become a significant powerful force in the *continuous restructuring of any culture*. The interests of the Christian will become those of the Lord Jesus Christ. As such, Christianity will contradict old social rules and some will be judged inadequate by new believers. Christianity will create a tension and contradiction with old patterns of self-interest and greed. New ways of dealing with resources will be stimulated by the obedience of believers to the truth of the gospel.

### **Synthesis: Methodological Relativism and Biblical Conflict**

The conflicts between missiologists and theologians have been rooted in presuppositions which, when developed in their extremes, have resulted in rigid absolutism in theology and an uneasy marriage of the gospel and relativism in missiology. The question, then, is what alternative approach are we to take to avoid the colonial dilemma of the past and a growing theological relativism.

The first item for our missionary tool kit is methodological relativism. We must recognize that our own world view is not a biblical one; that we have in fact interpreted and conformed the scriptures to our own cultural images. Therefore, when we enter another culture we must examine the beliefs and life of those people; we must discover their significant questions, and search the scriptures to find biblical answers, untainted by our own world view. However, while methodological relativism is a valuable corrective strategy to the ethnocentrism in our work and ministry, it is to be discarded



when it undermines the truth of scripture.

Further, theology must be unchained from any world view. If we carefully examine ourselves, we shall be forced to admit that, more often than not, we conform our theology to our practice. This is why conforming to the cultural standards of the day has been such a pervasive characteristic of Christianity, as is evidenced throughout the history of the church.

Theology has been the step-daughter of philosophy. Philosophy, in turn, is the daughter of culture. Only by recognizing that cultural blindness is the rule, not the exception, and that our philosophies are our windows onto the world, can we free theology from the bondage of philosophy and world view. We must look through multiple windows if we are to genuinely apprehend the transforming power of the gospel. Each believer sees through a glass, narrow and constraining, but together as disciples with differing visions, we can begin to comprehend the wider impact of the scriptures.

However, escape from the cell of disobedience is never total until we are with Christ. Because we are born into a social world, socialized into its language and thought, we will always be blinded by its sin. That is why we need other believers, redeemed and being transformed in their cells of disobedience, to help us understand how God's word contradicts our thinking and our way of life. Together we may teach one another about the sources of our mutual blindnesses.

Finally, we must anchor our faith to scripture as the constant, unchanging revelation of God in Christ, reconciling the world unto Himself. Paul captures the argument in Romans 12:1-2. "Don't let the world squeeze you into its mold" (Phillips). How does the gospel contradict what I think, what I believe, and how I live? If we ask this question daily, we will certainly change the way we live. If we take the gospel into every culture, and help others ask the same question, they too will change. The result will not be that we all end up

wearing the same gray suits; rather we will become transformed people, wearing the many colored coats of the world's diverse cultures, but living transformed lives within them.

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*We are thankful for this very helpful article which was delivered at the 1990 JEA Plenary Session. (The article appearing in the previous Japan Harvest was mistakenly noted as the plenary session address.)*

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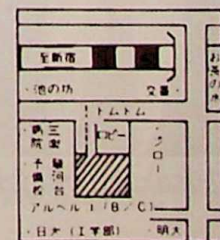
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# POST-MODERN "JAPANISM"

## Worldview and Contextual Horizon

By Hisakazu Inagaki, Tokyo Christian University

### I. THE POST-MODERN AGE AND REVIVAL OF RELIGIONS

The modern world is being shaken to its core and religions are deeply involved throughout the world in this process. Religion temporarily disappeared in modern secularization, but now has become extremely visible in this post-modern age. Religious revivals in both the East and West, coupled with the revival of traditional national identity, are reacting against modern materialistic civilization.

"Modernity" is actually the "unintended product" of Western Protestantism with its three motivating factors to form modern culture: a prophetic view of God, the development of the church and the priesthood of all believers. By these three, society moved from a community where blood lineage and ritual were central to a community of covenant where every function of society began to be differentiated.

In time an atheistic enlightenment took over this modern culture and was also transplanted into cultural spheres ruled by other religions, Islam (West

Asia and Africa), Indian religion (India, South Asia), Confucian (China, East Asia), and natural religions (Africa and South America).

Now many industrially-advanced countries are rapidly plunging into the post-modern era. Computer science is bringing societies away from an industrial base with a production orientation to those where information is central. "Post-modern", is used for the cultural expression of these post-industrial societies.

This post-modern state is bringing a parallel development of religious revival. Why is this so? Individual man has become a mere pawn in the technologically advanced society, uncertain of his personal dignity. Modern rationalism has proved to be a dead end. The world is pushed into the upper story of the post-Kantian dualism depicted by F. Schaeffer's diagram (The order is reversed in Schaeffer's original figure.) (Figure 1).

Rational (pessimism) Fig. 1

Irrational (faith)

But since man has been created in the image of God, he continues to seek the true meaning of life, wanting to escape to the "lower story" of faith. But he discovers this lower level is no more than a folk culture filled with tradition. This post-modern emptiness is now being filled by a vital religious revival, with one illustration being the boom of occult religion among young people in Japan.

### II. WORLDVIEW AND CONTEXTUALIZATION

Upper story modern rationalism is a transplant from the West, not native to the thought of non-Western cultures, including Japan. Japan has always had a rather irrational emotional thinking pattern which forms the core

of its traditional folk culture. Accordingly, the previous diagram can be used for Japan with little change. This "lower story" made up of traditional folk culture, is the worldview of Japan, which we will call "Japanism." And we will need to study this worldview in light of the "Post-Modern Japanism" context.

Rational (modernity) Fig. 2

Irrational (tradition)

To grasp this worldview is very important in contextualizing the gospel. J. Davis defines contextualization as "the articulation of Biblical message in terms of the language and thought forms of a particular culture or ethnic group." The aim of this paper is to offer a concrete methodological direction for contextualizing the gospel in Japan.

When we peel off the outside portions of "culture," we find at the core that ultimate outlook we call "worldview." It is always connected to the perception of ultimate reality. And so this worldview is determined by their thinking about religion.

Christians always live in concrete individual cultures (including language, customs, thought patterns) with a worldview already firmly established at the base of that culture. That worldview must be clearly understood in order to establish a proper Christian worldview within that cultural context. Until now, Western theology has emphasized the "upper story" problems of modern rationalism in the issue of contextualization. But in Japan we also must give serious consideration to the "lower story" of the Irrational (Tradition).

Let us then turn to the discussion of worldview. We start from the position that "neutral facts" do not exist. That is, the phenomena that occur in the real world are recognized by the observer as "facts" only when the con-



Dr. Hisakazu Inagaki



ceptual schemes giving them meaning are in place. Observation, far from being an exact duplicate of neutral facts, actively constructs facts according to a conceptual scheme. If the observation itself is part of a specific theoretical mold, it is impossible to use neutral observation to prove the theory or basic outlook. Within the system itself statements or facts can be verified using the logic within the conceptual scheme. When the conceptual scheme includes the three basic relations of god, man, and nature then it is called a worldview. Since a worldview includes a relationship to God (or a god), it is essentially religious rather than theoretical.

Nothing can be interpreted in a strictly neutral sense. It is bound to be seen within the confines of a specific worldview. Since the "criterion of truth" is completely different in an alternate worldview, "facts" imported from a different worldview may become incapable of verification and thus cease to exist as "facts" in the other worldview. This phenomenon is referred to as "incommensurability" between different worldviews.

There are no commonly perceived "neutral facts" between non-Christians and Christians who hold different worldviews. The two worldviews are structurally different and cannot be mixed. Only where certain facts span both worldviews, can there be a possibility of "translation" within the two worldviews. The meaning given to a series of facts within the original worldview will be clothed with a new significance or translation in a different worldview. It is this problem that brings in the issue of the contextualization of the gospel.

An example here would be ancestor veneration, which has a Confucianistic filial piety meaning within a Japanese context. But it is idolatrous to the Christian worldview since the ancestor is deified. But within the same Christian worldview when viewed in its human relational aspect, it takes on new significance as fulfilling the fifth commandment in the decalogue, calling for parental respect.

### III. THE CHRISTIAN WORLD VIEW

Before entering into the subject of

Japanism we must briefly describe the worldview of Biblical Christianity. This worldview does not have the dualism (upper and lower story) of modern thought shown in Figure 1. It is a worldview which is centered in God who through the creation, fall and redemption has brought all things under the authority of Christ. Faith, which comes through the working of the Holy Spirit, is a personal commitment to this living God. All facts are understood and given meaning by this personal God.

When the infinite triune God created man and the world it was "very good." God made man a being in His own image and gave him a "cultural mandate" to subdue the earth (Gen. 1:26-30). But man fell and the result left its mark on all creation and culture (Gen. 3:14-19).

Not only did man sin before God in a personal way, but collectively committed evil, and as a result God sent judgment by way of the Flood upon all creation (Gen. 6:6-7). After the Flood, God not only made a covenant with Noah and his family, but gave a "social mandate" to all their descendants (Gen. 8:21-9:17) (human relations).

God is the One who transcends the world, but He is also its Sustainer and Law-Giver. In the form of general revelation God has given natural laws to the impersonal world (relation to nature) and to the personal world.

While the social privilege given to man has survived in spite of sin, it has been radically marred and another erroneous authority has intervened. It is impossible to correct this twisted and aberrated state by man's effort in spite of God's power working to suppress sin. It can only be corrected by the reconciliation of the cross of the incarnate Redeemer, Christ. This results not only in the salvation of personal souls, but also by the work of the Holy Spirit in the restoration and sanctification of the culture which man produces. In this way the truth of the gospel changes the motivation within the culture from that of selfish ends to that of the glory of God. The Christian then has the responsibility for transforming every realm of culture and placing it under the authority of Christ and his ultimate judgment.

## IV. THE JAPANESE WORLDVIEW (Japanism)

Let us now look at "Japanism" in its stark contrast to the above Biblical worldview. According to Kuyper, worldview encompasses the three basic relationships: god(s), man and nature (world), and so we will study these three in relation to Japanism.

Japanese thought is a mixture of Confucianism and Buddhism from abroad along with the thought of indigenous Japan religions. When Confucianism and Buddhism equipped with their own unique systems entered Japan they were fragmented, adapted and Japanized. Thus we will not look so much at the original systems, but try to understand this resulting mixture of thought.

### The God(s)

Animism and the divine-human unification are the two main points concerning the gods. Animism with its magical and this-world centered nature is very important to the Shinto shrines spread like a net over all Japan. Norinaga Motori's (1730-1801) famous definition of the Japanese gods is still valid: "anything will do if it is abnormal, having exceptional virtue and is awe-inspiring." Thunder, the dragon, the spirit of a tree, the fox, the mountains and the sea are all gods.

This kind of magical animism has continued to exist in the Japan archipelago since the Stone Age. It played an important role in Japan's first national unification, modeled after the Chinese state system (7th Century A.D.). But unlike the Chinese system which was strictly a political bureaucracy, the Japanese included a religious counterpart.

The divine-human unification factor is seen in ancestor worship which apotheosizes (deifies) the ancestral spirits. This divine-human continuum is seen in shamanism with its demon possession and soul release. It exists not only in folk religions but also plays a critical role in many of the new religions.

These primitive religions exercised a great influence upon the way Buddhism was accepted in Japan. Buddhism originally came from India as a religion which rejected all magical ele-



ments, but when it entered Japan, the Buddhism most welcomed was the esoteric Buddhism with its strong magical and shamanistic elements.

### Human Relations

Next, let us look at human relationships characterized by the inseparability of subject from object, and the resulting groupism. Its basic foundation is the five Confucian relational ethics, namely, parent-child intimacy, rightness between lord and retainer, distinction between man and wife, seniority relationship between young and old, and trust between friends.

These ethics have been Japanized in a unique fashion. In Japan where there is no concept of man created by God it is only natural that there is no tension between the "subject" and the "object," and no establishment of the "individual" or "self." Rather there is an illogical intuition, a kind of "pure experience which results in a no-self awareness.

In Japanism with its animism, people are not personal beings in fellowship with each other. They are seen only in a dependent relationship held together by a vague *aidagara* (relation-

ship) or *seken* (society), a collection of others. This can result in an irresponsible "groupism" which is uniquely Japanese, and, when coupled with a biased awareness of racial purity, may at times foster fanatic nationalism. Groupism indeed is a major factor in the making of "naturally religious groups" and a "Japanese-style community" with which we shall deal later.

### Nature

The Japanese view of nature is basically organic and evolutionary, a "becoming" in contrast to the "creating" within the Biblical creation. It sets forth a world not as one created by a transcendent Creator God, but as one unceasingly being developed by the power of an imminent generating force.

According to Japan's traditional view of nature, a distinction is made between "begotten" or "born" nature and the Western "physical" nature. The former is part of the rhythm and cycles of man's daily life and therefore a candidate for divinity. The latter sees nature only to be manipulated and exploited. This Japanese view of nature is seen as superior to the Western view

and is growing in importance in this post-modern era.

In the above we have looked at the characteristics of god, human relations and nature. All three are closely tied to animistic religion, forming this worldview we have called Japanism.

Japanism has often appeared in the clothing of ultra nationalism. It raises its head without fail whenever Japan needs to be defended from foreign pressure. Here are several examples: •The prohibition of Christianity following national unification (16th Century) •The national studies denouncing Confucianism and the revival of Shintoism (18th Century) •The theory of lord and subject which stood in defiance of both Christianity and the westernization of modern Japan (19th Century) •The "Japanese soul" in the early Showa Era (1930s) •Now using the occasion of trade friction we hear again the strong chant of new nationalism.

Whenever Japan has encountered a national crisis, Japanism has erupted to the surface layer of culture.



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## V. JAPANISM-STYLE COMMUNITY AND EMPERORISM

Worldview begets conviction, and conviction begets value. Within the values based on Japanism the ones most highly prioritized are political values. People are required to commit themselves to the collective body and its values. This natural religious sentiment is inseparably bound to the feeling of ancestor worship. The three levels of community in the Japanese society closely tied to this religious sentiment are the ie (family), the mura (village), and the kuni (nation).

### The Family (ie)

The Japanese word, ie, means the house in which people live, the home, the family. In addition to that there is another meaning for which it is difficult to find words in a non-Japanese language - "A direct lineage with unbroken continuity from the past, an identity spanning every generation." The ie is responsible for these rites for the dead: 1) from confirmation of death to burial, 2) from burial to the expiration of mourning on the 49th

day, and 3) from expiration of mourning to the 33rd (or 50th) year marking the end of the memorial masses for the dead.

Rites for the dead presuppose that man has a soul (tame), and upon death becomes a deceased soul (spirit) called shiryo. As the descendants (normally in Buddhist ceremonies) hold memorial services for the soul of the deceased, that soul is promoted in rank, until with the last Buddhist memorial service (33rd year) that soul loses personal identity and becomes a "common spirit" or "god." This spirit is believed to return to its native birthplace at the bon festival in July or at the New Year in January. The common spirit, also called "ancestor," brings abundant crops or other blessings to its ie. It is believed that the "ancestor" is "born again" as another human, part of the cyclical view of the soul.

These ancestral rites have had a four-fold function of: 1) justification of position, 2) pacification of inter-generational relationships, 3) the rallying of relatives and 4) motivating family support. But with the view of ancestors changing since World War II, from that of being solely patrilineal to

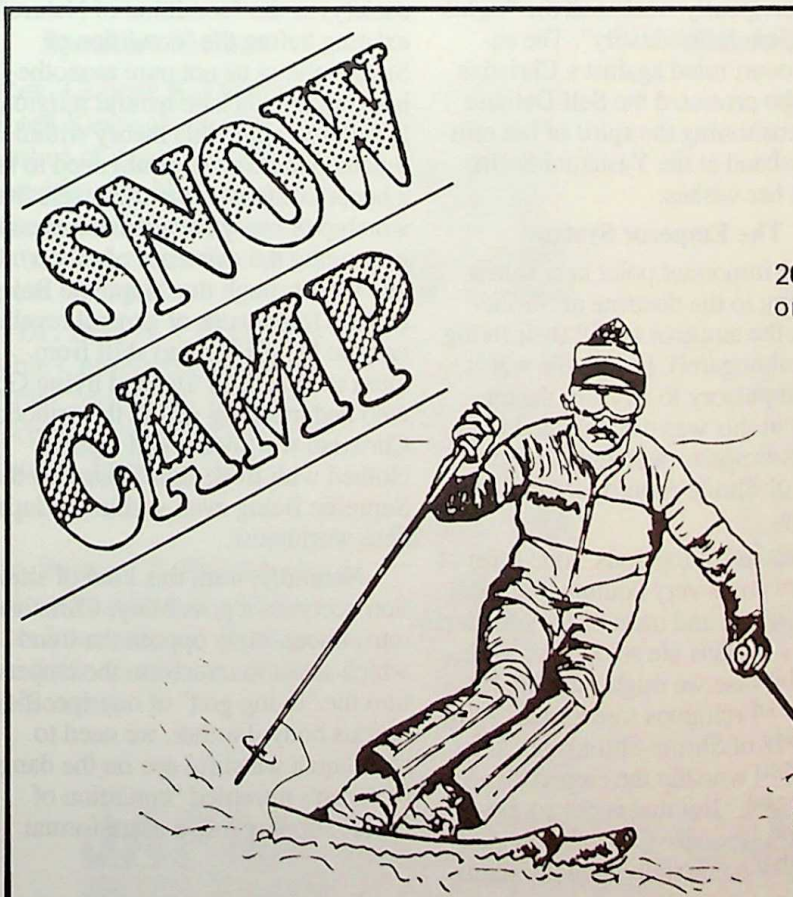
that of including the matrilineal, the function of justification of position is gradually being lost.

In the post-war Rishso Koseikai (one of the new religious Buddhist sects) the ancestral table descending from both parents was given to believers, helping them to penetrate the masses of nuclear families in the city.

Recently the writer conducted an "awareness survey of ancestral culture" among Christians and found that among them the number of those desiring a day be fixed for remembering deceased Christians had risen to 72.6%. This attitude probably would not be found in Western Christianity, and gives us a topic with which theological contextualization needs to grapple.

### The Village (mura)

The mura is not to be seen as a unit of village administration, but as a unit of local organization for the purpose of production and for apotheosizing (deifying) the god(s) who protect the area, ubusunagami, the ujigami (shrine), or the shugo-shin (protective deity). From the middle ages, villages and towns (folklore society) have aris-



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en around shrines in some "secluded" place incorporating the spectacular setting of the surrounding nature into a cosmic order.

The "village society" mentality fostered there remains virtually unchanged even in post-modern urban life. The practice of automatically deducting shrine festival expenses for the block association in the town (chonai-kai) or the high-rise association (jichi-kai) fees has been carried over to include large cities in the present day. The Western "city" formation based upon contract, self-rule and resistance neither existed in the past, nor does it now exist in this country.

Another illustration can be seen from the following quotation taken from the decision of the Osaka District Court (May 1986), regarding the stone statue Jizo as common public property, plainly states: "The establishment of a Jizo (guardian deity for children), since it is accompanied by the Jizo-bon and bon-odori (Bon festival dance) fosters a place of community in regional society." This district court judge, in spite of his training in Western constitutional jurisprudence, disposed of the case using the Japanese value systems from the traditional mura. This is the post-modern age, and the logic of Japanese type community formation actually does not stop at the mura, but also stamps itself into the structure of the business enterprise.

#### **The Nation (kuni)**

The Japanese' view of ancestry can be seen in three parts: 1) the immediate ancestors, 2) the fourth generation and beyond, 3) and an ideological abstract view of ancestry. It is this last form which is being exploited by modern Japan's view of the nation.

We can see this in the current nationalization of the Yasukuni Shrine with deification of the spirits of dead soldiers. The process that developed this shrine also illustrates the way ancestor worship has aided in the formation of the nation. The private ceremonies held by the samurai of the Tsuwano District in Higashiyama, Kyoto at the end of the Edo Shogunate developed into the Yasukuni Shrine in the Meiji Era.

As Japan moved toward modernization with its urbanization the ability of the villages to carry on the religious

rites of ancestor worship began to break down. The havoc caused by large numbers of war casualties from the Sino and Russo-Japanese wars also brought fear to many families that they would not be able to carry on the ie's religious rites for the dead. Thus the state began to shoulder these responsibilities.

Now if these religious rites could be committed to a "distinguished family" whose lineage is traceable to the dawning of heaven and earth, those rites would be assured of perpetuity, in spite of other uncertainties. So then the spirits of those who died in military service should, in addition to earning the worship of the populace and gaining perpetual life, continue to eternally protect the state.

The state had thus usurped the prerogative that originally belonged to the home (ie). In spite of this, the Japanese worldview offered no logic that would allow them to resist this usurpation. In the Christian worldview, the home and the state each possess a separate sovereignty. Since both are subject to the authority of Christ, no infringement from either side is permitted.

The June, 1988 Supreme Court decision on the Self-Defense Forces litigation greatly weakened the "rights of religious individuality". The supreme court ruled against a Christian wife who protested the Self Defense Force enshrining the spirit of her military husband at the Yasukuni Shrine against her wishes.

#### **The Emperor System**

One important point here is that according to the doctrine of Shrine-Shinto, the emperor is still their living god (arahitogami). Before the war it was compulsory to worship the emperor, but this was discontinued after the war. Emperor worship did remain as part of Shrine-Shinto's system of doctrine.

Faith in "living gods", one form of Shamanism, is very common in Japanese religion, and most of the founders of new religions are so deified. That being the case we might say that for the sake of religious freedom the religious body of Shrine-Shinto should be allowed to worship the emperor as a "living god." But that is not so, because the Japanese Constitution guarantees that same individual the status

of being the "symbol" of this nation.

Our Christian faith insists that even in the sphere of the nation, Christ alone is the ultimate sovereign and the emperor is but a mere man. This understanding puts us on a collision course with Shrine-Shinto, of which most Japanese are latent believers. The Christian says, "Don't deify the emperor!", but Shrine-Shinto hears this as violent language bent on destruction of their religion.

## **VI. CONTEXTUALIZING WITHIN JAPANISM**

### **Contextualization in the Structure of the Japanese Nation**

A Biblical worldview denies the existence of particular gods for certain nations, and begins with the Creator of the world. The covenant with this Creator God gives the "social imperative" as a base to move from unorganized nature to the development of state with mutual covenant between created beings. This kind of theistic social covenant theory, by making certain modifications for polytheistic Asia, can take on new significance in contextualization. Let us look at a specific example.

Let us interpret the mura (village society) as the "condition of Nature" existing before the "condition of State," giving us not pure monotheism, but polytheistic natural religion. In order to apply this theory within religious plurality we would need to take a henotheistic position (the exclusive worship of one god, without necessarily denying the existence of others). In this way through the "Supreme Being" and the framework of general revelation we have a basis to shift from mura to kuni. The true and living God who had meaning within the orthodox Christian worldview will then be clothed with fresh significance as the Supreme Being even within the Japanese worldview.

Naturally, until this kind of situation becomes a possibility, Christians must unceasingly oppose the trend which seeks to transform the emperor into the "living god" of one specific religious body. Further, we need to maintain a watchful eye on the danger of Japan's unsettled "condition of State" slipping into a mura format.



### The Logic of Rejection

We have already spoken about the relationship between modernization and religion. Only when modern persons are able to override the values provided by the bodies of natural religion has the "modern age" arrived. In the history of man the only movement which has achieved this is classical Protestantism in the West. It fought for freedom of conscience before God and rejected an insatiable pursuit of worldly wealth and pleasures. It was a system of ethics which, unlike the monasticism of the Middle Ages or the escapism from this world of Oriental religions, operated in the present world, but rejected it.

The worldview of the Bible teaches that this world is a world of sin resulting from rebellion against God. Accordingly, a system of thought which affirms this present world, approving its sinful condition (like Japanism, integrated with animism) will not be able to raise a barrier against the insatiable pursuit of desire, power, or wealth.

Some "transcending motive," a system of thought which rejects the present world is needed. Though it

would not be able to redeem the sins of mankind, it would function to help restrain sin, and would likely be accepted by consciences of men made in the image of God (common grace). We shall call this the "logic of rejection" in contrast to the this-world-affirming Japanism.

Here, there is passive evidence of the Holy Spirit sustaining culture and retarding further corruption. Using this as a standard, we can rank various religions as seen from the viewpoint of Christianity. That is, religions which serve to restrain sin best would rank high, and opposite religions would rank low.

The "logic of rejection" which judges this present world, is a common theme for newer religions. The historian, Saburo Ienaga, speaks of the spirit of Buddhism, introduced into Japan in the 6th Century, A.D., "The true Pure Land is plainly revealed, not in the things sought after within this present world, but in the rejection of this world." He saw here the attainment of an other-worldliness based on a non-traditional worldview. But this thrust was demolished by Nobunaga Oda's repressive power(16th Century),

and Buddhism became a tool for popular administration, degenerated into a Buddhism only for the memorial masses for the dead.

At the end of the Shogunate Era (19th Century) a system of thought armed with the "logic of rejection" began to fight against the popular trend of religious thought centered in world benefit. Tenrikyo, the Maruyamakyo, and the Omotokyo are examples of this phenomena.

Naoh Deguchi's Kamigakari (God Possession) heralded the beginning of Omotokyo in 1892 with this declaration, "Oh, plum flower blooming only once in the broad worlds, now has the golden god of Ushitora's world arrived. Without this god the reformation of the world is impossible. The golden god of Ushitora has appeared and will conduct a massive cleansing of this world." It is easy to see that Omotokyo possessed a "logic of rejection" that confronted the public ideology (Japanism) of the Meiji government.

Because of its opposition, Omotokyo was condemned as heresy by the state religion, and suffered the most severe form of suppression in

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the history of modern Japanese religion.

### Worldview and the Christian Philosophy

There were many positive aspects in Omotokyo and other new religions of modern Japan in addition to the "logic of rejection." But they were not able to create universal values which would substitute for Japanism. Since these new religious bodies were founded by shamanistic "living gods," he or she functioned as a mini-emperor, and so could not bring forth values transcending the actual emperor system which would create new universal or transcendental thought.

This was one of the missions left to Japanese Christianity, when it was introduced in the early Meiji Era. It may have helped to form individual "modern persons," but it was not able to develop a mature system of thought that would give this country a culture with values based upon a Biblical worldview. Unless Japanese Christians become acutely aware of the existence of a Japanese worldview (Japanism) they are certainly doomed to

repeat the errors of the Japanized Christianity of the past.

We have looked through the lens of a Christian worldview to see a distinct worldview existing at the foundation level of Japanese culture and thought, called Japanism. The religious motive for Japanism is the irrational animism lying at its deep layer (lower story). However, we must not forget the existence of the rational thought of the superficial layer (upper story) in present-day Japan. This upper story will not decline, but increase in importance. The problem is that rationalism and irrationalism will remain distinct and dichotomized.

But the Christian worldview should be Scripture-based: the creation, the fall of man and redemption through Jesus Christ in communion with the Holy Spirit. This base liberates our understanding of created reality from false prejudices imposed upon us by idolatrous dichotomized basic motives. The motive of creation leads us into the richness of God's creation in all of its plurality and colorfulness. We do not need to absolu-

tize one aspect while reducing the others, but we can respect each on the basis of its intrinsic nature and its own law, opposing a dichotomy of temporal reality such as "making modernity and tradition into mutually opposing areas."

Moreover, it is not difficult to see that the "tradition" motive is certainly absolutizing one aspect of created reality, i.e., the psychical aspect, with its illogical feeling, or "pure experience." On the other hand, the "modernity" motive is actually absolutizing the logical aspect of reality.

It is here that an important role and reason for Japanese Christians lie. I believe the transcendental Christian worldview alone is the thought system uniquely able to give unity and harmony to man's religious foundations.

A non-Christian worldview absolutizes certain specific aspects of creation, making other worldviews "incommensurable." But the Christian worldview can evade the "incommensurability" and has the ability to communicate to all people within their specific world views. Here is the unity in Christ among different cultures.

We have striven, then, to present a method of contextualization by which to interpret the truth straddling both a Biblical worldview and Japanism, and thus find a method of creating new meaning. If a Scriptural worldview surpasses Japanism, post-modern Japanese culture will be contextualized and gain true meaning under diversities of the creation, but if the former is surpassed by Japanism, the gospel itself will likely be Japanized (inversely contextualized). It will be impossible for Japanese culture to be "sanctified" by the gospel without the Christian community continually examining itself in the light of God's Word and remaining in close fellowship with the living God. As a Japanese Christian I must first repent in my religious center (the heart) and then by the Holy Spirit move out to subdue the Japanese religious worldview. When that happens, a new horizon will open.

*(This is a condensation of Dr. Inagaki's original treatise. The full manuscript is available for a nominal fee from JEMA office. Ed.)*

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# Let's Have Healthy Spiritual Children

By James Blocksom  
International Chapel Ministries

Every parent knows that giving birth to a child is not the end of the parent's responsibility. Rather, eighteen years of training lie ahead of the parents before their task is done, if their goal is to raise their child to be a God-fearing, good citizen.

The New Testament speaks of Christians as being "born again" and as "baby" Christians. The Great Commission defines the task of the evangelist as preaching the Gospel to everyone (Mark 16:15) but also that of training disciples (Matt. 28:19-20). The Lord defines a disciple as one who obeys "all that I have taught you." That takes time.

On the Day of Pentecost, when 3000 persons trusted in Christ, folk were not simply given a hand shake and an invitation to next Sunday's service. But they were involved in a very intensive follow up program. Verse 42 says that they were continually devoting themselves to the program of Bible study, fellowship, worship and prayer. (We call these THE FOUR SPIRITUAL VITAMINS.) Verse 46 tells us that they met day by day in the temple.

We must admit that the follow up program of the Jerusalem Church proved very effective because people were added to the church daily and when persecution came in Acts 8:1,4, the Christians were prepared to go evangelizing - and do it effectively wherever they went.

## How can we have healthy spiritual babies like the Jerusalem church had?

What are the first things that you taught your children? "Drink your milk, Honey." "Eat your vegetables." "Don't pet the strange doggie, he might bite you!" "Hold Daddy's hand while we cross the street!" You taught your child the things that

would help him stay healthy and protect him from danger.

By the same token, your follow up program should have the similar aims for your new Christian. You need aims such as the following:

1. Help your new Christian get a good start in his new life style. You need to get him started taking his FOUR SPIRITUAL VITAMINS, the daily ones and the weekly ones. For example, you need to teach your new Christian how to feed himself on the Word of God and how to pray and to begin to memorize vital scripture verses.

You need to get him started attending a midweek service for fellowship and make attending worship services as his first priority on Sundays. He needs to learn about the church and his relationship to it, and its leaders.

You will need to teach him how to deal with sin as a Christian and how a Christian avoids grieving the Holy Spirit by his talk and relationships with other Christians. Further, he needs to know how to find God's will in making decisions.

2. Prepare your baby Christian to face the dangers in the Japanese society. Therefore, you must teach him about the dangers of idolatry, marriage to a non-Christian, materialism and social practices like drinking, etc. that will destroy his testimony. You must prepare him to face the spiritual warfare and persecution victoriously.

3. Help your new Christian gain assurance of salvation. By reviewing the ABCs of salvation with him, you will be able to see that your new baby really understands the gospel. By checking him with the tests of salvation, given in I John, etc. and having him write his testimony of salvation, you will be able to ascertain whether or not the new deci-

sioner is truly saved and has assurance of salvation.

4. Prepare the new Christian for baptism. By preparing his testimony, gaining assurance of salvation and studying the topic of baptism, your new Christian will be ready to be baptized.

These seem like ambitious goals for a follow up program, but actually these are the Lord's goals. So, our question should be, "How?" How can you actually achieve these goals? Two things are necessary. First is your commitment to the task. Second is a good follow-up text.

How can you choose a good text? Look for the following things about the text:

1. It must be biblically sound and uncompromising.

2. It must be designed to achieve the four aims that you wish to reach, as are noted above. That means, you will need a text developed in Japan in the actual church planting situation.

3. It should be "user friendly." That is there should be a good teacher's text, with instructions and answers. The student's edition questions need to be well thought out and laid out.

4. It should be bilingual, so that new missionaries can share in the ministry of follow up and you are able to quickly prepare for teaching your lesson.

5. It should be attractive. Your students need to be proud of their text book. A well-done text inspires confidence in the contents.

Now how did you teach your child to eat? Did you put him or her in a class of 5 or 6 other babies? We had to spoon feed our babies at first. When the Lord begins to add spiritual babies in numbers to your church, you will be tempted to put them in a follow up class. You need to consider the problems that you encounter



trying to do follow up in a class situation.

1. You can teach academic things to people in groups. For follow up, the class situation communicates that this is an academic matter, that you are concerned that the students learn certain information, rather than a new way of life.

2. Soon after a person makes a decision, he will be attacked by the enemy in the form of persecution, doubts, temptation, etc. Doing follow up one-to-one gives you great opportunity to do vital personal counseling in the perilous early days of a person's Christian life. Certainly most people would hesitate to reveal their personal problems in front of one or more other students. Often they will hesitate to make an appointment to come and talk to the pastor. They just drop out. On the other hand, in the one-to-one relationship, one feels much more free to open one's heart. You can detect problems early in the young Christian's life before they become serious.

3. Scheduling: it will be hard to find a time when everyone can come every week, in addition to attending regular services. Each lesson is vital, so that a person who is absent has missed something very important for his spiritual life.

4. People can be "busy" so that they miss a lesson that they don't want to have to deal with, like idolatry, marriage, taboo, etc.

5. In a class, a person is called upon to answer just a portion of the questions. It is very easy to just copy down what someone else has said for the other answers. Hence, the class is a poor learning situation compared to one-to-one.

6. In a class situation you cannot customize the lessons to meet the needs of each student. For example, one student has an idolatry problem and another student is facing an arranged marriage. They need help in these areas now, not in 6 weeks. In a one-to-one situation, you are able to meet those needs right now.

#### Who does the follow up?

When we had one child, mother could care for it herself. But in our family we had 7 children. Three boys born in 3 1/2 years! So what did we do? My wife taught our eld-

est child, a girl to help her with the little brothers and the house work. She became a real help to my wife, though she was only 2 years older than her oldest little brother.

You will need to train your eldest "child" to help in the ministry of follow up. If you try to find someone to teach a class, you will have a difficult time. But if you ask someone to counsel one person, they will feel much more willing to take that much responsibility. But of course you will have to train that person by having him do the follow up lessons with you.

We began our church-planting experience in Japan 25 years ago. We began doing follow up on a one-to-one basis with our first Christian. As the number of baby Christians increased, rather than put them in a class, we began to train our mature Christians to share in this ministry. For our older Christians, this was a vital step in their discipleship training. Some of these have become staff members.

You will find that some people have the spiritual gifts of counseling (pastor and teacher). If these persons are fully committed to the Lord, they make admirable follow up counselors. Others do not have these gifts and are not successful in this ministry. Giving people a follow-up responsibility is one way to discover their gifts and prepare them for an even larger ministry.

This year we have had as many as 31 new Christians in our follow up program at one time. Teaching them are 10 - 12 persons, staff members and mature Christians on a one-to-one basis. We are fully convinced that follow up is essential, that the one-to-one method is the best way to do it.

If you have questions, feel free to contact me. I would be glad to share with you in more detail about our experiences in doing follow up.

James Blocksom  
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# Overseas Missionary Fellowship/China Inland Mission



*125 Years In Mission ~ 38 Years In Japan*

One fine morning in June 125 years ago a man walked by himself on the beach at Brighton, England. He had been to a service where over 1,000 believers had been rejoicing in their Savior, and he could bear it no longer. Not because he did not share their faith, but because the thought of so many millions perishing without Christ in China weighed so heavily on his mind.

Hudson Taylor had been forced to return from his missionary work in China because of bad health, but he continued to bear a burning concern for the unevangelised people he had left. He had visited churches and conventions in England challenging young people with the needs of China, and some had heard God's call to take the gospel there. But how could they go? No society existed to send them. Hudson Taylor had no backing or finances to send them, but he had come to believe that God supplied the needs of those who obeyed God and set forth to do His work in faith. He had proved it for himself in trying conditions in far away China. But could he trust God to meet the needs of a group of missionaries he hoped to take back with him to China? What would happen if supplies failed? He had learned to trust God for his own needs, but what about the needs of a whole mission?

The constraint to take the gospel to China and the unreached provinces in the interior battled with the awesome responsibility for committing himself and over 20 others to a mission outreach half a world away with no other guarantee than the promises of God. But he did not walk the

beach alone, for God met with him, and his doubts were conquered. Writing of it later he said,

“There the Lord conquered my unbelief, and I surrendered myself to God for this service. I told Him that all the responsibility as to issues and consequences must rest with Him.”

Within a year the 24 had sailed for China and within 30 years that number had swelled to 621 missionaries, all sharing the same faith and the same dependence upon God as their founder Hudson Taylor had learned. In later years the China Inland Mission (CIM) had to leave China after the Communist revolution but reformed its ranks as the Overseas Missionary Fellowship, working among unevangelized people on the Far East fringes of China. It was thus in 1952 that the first OMF missionaries came to Japan. In keeping with the pioneer principles of the Fellowship, they went to the remoter, comparatively unreached areas of Hokkaido and Aomori Prefecture, and it is there that OMF has majored in church planting work.

The association of evangelical churches formed in Hokkaido and Aomori from churches linked with OMF are planning to join with the Tanritsu Renmei, Shinyaku Kyoodan and Liebenzeller church groups in the recently developing Chuurengo. OMF has long associations with Liebenzeller Mission which was associated with CIM in the China work. At the 125th anniversary luncheon, Doug Heck, the field chairman of TEAM, was telling of how Hudson Taylor and the CIM were influential in the starting of TEAM 100 years

ago. So we recognize the long historical associations with sister missions in Japan, and rejoice in seeing some of the churches we have helped to plant now joining ranks in united fellowship.

OMF also sends missionaries from Japan to serve in the Far East. Eight Japanese missionaries sent out so far have served in Thailand, Indonesia, Taiwan, Singapore and amongst Cambodian refugees. Others are in preparation and plan to set out from Japan in the next two years. Like other sending nations from which OMF missionaries come, Japan has a Home Council to handle deputation, selection of candidates, and their support. For nearly 20 years Pastor Tadashi Haga of Koganei Free Methodist Church has chaired the Home Council, as well as being fully involved in the expanding group of churches he has helped to start.

As the church in Japan grows in maturity and power, the challenge of unreached peoples and needy folk all over the world needs to be presented in the context of Christ's Great Commission. Structures to train, send and support workers from Japan will be needed in greater strength and numbers. Because it is international and interdenominational, with many Asian members already, the OMF is in a position to welcome and train Japanese to work with us overseas. We continue to pray to the Lord of the Harvest to send out laborers and continue to trust that where He does send them out, He will provide for them, as we have seen Him do for 125 years.



# One Hundred Years Old and Thriving!

by Kenneth McVety, TEAM



*In Celebration of the Anniversary  
– a Look at the Remarkable Man  
Behind TEAM and Thirteen Other  
Mission Organizations*

On October 14 this year, The Evangelical Alliance Mission reached a venerable milestone, marking the 100th Anniversary of its beginnings.

It was in 1890 that fifty missionary evangelists to China were sent on their way from Brooklyn, New York, and only a short time later that a fifteen-member contingent bound for Japan followed.

Since then, TEAM has grown to become a world-wide Mission, carrying on work in thirty-one fields with a total of 1,100 missionaries, mostly from the United States and Canada but with other sending countries represented as well. Remarkably, it follows today without significant variation over these 100 years both the spirit and the message of its founder.

Who was it that gave TEAM its first impetus? Fredrik Franson was his name. He was a most unlikely man for the destiny that befell him. Born in a remote village in Sweden, he travelled with his widowed mother as an emigrant to America and faced life-threatening illness in his teens. But on the plains of Nebraska, a strange thing happened.

Not only did Fredrik Franson see the Savior as he looked up from his bed of sickness, but soon afterward there began burning in his heart a flame that would reach round the world. He joined himself with D. L. Moody, whose widespread ministry was just beginning, and learned from him. Before long, Franson's preaching was accompanied with outbursts of revival as he spoke with a flaming heart of receiving through Christ a right-now assurance of salvation and of being ready for the soon return of Christ. He was busy, as

he put it, "pulling in the nets for Jesus."

His reputation preceded him as he crossed the ocean again to Sweden, beginning what turned out to be nine long years of intensive ministry throughout Europe. He began in the land of his birth, then branched out to neighboring Norway and to Germany and France and Italy and Finland, spreading revival fires wherever he went.

Franson met intense opposition from the State churches of his day, but even legal injunctions and prison terms failed to deter him. Franson pressed on, convinced that God had called him and that God had given him a message for his day. And as he travelled from country to country, he saw clearly, too, that the power of the gospel was the same in any culture.

"Would there be one million Christians," he cried as he looked at the world-wide task, "filled with the Spirit, who would spread out to all the world and each assume responsibility for the evangelization and shepherding of 1,500 people?"

In order to multiply workers in the harvest, Franson launched into Evangelist's Training Courses, designed to instruct and inspire a small army of men and women who would share with him the same burden for reaching the lost.

This plan began with courses for Norway and with plans to reach into the hinterlands of that country.

In December, 1889, it seemed as though lightning struck in Franson's life, as though the twin rods of an atomic reactor had been brought together causing a chain reaction. In far-off China, the pioneering Hudson Taylor sent out

an appeal for the reaching of that great country.

"If one thousand whole-hearted evangelists were set free for this special work," he wrote in an editorial, "they might reach the whole number of China's millions by the end of 1895." And for Fredrik Franson after reading those words, life was never again the same.

A thousand missionary evangelists for China! Proven evangelists, with a record of successful soul-winning! He was in Germany at the time, and the searing challenge was instantly shared. Within a few months, four missionary evangelists were on their way to China. And with their going, the German Alliance Mission was spawned, the first of an incredible fourteen Missions in whose beginnings Franson eventually played a major role.

Now, the churches of America were calling. As he boarded ship he wrote: "Pray for me now, dear brothers and sisters, that I may not only have the joy of seeing great awakenings, but also that it might be possible to send out a large throng of evangelists to China, to meet those who are going from Scandinavia and Germany. The power of prayer is great. But let it be prayer that takes hold of the Almighty."

A short five months later, on February 17, 1891, Geraldine Guinness with the CIM in China glowingly reported: "The largest missionary body that has ever been known to arrive in China was given to us that day! Just given by God in answer to prayer, part of the coming thousand! Through the good hand of God upon Mr. Franson, a band of no less than thirty-five men and



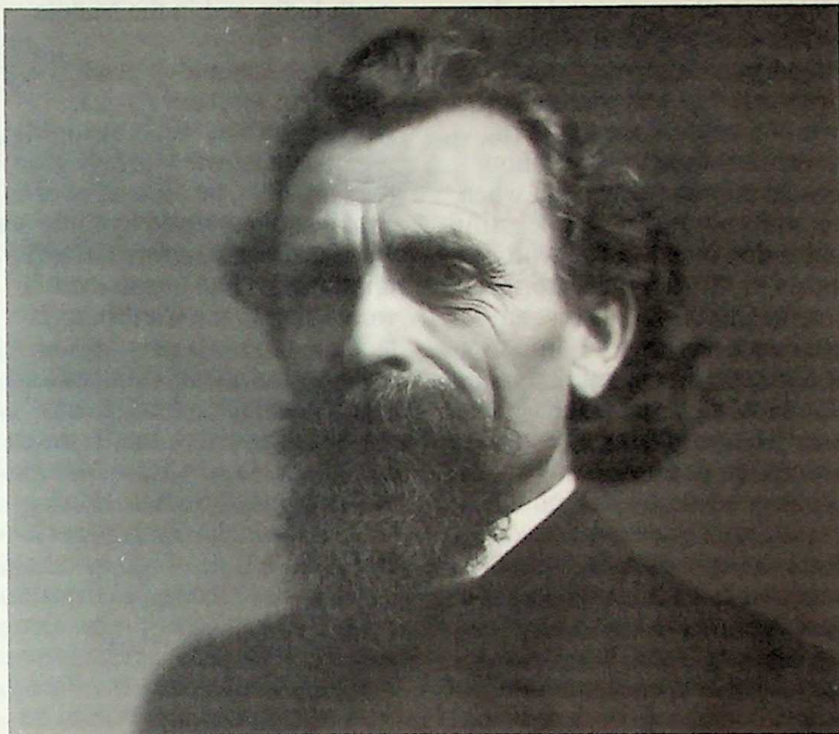
women of earnest purpose and entire consecration, well known and highly esteemed in the churches have arrived in China." And fifteen more were soon on the way, bringing the total to fifty!

How did this all come about in so short a time? October 14 marked the beginning in Brooklyn, New York, of a series of five Evangelist's Training Courses. The first evangelists for China were chosen, and this event marked the beginning of The Evangelical Alliance Mission (then known as the Scandinavian Alliance Mission).

During the five months following Franson's arrival in America, not only was a new Mission established but no fewer than fifty men and women were sent on their way to China. These had all been approved as experienced evangelists and were all "lovingly supported" by praying churches. The following year, 1891, saw an additional twelve missionaries sent to China.

Upon hearing reports from the China-bound missionaries and after he had opportunities to minister to Japanese people in San Francisco, Franson wrote, "Japan is a land for which something special needs to be done right now. Yes, the world for Jesus! This must be our watchword." In November of that year the first fifteen missionaries reached Japan. And within 19 months, additional fields were pioneered in the Himalaya region of north India and in southern Africa.

Typical of the training courses, which Franson conducted to screen and prepare the missionary volunteers, was the one in Omaha, Nebraska. Seventy men and women attended and fifteen of these were accepted as candidates for China. It was at the close of this course that the participants were joined by local Christians in a procession down the main streets of Omaha, lustily singing the song that had become one of their favorites, "Keep Singing as Onward You Go." When asked the meaning of this strange procession the missionaries replied,



*Portrait of Fredrik Franson, taken during his trip to Tokyo in 1903*

"We are going to China to live and die for Jesus."

The dominant note in each of these training courses continued to be an urgent call to maintain "Constant Conscious Communion with the Lord."

During the ensuing eighteen years, Fredrik Franson continued a world-wide ministry. He was made director of TEAM (then SAM), and travelled over and over again to China and Japan, to India and Africa, inspiring the missionaries and pointing the way to new pioneer advances. And he continued with Evangelist's Training Courses throughout the Scandinavian countries. "Huge crowds are coming to hear him," said a report from Jonkoping, Sweden. "His zestful and warm love and his zeal for bringing souls to Christ have already lit a fire in the hearts of many here. About a hundred are taking part in his Evangelist's Training Course, from different parts of mid-Sweden."

In Japan, he said, "How can people best come to understand God's love? Preach Christ, the crucified One! It works, this old doctrine about the entrance of sin

into our human society, and about the forgiveness of sin, freely and for nothing. It works, to let people know there is a God full of love who has opened communication with fallen men through the Mediator. They need to hear about a personal, living, present Saviour--not only about Christianity, but about Christ!"

There were numerous setbacks along the way. Illness and even death overcame some of the missionaries. Times of depression and financial difficulty hit the home churches. One young missionary in Japan, Mary Engstrom, undertook to nurse a lady who had contracted smallpox-- and she herself died shortly afterward from the disease.

In May of 1900, a major tragedy struck in China. "Boxer" bandits rose up without warning in various parts of the country, intent on killing the Christians and the foreigners. Of more than 100 missionaries then in China whom Franson had recruited and trained, tragically forty-two were massacred, along with sixteen of their children. Virtually the entire Mongolia field of TEAM missionaries was wiped out.



"How shall we respond to these terrible events?" asked Franson when he heard the news from survivors. He was sharing at the time in a conference with F.B. Meyer in Sweden. "Well, how does an apple tree respond when it is shaken? It showers beautiful apples down on the one who shakes it! Through the storm there in China we must let an abundance of fine fruit drop to the Chinese. What fruit? First of all, a burning love for the Chinese. The people have been like sheep without a shepherd."

In December of 1902, now fifty years of age, Franson arrived in China to begin an incredible 6-year journey of ministry and advance around the world. It took him back and forth across China. It involved him in some of the earliest beginnings of revival in Korea. It called him twice to Japan. It saw him ministering with great fruitfulness in Burma, in

north India, and in the Middle East.

He then spent seventeen months in southern Africa, working closely with the highly regarded Andrew Murray. And then, in 1907, he crossed over to Brazil and journeyed to Chile and Venezuela (where four TEAM missionaries had begun their work), and to the Caribbean Islands.

It was in June of 1908, after six exhausting years of round-the-world ministry, that Franson crossed the border from Mexico into the United States. He was headed for Idaho Springs in Colorado, for a time of recuperation and ministry among old friends.

But God had other plans. On July 31, 1908, Fredrik Franson was called home, into the Presence of the One with Whom he had called for "Conscious, Constant Communion" around the world. Now, in the fullest sense

he had entered into the reality of the motto which he had chosen for his own life and ministry.

Fredrik Franson left behind a great legacy. And it is that legacy that continues today in the ministry of The Evangelical Alliance Mission, and in the thirteen other mission organizations to which he gave himself unstintingly and bequeathed his legacy.

His call rings clear even today, "Jesus is coming soon! Even so, come, Lord Jesus!"

*(The author is deeply indebted to Dr. Edvard P. Torjesen for his research into the life of Fredrik Franson. This article is based largely on his material).*

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## The Evangelical Alliance Mission in Japan

TEAM entered Japan in 1891 when the first missionaries arrived in Takayama in the Hida Mountains. But the greatest increase in missionaries took place following World War II. In spite of many recent retirements, the number of workers continues to grow. Churches are growing, too, in size as well as number. There are about 230 churches that have come into being directly or indirectly through TEAM missionaries. Some of these churches are sending out missionaries to other countries. TEAM missionaries helped begin the radio ministry of Pacific Broadcasting Association in 1951 as well as Tokyo Christian College in 1955, which merged with other seminaries, forming Tokyo Christian Institute in 1980. Some of the many outreaches that have come into being through the ministry of TEAM are:

- Word of Life Press in 1950
- Kashiwazaki Bible Institute in 1952  
(via JEM missionaries who merged with TEAM in 1983)
- TEAM-AVed in 1952
- Matsubarako Bible Camp in 1952
- Joy Bible Camp in 1959
- Karuizawa Christian Center in 1979
- Friendship Radio in 1987

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# Telephones and Computers: Cross-linked Technology

By Bill Tribley, LIFE Ministries

The modern missionary task demands efficient communications. Few people today would question the need for a postal system and telephones. Facsimile machines, allowing people to send graphics and text over the phone lines, have also caught on rapidly as an efficient replacement for the postal system.

Computers are to personal productivity what telephones are to personal communications, and they are becoming increasingly cheaper and more powerful each year. Writing prayer letters, articles and sermons, maintaining address and contact lists, and keeping financial records have become far easier with the help of computers. Furthermore, as the increasing cost of living in Japan makes it harder and harder to bring in secretaries and support personnel, computer-equipped offices are enabling fewer people to accomplish a lot more work.

In the midst of this shift toward closer communication links and computerization, a key element remains unchanged. Both the personal/office computer and ordinary telecommunications (including FAX)



Bill Tribley

are private devices, used largely to help a single person do his work. In and of themselves, they provide no creative assistance in getting the work done, nor do they help bring people together to maximize creativity. So even though you may own a telephone, unless you know whom to call, the telephone will not give you any answers. In the same way, a person operating a computer is an island unto himself. Like working with the familiar pad of paper, what is written is generated entirely by the person doing the writing. Word processors still do not take the place of creativity, and offer no information to help with the creative process.

Have you ever wondered what it would be like if you could dial a telephone number and have information on tap concerning such diverse topics as "Contextual Problems in Communicating the Gospel", "Community Surveys that Work", "Apartments for Rent", "Index of Books and Publications on Japanese Religion and Culture"? A place where messages could be left and would be read by large numbers of other missionaries, facilitating a combined response to actual problems encountered in everyday work? A place where you could also leave private messages for friends regardless of whether or not they were at home? A media where, unlike the FAX machine, information would be read right into your computer without retyping, ready for use? Such a system would result from a marriage of the telephone and the computer, the union being worth much more than either alone. This combination would become a source of information, rather than simply a tool into which known information is fed.

The Bulletin Board System (BBS) is one implementation of this combined system. It has the potential

to harness the intellect and resources of many diverse missionaries and Christian groups to forward the greatest task on earth! Although the name "bulletin board" conjures up images of the old moth-eaten cork board with miscellaneous messages strewn all over it, the computer bulletin board is more like a community file cabinet, library, newspaper and message board all rolled up into one. Here are some characteristics of bulletin board systems:

- \* They operate with any kind of computer.
- \* Most cost little or nothing to join except for telephone costs.
- \* Most use handy menus - an easy to understand list of choices - making actual use a snap.
- \* Each system is customizable, allowing for different emphases and allowing diverse groups of people with different interests to share the same system.

## Possible Missionary Benefits Intra-Organizational

\* For large organizations, the ability to communicate important prayer requests and announcements instantaneously throughout the organization without postage costs or unnecessary use of telephone chains.

\* Personal communications. People can leave messages for one another and get rapid service without worrying about where to get ahold of the other person.

\* Writing projects. A group of people not living in the same geographic area can work together on articles, proposals, etc. without travel



costs or delays in mailing. Everyone working on the project has access to the document being worked on, and can offer their changes and suggestions.

### Inter-Organizational

\* Practical resource sharing through public messages and want-ads, like housing needs and opportunities.

\* Forums on specific topics. People who have just completed language school and go off into church planting often have inadequate resources and ideas as to what to do. It would be great to have help as to how to develop women's meetings, Bible studies, community surveys, etc.

\* A place to go for answers. Questions about living, working and ministering in Japan. When it is appropriate to give gifts, etc. could be answered in a general message section.

### The Bottom Line

*Electronics*, a prominent industry periodical, recently quoted this statement by a leading communication executive:

*"There are forces in North America pushing us toward a networked, integrated world. There are other forces holding us back. In my view, we can choose either to be linked together or to live on mutually incomprehensible islands."* (August 1990, p.64)

This statement is true for each one of us today, as we contemplate our position in the mission community. Will we continue to be satisfied as technological islands holding back progress through cooperation or will we consciously join forces and reach out to grasp a new tool that promises to expand our access to pertinent information that will help us in our work? Hardware and software for a bulletin board system are already in place. The OCC educational department (Rev. Serata and others) has set up a BBS in Tokyo de-

signed to benefit both missionaries and Japanese Christians. The Japanese-language side of this BBS has been growing steadily, but the English-language side remains to be exploited. To move forward, more people need to use the system. Even more important are articles, indexes and abstracts of books, etc. which can be offered on the BBS. Another resource is CompuSpeed, published four times a year to aid missionaries in computers and communications. CompuSpeed provides tips and information in plain language specifically geared for missionaries. To find out how you can become a part of the missionary BBS action, write to CompuSpeed, 2-16-20 Shin Bori, Niizashi, Saitama-ken 352. Your support is needed and greatly appreciated as we work to become interconnected in our efforts to proclaim the gospel in this land!

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# What Every Parent Should Know About Raising Missionary Children

By Janice Kropp, CM&A

*At Takayama last summer I was asked to speak to the Adult Sunday School on the subject, "What Every Parent Should Know About Raising Missionary Children". The following is a part of that presentation.*

Since childhood, I wanted to be a missionary. It was true that my grandparents, George and Lola Breaden, served as missionaries in the Middle East. It was true that my parents, Harry and Miriam Taylor, served as missionaries in Cambodia and Lebanon. Like the carpenter who teaches his son to use the hammer and saw, or the seamstress who encourages her daughter to sew, so it seemed natural that my mind was full of "mission." I had witnessed first hand the missionary mandate! I had seen Cambodians turn from the darkness of Buddhism to the marvelous light of the Gospel. Why, I just had to be a MISSIONARY!

As good as this seemed, I had no peace in my heart. I clearly remember, as a teenager going to the altar at some special meeting held in the Orlando Alliance Church. I was a boarding student at a nearby academy and must have been on a week end leave. The reason I was at the altar was to settle this issue of becoming a missionary. I agonized as I reasoned. "I would never be happy in the States." "Oh, God, please don't force that on me!" But I had reached the place where I needed to be honest and open before God. You see, it's not the becoming or not becoming a missionary that is the problem. Some fear the thought of going. I fear having to stay. God said, "You just be willing for MY will." Fearful of the outcome, I cried as I prayed, "O.K., dear God, if YOU don't want me to go, I won't go." That settled it once and for all. Marvelous peace from heaven filled my soul. God wanted me to be will-



ing for His will. I saw the doors begin to open to missions and I started heading in that direction. PraiseGod.

I've been a missionary to the Japanese over these past twenty years. I have, along with my husband, Dick, been marvelously fulfilled in our role as church planters here! I have also had the marvelous privilege of raising our four special sons here! Raising children anywhere is one of life's greatest challenges. Add to this a foreign culture, language, custom, expectation, ministry and a host of other factors and the whole matter becomes complicated and risky!

Getting to the HEART of the matter, in this life we have no assurances that because we are missionaries everything will turn out right. Life is imperfect. We are imperfect. Life is unfair. I cannot tell you why the bottom falls out sometimes. All I can say is that being a missionary and raising children in a foreign culture has its risks. This should not frighten us, but should get us on a search for some helpful hints. And

that is just what I wish to share with you....some things I have learned both from growing up in a missionary family and from the "growing" of my own missionary children.

First, some promises. Where would we be without the promises of God to hold us steady when the boat is rocking. We are doing God's will here in a different culture. What about our offspring? Deuteronomy 7:9 "Know therefore that the Lord your God is God. He is the faithful God, keeping His covenant of love to a thousand generations, of those who love Him and keep His commands." Exodus 20:5 "I, the Lord your God, am a jealous God, punishing the children for sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments." Marvelous! II Timothy 1:5 "I know how much you trust the Lord, just as your mother Eunice and your grandmother Lois do; and I feel sure you are still trusting Him as much as ever."

*We have the promises of God*



for our children. But, I say, there are those who just haven't turned out. Everything seemed to go awry. Then I remember, this is an imperfect world. Things do go wrong. But then, I also remember that God isn't finished with any of us yet. We must still trust Him. Can He break even one promise?

Secondly, let us consider quickly eight important points in the rearing of our children. These do not work miracles but they will, I promise you, open the doors of possibility, potential, and power.

1. LOVE *I must love my children both in word and in deed.* My children have the right to know that I love them supremely, that is, their person. There is nothing they can do which will cause me to stop loving them. Love is not conditional, but all too often we make it so.

I do and will hate certain actions and behavior. Unless I make this clearly understood my boys might well see my correction as rejection of their person.

When one of our sons was age three, he, being full of life and activity, found it so hard to stay out of trouble. He was my constant challenge! But, one day I, wanting to hear him say, "I love you, Mommy," said to him, "Honey, what do you say?" His immediate response was, "I'm sorry." My heart was broken for that was not what I had wanted to hear. But I taught myself a lesson right then. I was not offsetting the correction with verbalized words of love.

I needed to say the actual words, "I LOVE YOU" and I needed to show him in kind deeds and consideration that I loved him ever so deeply. For some of us, the words are hard to say, or maybe the deeds are hard to show. Every child deserves BOTH.

2. AFFIRM *I must affirm each son.* Loving leads us naturally into affirmation, but it does not take place without our conscious effort. Then too, usually those of us who have not been affirmed ourselves will find it hard to affirm another. However, give it a try for it's well worth all the effort. Every child deserves the right to know what his parents think of him. I speak here of the positives. The negatives slip out all too often. I have learned to make myself say good things, but this has taken conscious effort.

I had two siblings, the one older was always so grown up, and the one younger was always saying those noteworthy things. I was little miss "good" always setting about to make my parents happy. But I never knew how they really saw me. When I was well into adulthood one day I simply asked my dearest Mother what she thought of me as a

person. I won't share with you what she answered, but I was from that moment on both pleased and satisfied. Never again have I wondered!

Let's not stop, however, with affirming our own! What about all those other missionary children who seldom see grandparents and aunties. We need to take their place.

What a special privilege to affirm other people's children. We will never know the positive effect affirmation has. It releases, encourages and lets the real person free to be who he/she is!

3. COMMUNICATE *I need to keep the communication lines open and going!* I got a letter from my mother every week. From age seven to fifteen I lived away from home and in a dorm for nine months out of every year. (Exception being, of course, furlough.)

My precious mother wrote every week. This saved my life. In those days phone calls were rare. From age fifteen to twenty-one I lived in the States while my parents returned to Cambodia for ministry. During those five years I never heard my parents' voice one time! International phone calls were non-existent. But the mail kept coming. Mother's weekly letter let me know that I was still important to my family! Because of the communication the day of our reunion, although scary, for we had all changed, was as though we had never been separated!

Now that two of my boys are living in the States I make it my privilege and obligation to write them regularly. We will never know what this says to our children. We as mothers and dads need to remember the strong message communication bears. It says among many things that "I think you are important enough to take time from my busy schedule to write, and/or to pay the money it takes to call or fax."

Our two adult sons almost without fail say upon receiving our phone call, "I was thinking that you might give me a call." Our children need to hear our voices. They need to receive our mail!

4. HONESTY *I must be honest with my sons.* I let them know that I am human. I make errors in judgment. I am wrong sometimes. They forgive me when I ask their forgiveness. In my younger days I felt that I had to be the "perfect example of everything". Now how realistic is that? Not very. Who can ever measure up to the one who never has a single problem. I have found great strength in simply stating my weakness and failure.

I also let the children know that missionary life is not one of constant success or glo-

Love

Communicate

Affirm

Honest



ry. Sometimes life is so hard here that my heart fails for lack of strength. They have the right to know. They see, they wonder, they form their own opinions if I am not honest with them. Then too, if and when our children become missionaries they will be saved the horrible shock of "I sure didn't know that missions was like this." Of course, we must use wisdom and caution.

Attitude

5. ATTITUDE *Attitudes are reflections.* I always wanted to be a missionary from the earliest I can remember. I caught from my parents the joy, thrill and positive attitude in mission. Going away to boarding school was not something horrible. Never once did my parents tell me how awful and unfair it was that I had to go away to school. I never had a bitter moment! I didn't see bitterness in my folks, so why should I be bitter.

As my sons see sacrifice and service, gratitude and appreciation they fall easily into the same mind set. Not to say I have always succeeded here. I am in a constant battle for an attitude which reflects Christ. My attitude toward "the mission," missionaries, salary, "the work," the nationals, etc. will be reflected, I can just count on it!

Give

6. GIVE AND GO THE EXTRA MILE

*So many times in our ministries we will go the extra mile for someone at church, only to come home too tired to go the extra mile with our children.* Then again, the opposite may be true. I find myself in constant tension.

When I go the extra mile in ministry, I try to balance it off at home. I have always feared the sad admission, "If I had only..." I have been given one day at a time, thus as much as I could I have tried to keep in balance ministry and family.

We have controversy in this modern age on the topic of priorities. I have opted for the balance. I was sitting in a meeting with one of my boys where the speaker flatly stated, "I have always put my family first!" My son leaned back, "Mother, do you think that?" I whispered back, "I think there is a balance." He reacted with, "That's what I thought you thought." Now, I had never told him that I thought one should have a balance! How did he know what he thought I thought?

Going the extra mile may be traveling distances to be at a child's performance. Maybe it will be going back home to put your son/daughter into college. Maybe it will be making that all out effort to attend that once in a life time wedding ceremony. No child needs to be convinced of where he stands in his parents mind when he sees mom and dad "go the extra mile!"

7. OPTION *I need to sometimes give a*

*way out.* As missionaries we find ourselves under policies and rules. This is right and good, but there are times when no way out makes for awful circumstances and maybe sickness or mental and emotional insecurities. Giving a way out takes the pressure off.

Option

When I was but fifteen years old my parents gave me the decision of returning to the field, where I would have been the only one in my class but with them, or staying in the States without them. Upon making my decision to stay in the States, I could never blame them for some of the unpleasant things that happened to me.

My brother at the time was a missionary to Thailand. His son didn't want to go back to boarding school. I don't know if he had had an unpleasant experience or just what, but the rule was to go. Now, the fight was on. Then my brother in wisdom and probably fear told his son, "Then you don't have to go." The pressure was off, the little guy, pleased that Dad had understood, was off to boarding school.

Dick and I have found that almost every time we give the option, our sons will opt for what we had wished!

Commit

8. COMMIT *Committing each child to God is not only a daily part of my prayer life, but it's something I did in actuality.* That is, after reading Catherine Marshall's book, *Adventures in Prayer*, I gave each one of my four boys to God. I first of all chose a passage of Scripture which suited each personality. Mine are from the Psalms. Then I took a card and wrote down all the specific things I desired for each. Then I got on my knees and prayed a prayer of commitment for each son. I have not prayed that prayer again for, as Catherine puts it, this is the prayer of commitment and it is done once. The content of the card is never revealed to anyone, it is something between oneself and God. This has been a source of blessing, encouragement and promise to me as my boys struggle into adulthood. I cannot tell you the strength I have gained from this spiritual exercise.

In conclusion, try one, try all. Do as the Lord leads you! And I pray for your continual encouragement as you raise your children on foreign soil. God will bless you for your faithfulness and obedience.

We all know struggle! We all know disappointment! We all know the agony of waiting to see our prayers answered! Praise be to God, who cannot deny Himself. Faithful is He who will do it, remembering always the words of the beautiful chorus...

IN HIS TIME.



# SHORT SHORT SHORT SHORT TAKE TAKE TAKE TAKE

## CAJ Gym Construction Begins

After ten years of long-range planning and preparation, the Christian Academy in Japan formally began construction of a ¥510 million athletic facility with a groundbreaking ceremony held October 15th.

Since the formal adoption in 1986 of the Master Plan for the Redevelopment of the Christian Academy in Japan, the CAJ community has eagerly awaited the construction of the gym, which will replace the current thirty-four year-old facility. When completed, the new gym will be 1,932 square meters as compared to the 827 square-meter facility now in use.

The gym plans include a full-sized basketball/volleyball court that can be divided by a net into two smaller courts, thus making two teaching stations. A third teaching station, located in the second-floor mini-gym on the east end of the building, will be used for elementary classes, gymnastics and wrestling. Seating for 450 spectators will be provided.

The gym is scheduled for completion by the beginning of the 1991-1992 school year.



CAJ Headmaster Bruce Hekman (left), student body president Mark Christianson, and Board of Directors Chairman, Steve Tygert celebrate the groundbreaking for the ¥510 million athletic facility now being built at the Christian Academy in Japan.

## Elizabeth Whewell's Homegoing

Miss Elizabeth Whewell was called to Heaven on August 10th, 1990.

She died at 87 years old after serving with the Mino Mission Japan since 1928. During pre-war times she and the mission suffered much persecution for their strong stand against idolatry and emperor worship.

After helping to reopen the Mino Mission after the war she continued to stand firm against idolatry with an active ministry of street meetings and gospel tract distribution in the Ogaki and Tomidahama area.

We thank God for her faithful ministry!

## Japan Harvest Prayer Items:

**Mrs. Ruth Hekman.** She and her husband, Bruce Hekman, Headmaster at Christian Academy in Japan, had to suddenly return to the USA so that Ruth could start cancer treatment. Pray that they will be able to return to Japan as soon as possible.

Address:

Dr. Bruce & Ruth Hekman  
P.O. Box 3  
Moline, MI 49335 USA

**Rev. Manfred Harm.** Manfred spent a number of his 20 years of Japan ministry with Liebenzeller Mission working for the Okutama Fukuin no Ie Camp. He is now receiving cancer treatment in Germany.

Address:

Rev. Manfred & Marlies Harm  
Wehlingweg 7, 6940  
Weinheim, Germany

**Mrs. Anneliese Paulokat.** She and her husband and children (missionaries with Liebenzeller Mission) were back in Germany for their one year home assignment, when a medical checkup made a cancer operation

necessary. Lord willing, they hope to return to Japan in September.

Address:

Werner & Annelise Paulokat  
Baldung-Gvien-Str. 13, 7530  
Pforzheim, Germany

## New Canadian Director for OMS

The OMS Board of Canada is pleased to announce the appointment of **Dr. Stanley Dyer** as its new executive director. Dr. Dyer has served in Japan with OMS since 1965. Born in Canada, he is a graduate of Greenville College and Asbury Theological Seminary and completed his Doctor of Missiology degree at Trinity Evangelical Divinity School in Deerfield, Illinois.

**Stan** with his wife **Joanna** will assume responsibilities at the Hamilton, Ontario, office in the fall of 1990.

(From *OMS Outreach*, July/August 1990.)



Dr. and Mrs. Stanley Dyer

Send your short news items and information of interest to the missionary community to:

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OCC Building, 3rd Floor  
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