

WINTER 1972

# Japan Harvest

The magazine for today's Japan missionary



CHURCH—MISSIONS SEMINAR REPORT p.4 THEOLOGICAL EDUCATION BY EXTENSION p.20

THE OFFICIAL ORGAN OF THE JAPAN EVANGELICAL MISSIONARY ASSOCIATION

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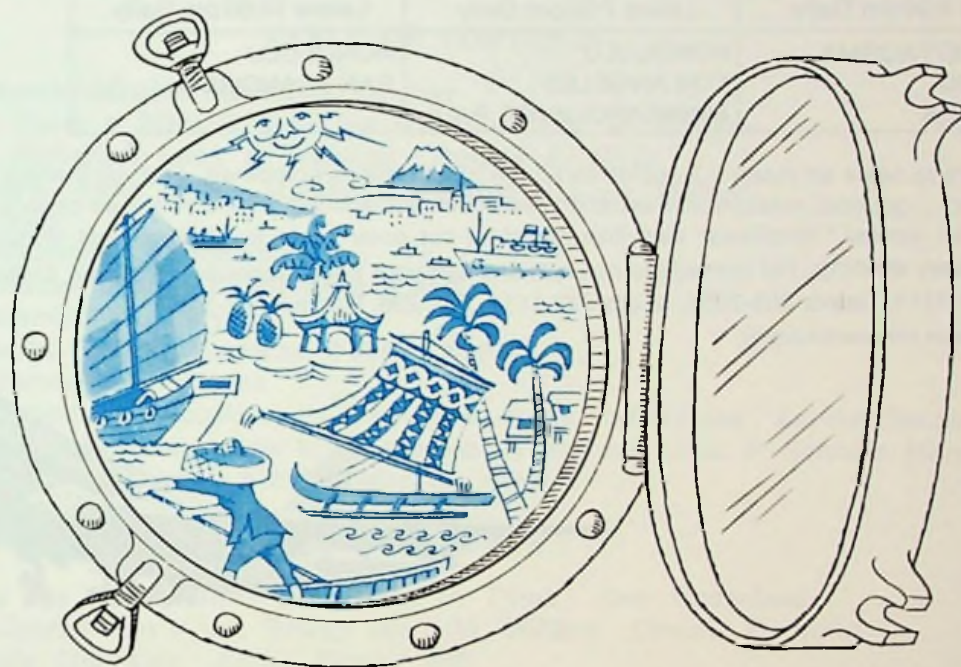
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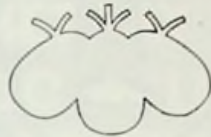
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## By the Still Waters

### TAKE TIME TO THINK

Take time to think . . .  
 Of sin,  
 And pain,  
 Why Jesus came.  
 Of children torn from loving arms.  
 Famine!  
 Illness!  
 War!  
 Divorce!—Take time to think.

Take time to think  
 Of faces small.  
 Taut with fears  
 But—  
 No tears, no tears.

Take time to think  
 Of the face of men  
 (Thinking men,  
 Searching men,  
 Brothers-of-our-flesh men)  
 Groping within.  
 No answer there.  
 Despair.

Take time to *think*,  
 And weep,  
 And pray  
 Today . . . today.

by Ann Underland

“Even so, come quickly Lord Jesus.”



Over 30 mission leaders and representatives met in a study conference on the relation of church and mission in Nagoya in October under the sponsorship of JEMA. Enthusiasm was high; participation informal and free; and the results thought-provoking and stimulating. Other articles in this issue detail the discussion.

One conclusion became very obvious in the conference: there is no one, clear, Biblical relationship between a mission and a national church. Certain principles are clear in the Scripture, but many details which would seem desirable to us are providentially omitted. And even in the interpretation of the principles, equally devout and scholarly exegetes differ. It became clear that there are several possible, viable, and successful relationships between a national church and a foreign mission body. These are conditioned by the stage of growth of the church, the type of church polity followed by both mission and church, and by other temporary or local factors.

However in debating these vital church-mission relationships in Japan today, one supreme principle must be kept primary at all times: the over-riding goal of a church-mission relationship is not simply inter-personal or inter-organizational harmony. It is the evangelization of the 100 million non-Christian Japanese still unreached.

Any church-mission relationship which overlooks or denigrates this goal in favor of mere cordiality of relation, or in favor of preserving the dignity or enhancing the selfhood of one of the bodies at the expense of evangelism will be betraying these 100 million. Church and mission alike are called to beseech men to be reconciled to God (II Cor. 5:20). Any relationship which advances this Biblical evangelism is to be considered. Any relationship

which neglects this goal should be repudiated.

In these days of rising nationalism it is, of course, of tremendous importance that a mission organization, as well as the individual missionary, avoid any vestige, overt or covert, of missionary colonialism or paternalism in attitude and action. Often such an attitude may be unintentional and unconscious on the part of the missionary. Among other values of the recent conference, the free discussion from many viewpoints served to uncover the possibility of such implicit attitudes.

But certain facts concerning church and mission relationships in Japan today are not encouraging in the light of the 100 million outside of Christ:

- One-third of the new Southern Baptist missionaries coming to Japan have left in the last ten years.
- There are now only 282 missionaries associated with the Inter-Board Committee (representing eight of the larger U.S. denominations). In 1969 the United Church issued a moratorium on new evangelistic missionaries (from the Inter-Board) for two years.
- No new Missouri Synod Lutheran missionaries have come to Japan since 1965. The mission body since that time has shrunk from 45 to 25. All missionaries are now subject to the call of the Japanese church following their next furlough.
- In 1965 the wing of the Southern Presbyterian Mission associated with the Japan Reformed Church called for 14 new evangelistic missionaries. Only one has come, while others on the field have gone home.
- Other evangelical denominational and inter-denominational missions have seen a serious shrinking in the number of missionaries in

church-planting evangelism. At least in part the cause is a lack of proper relationship with, and lack of vision for using the evangelistic missionary on the part of national churches.

These facts all point to the need for careful consideration or reconsideration of our church-mission relationships. Dr. Donald McGavran's remarks in the July 1971 issue of *Church Growth Bulletin* are compelling: "Let us work out solutions which establish church and mission relations which encourage churches to multiply." (To paraphrase his words:) "Then history will record that far from betraying the 100 million in Japan, we strode forth to redeem them."

He cited further the absurd illustration of a church-mission problem in the Philippines. There a mission organization had by the grace of God built a daughter church of 4,220 persons. Authority was then turned over to the denomination, and the mission withdrew, for the daughter church would feel aggrieved were the founding mission to go into an adjacent island and vigorously plant churches there. It said, "If you work anywhere in the Philippines, you must work under us." But the tragedy is that this little denomination cannot keep the Roman Catholics out of "its territory." It cannot prohibit the Adventists, Methodists, or Brethren from planting churches within 100 yards of its congregations, but it bravely prohibits its own father from evangelizing a neighboring island!

Does not this illustration have parallels in Japan?

Why are missionaries leaving? With some it is undoubtedly due to a middle-age work crisis and a sense of frustration because of the difficulty of the field. Others have the false idea that a missionary is to "work himself out of a job."

*Continued on p. 32*

# Church- Mission Seminar

The Seminar on Church-Mission Relationships was held at the Nagoya Youth Hostel from October 11-13, 1971. It was sponsored by the Japan Evangelical Missionary Association (JEMA) in fulfilling one of JEMA's aims to "consult with members in mission polity, arranging seminars and work shops."

Excellent arrangements were made and warm hospitality was provided by JEMA's secretary, Jonathan Bartel. The Seminar was ably chaired by Vern Strom, a man who stands tall in Japan. Seminar plans had been adequately made by committee members Vern Strom, Herb Skoogland and Harry Westberg.

The Seminar was attended by a limited number of missionaries (about 50) to provide the proper size and atmosphere for feedback possibilities

and in-depth discussion. Some attendants represented their mission, others attended on an individual basis, others were merely observers. But all participated. It was helpful to have a number of pre-war men there to broaden our perspectives. Two ladies graced our meetings reminding us that in Christ there is neither male or female.

*Why* was a seminar of this type needed? As others have humorously remarked, "If I could get out of committee meetings and seminars, I could do some mission work."

In recent years, the problem of maintaining cordial relations between missions and churches while at the same time maintaining the forward thrust of evangelism and gaining church growth has been one of increasing concern. In Japan a number

of missions have undergone almost complete changes of strategy in order to maintain their self-identity.

In the United States too, the 1971 Green Lake Conference attended by over 600 delegates devoted a week of intense study to this problem.

Our purpose was to *first*, zero in on this contemporary mission-church problem. *Second*, we wanted to identify points of tension. *Third*, we wanted to provide an opportunity for a cross-fertilization of ideas. *Finally*, even though we knew there would be no "Nagoya Statement," we wanted to have some new insights on possible solutions. For a fuller treatment of these questions, see our "Summary Statement."





*How* was the Seminar conducted? Did the program lead to any kind of solution or decision?

The *participants* were all missionaries. This seminar was designed to focus in on our aspect of the problem. This step was missionary orientated—but it was only the first step to further meetings which must be of a wider and deeper perspective.

The *program* was rather sharply focused. Several basic matters were introduced. Various ones presented papers. Maximum time was given to interaction. Presentations as well as discussions were focused. No one asked, "What are we talking about?"

The *procedure* was well defined and understood. There was a recognition and a respect for other positions. A basic honesty prevailed. There was a striving together to learn

as well as to inform. With few exceptions, all stayed for the whole time.

The *prognosis* was challenging! Pessimism was banned—we had to be optimists. We looked in as well as out. Every attempt was made to avoid turning the Seminar into a "cliche cursed" conversation. We were goal-orientated; challenged to sharp thinking. Throughout the Seminar, we tried to be Biblically balanced.

*Japan Harvest* has devoted much space in this issue to report to a wider audience the essence of the Seminar. We urge each reader to take time to read thoroughly the following articles as well as the lead editorial.

You will discover a neatly worked out chart on a following page. This

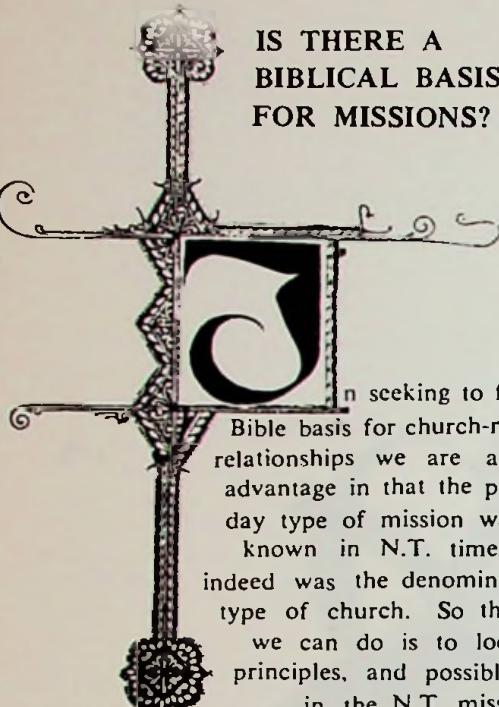
will enable you to somehow visualize the variety of relationships which are existing today.

A summary of a number of articles has been included. It would take a small book to record all of the messages, discussion, and observations. The articles illustrating differing relationships were written from notes taken during the Seminar. They are not to be taken as technically correct in every detail nor to be considered as presenting the entire picture.

A summary statement "What we learned" is included. This is not a "Nagoya Statement." It merely summarizes the high points which received the interest of the attendants.

A parallel meeting by Japanese will take place in June 1972. JEMA's second meeting is scheduled for October.

## IS THERE A BIBLICAL BASIS FOR MISSIONS?



In seeking to find a Bible basis for church-mission relationships we are at a disadvantage in that the present-day type of mission was not known in N.T. times, nor indeed was the denominational type of church. So the best we can do is to look for principles, and possibly find in the N.T. missionary qualities that should show up in the missionary society today.

The Acts will furnish us with source material on missionary outreach, the epistles will reflect something of the problems between missionary and missioned, while the teaching of our Lord may give us some overall principles.

### I. EVANGELISTIC PATTERN

We find the first missionaries were chosen and sent out by the Holy Spirit, that they preached and moved on, to return later to the places they missioned. This was to strengthen the believers, to appoint elders after prayer and fasting to determine God's choice, and then to commit them to the Lord, (Acts 14:22-23). Thereafter there was periodic visitation to perfect the faith of the converts, and to give direction in doctrine and practice, (see the example of the Jerusalem conference in Acts 15:28). There was also more prolonged evangelistic effort as in Corinth and Ephesus.

#### Principle

That the work must be Holy Spirit originated and controlled, then we need not fear for its future.

### II. THE MISSIONARY

In himself he must have a conscience void of offence to God and man, be willing to be all things to all men, and not seek the favor of men. In his spirit he is to remember that he is tending the flock of God and therefore is not to lord it over their faith. Paul has some striking things to say in Phil. 2:20-21 of workers who seek

only their own interest and not those of others, and urges that the mind of Christ in its self-emptying characterize the worker. Christ Himself was among men "as one that serveth."

To his converts the missionary sustains a father-child relationship (1 Cor. 14:15), a bond that is strong and persisting. After all, the true missionary suffers for the church's sake. Paul uses the word "travail" in this connection, and speaks of being poured out as a libation. When churches were formed Paul regarded the believers as partners in the work of the Gospel and sought their fellowship in prayer. The responsibility to discipline remained (1 Cor. 5), but in Japan it is best as far as possible to leave this to the Japanese to do. There was evidently also a continuing responsibility to inculcate divine standards regarding such matters as lawsuits, marriage, idolatry, slavery, etc. (1 Corinthians); to remind the believers of doctrinal basics, ethical standards, and even of prophetic utterances, (2 Pet. 3:3). Through it

### III. THE CHURCH

The church resulting from missionary endeavor should have a sense of indebtedness to those who bring spiritual blessing. It should therefore not despise workers, but should accord them due honor. The essential unity of the church should be recognized,—"made both one" (Eph. 2:14), that is, missionary and missioned, Oriental and Occidental. Surely the missionary and the believers are fellow-citizens, and fellow members,—*"one faith, one Lord, one baptism."* Christ Himself spoke of one flock and one shepherd, (John 10:16), thus pointing up the basic oneness of the Church.

The true church recognizes the headship of Christ, and in Him unity is found. But there is diversity in unity (Rom. 12:4-8, 1 Cor. 12). Partisanship can be a danger, for there were factions in Corinth and dissidents in Rome. It is noteworthy that in this connection the missionary—Paul—all there was the confidence that God would complete what He had begun, and perfect the church.

#### Principles

1. The flock is God's, we are under-shepherds. Do not lord it over Christ's heritage.
2. We must pour ourselves out for the church in travail. Our ministry is to death for their life.
3. We have a mission to set up and hold up Biblical standards.
4. We must have confidence that God will perfect the church.

seldom baptised, a good practice to follow, avoiding as it does ground for distinctions. The true church should have a continuing burden for the lost, and an open heart toward those who brought them to Christ, (2 Cor. 7:2).

#### Principles

1. The church's essential unity,—it includes Jew and Gentile, East and West, missionary and missioned.
2. It should have a sense of indebtedness to those who bring spiritual blessing.
3. It should not despise those sent of God, but open their hearts to them.

### IV. CHURCH ORGANIZATION

In the early church there was the recognition of divinely appointed leadership. Deacon Philip was used in revival in Samaria, but the Jerusalem church sent Peter and John to consolidate the work. Barnabas was sent from Jerusalem to confirm in the faith and instruct the Antioch Christians. Paul returning to Jerusalem called the Ephesian elders to meet him in conference. God gives to the church leadership in various fields (Eph. 4:11), and such appointments should be recognized as of God. So should it be in every true church.

The selection of deacons in Acts 6 is instructive. They were chosen for their spirituality in the first place. The apostles' faith in the believers to make the right choice was evidenced, in that they left the choice to them. The chosen men served well in practical matters and developed spiritual gifts as well.

Church buildings seemed to have posed no problem. It was "the church in thy house" in many cases, (Rom. 16:5, 1 Cor. 16:19, Col. 4:15, Philemon 2), while our Lord said that the attitude of heart rather than place of worship was of paramount importance.

#### Principles

1. Recognition of divinely appointed leadership is essential—God's gifts to the church.
2. The missionary's faith in the believers as they appoint church officers under the guidance of the Holy Spirit must be evident.



## A HISTORICAL LOOK AT MISSIONS

When I finished my study for this message, I felt a little like Columbus in the sense that I started out to reach a goal of understanding which I never reached fully; but I reached somewhere else, and found that my ultimate goal was still a long distance away. The only difference between me and Columbus was that I didn't do it on borrowed money!

There are no simple answers, as we are well aware, to this subject, nor are there any problem-free solutions; and I am inclined to believe that there is no one simplistic solution, as the Wheaton Declaration of 1968 (I believe it was) made very, very clear. These tensions also, it is very interesting to note, are rather universal. I personally feel that the key to a theology of mission is a theology of the church. But despite that, it is very interesting to note that in the most of what might be called far-out ecumenical thinking, as well as in the most conservative evangelical camps, there is a great similarity of problem tension in the matter of relationships regardless of the theological position held. And I think that for those of us who are tempted to think that commitment to Biblical revelation carries with it magic insights into knotty problems the more we study the more we are aware that this is a faulty presupposition and that we need a great deal of humanity and a great deal of self-examination as we attack this problem.

We are probably all aware that a very significant conference was held at Green Lake, which concluded October 2. It was called, "Green Lake 1971." It was attended, I think, by about 600 representatives of missions affiliated with EFMA, IFMA, and National Christian leaders from many of the countries in which these missionaries work. It was an outstanding conference, and our representative there, Francis Sorley, did a

very spartan task in sending to me the very day he arrived large volumes of papers which were prepared in advance for the Conference. He sent also three tapes which are some discussions at the end of the conference—reactions from a panel of nationals, and also some other papers that were given at the conference. So we have the very last word from this conference, whose subject, interestingly enough, was, "CHURCH AND MISSION RELATIONSHIPS."



In connection with Green Lake 1971, and already referred to in this conference, the July issue of the *Church Growth Bulletin* of the Institute of Church Growth connected with Fuller Seminary, had as its lead article a brief 2-page article by Dr. Donald McGavran entitled, "Will Green Lake Betray the Two Billion—the Two Billion as yet Largely Unangelized in the World?" In this he stated the problem which faced Green Lake, and also faces any group like ours which attacks this problem, and I would like to read one paragraph from it:

"Is the over-riding goal cordial church-mission relationships? If Green Lake answers Yes and piles argument on argument, failing to emphasize the compelling purpose which demands the vast outpouring of life which is mission, then the two billion will be betrayed. If principles governing cordial relationships are stated regardless as to whether they guarantee an ever more effective evangelization, then the two billion will be betrayed. If those formulating findings do not constantly advocate relationships which drive churches and missions out into ceaseless sacrificial re-

conciliation of men to God and the church of Jesus Christ, their findings are likely to betray the two billion. If church leaders reading their findings are not led to multiply missionizing, then no matter what else happens, Green Lake will have betrayed the two billion."

His words I think deserve serious consideration, for as he says later in this argument, "Establishing a church-mission relation through which churches will multiply, is the goal of all of us in our work for Jesus Christ" in Japan. . . . "through which churches will multiply" . . . If they are not doing that, then our relationship must be somewhere faulty.

Also, from Green Lake '71 on one of the tapes, some conclusions and reactions are given from which I quote three:

1. Right inter-personal spiritual relations are equal in importance to policy. Each must esteem others better than himself.
2. An openness to which our ideas and our policy is certainly essential these days.
3. The true unity is to be realized and encouraged with the church regardless of structure. If the church in the U.S. stubs its toe, then the church in Japan should say "ouch", and vice versa."

Finally I would say, by way of introduction, that we need to distinguish between church and mission relationships in both the sending and the receiving countries. I would like to make two points growing out of my own study:

1. The historical perspectives from churches and missions in sending countries.
2. Trends or patterns of church and mission relationships in receiving countries.

Basically there can be two views taken. The view first is unity—that any division in any magnitude whatsoever is wrong. Stephen Neal talks about the disastrous dichotomy of church and mission. I think it was he who also used the phrase (or perhaps it was Leslie Newbign), "Un-missionary churches and un-churchly missions are both wrong." With that spirit we can go a great distance. But it also provokes an unwarranted conclusion about which we need to be careful. For example, Roland Allen almost 100 years ago said, "The church was first established and organized with a world-wide mission for a world-wide work. It was a living organism composed of living souls deriving their life from Christ

who is the head." And in this Roland Allen states what many have sometimes perhaps very lightly accepted as the Biblical ideal. "The church is an organism which grew by its own spontaneous activity, the expression of that life which it had in union with Christ the Saviour. Its organization was the organization fitted for such an organism, the organization of a missionary body. Consequently there was no special organization for missions in the early church, the church organization sufficed. It was simple and complete, there was abundant room in it for the expression of the spontaneous individual activity of its members, for every member was potentially a missionary and the church as an organized body knew how to act when its members did their duty. The new modern missionary organization is an addition. If we compare our work with the work of the early church, this is what differentiates them: with us missions is the special work of a special organization; in the early church, missions was not a special work and there was no special organization."

Now this is something that probably all of us in emotional response would applaud with a hearty, "Amen!" However that would be perhaps an articulation of what might be called the unity ideal, the complete or total unity ideal. Dr. Allen Thompson, speaking at the Green Lake Conference, mentioned however that there is another ideal—and that we might look at separation not as divisively sinful. In explaining this view, Allen Thompson says:

"The New Testament distinguishes between structured local congregations and the structured apostolic band called by God to evangelize the heathen and plant churches. Whereas the apostles were of the church, their corporate ministry of missionary outreach necessitated among themselves patterns of leadership and organization, recruitment and finance, training and discipline distinct from comparable patterns within local congregations. This significant distinction gives Biblical sanction to today's structured missionary fellowship."

Most of us have been very, very much concerned about the implementation of Eph. 4:11-12 in the Japanese church, particularly with regard to laymen, but I think there is tremendous implication there for us as well when we see that the apostolate or mission or the missionary has a permanent and a well-defined place in the history of the church. "God has

given to the church first apostles . . ." and there doesn't seem to be any indication that there will be a termination of that gift to His church.

And then there is a distinction between the apostle missionary and the evangelist, or a distinction between the function of evangelizing in the church and the apostolic sending of the church to the planting of new churches elsewhere. Evangelism can be defined as local witness, apostolic activity as cross culture and international witness. Pierce Beaver in one of his recent books, *The Missionary Between the Times*, points this out very, very strongly. And he further goes on to say that Paul was greatly independent of both the sending and the receiving churches in many, many situations.

Dr. Ralph Winter was with us a few weeks ago in our Theological Education by Extension Seminar. *The International Review of Missions* about two years ago had this to say in this regard about the early history of the Catholic church. This to me was quite a revelatory insight, as I discovered that some things that I had taken pretty much for certain were not true, and that the history of the growth of the church and its missionary expansion is quite dramatically different than what I had originally imagined and what I had even studied in books on missionary history that I had read earlier. Winter points out:

"In curious contrast is the whole history of the Roman Catholic church. Until very recently in its experience in the U.S. only, the various orders have undertaken the missionary task of the church. In the opinion of Clement Armitage, S.J., the development of the diocesan mission is one of the most revolutionary changes in the missionary picture, and it took place in the U.S. in the last century. Even so, this new feature is still an expectingly tiny element in the Catholic picture. It is still true, and has always been the case, that almost all mission work in the Catholic church has been based upon the mission order structure. If we think of the usual Catholic missions in terms of Gregory the Great sending Augustine to English, we gain a wrong impression. The initiative has rarely been with the Pope and with the church. Rather the early Protestants, on the continent in particular, came along and followed that way."

Winter says:

"My own analysis goes something like this. By the time of the Reformation the Catholic church had achieved some sort of balance be-

tween the unity of the hierarchal structure of the church and diversity in mission represented by the Catholic orders. The reformers had first rejected both the hierarchal and the order structures, but soon developed a church structure that was similar, if not equivalent, to the Catholic hierarchal structure. The need for orders was confused by the issue of the undesirability of mandatory celibacy. And as a result, only after a lapse of more than two centuries did a functional equivalent to the Catholic orders finally appear even in the area of the Protestant state church. The very heterogeneity of the Catholic tradition and of the Protestant state churches has practically demanded this kind of decentralization in missions."

Dr. Charles Trautman, who is currently laboring in a student ministry in South America and for many years was the North American director of Inter-Varsity Christian Fellowship, as a result of his own study, drawing largely on Kenneth Scott Latourette's work, points out:

"From the 5th Century the Christian church has grown, not through its parish diocesan structure, but through certain monastic orders ready to dedicate themselves to their special tasks. This was particularly true in Germany, Scandinavia, and Russia until the time of the Reformation. It is interesting to note that when the monastic orders were destroyed in Protestant countries, for almost three centuries there was no missionary movement. This did not change until the time of Zinzendorf and Carey. With the formation of special missionary boards, the era of modern expansion began, making it possible for Latourette to speak of missionary societies as Protestant monastic orders.

These two movements—ecclesiastical and para-ecclesiastical—can be seen at the present time. Those denominations which concentrate on bringing their various agencies under central control for the purpose of unification have a dwindling interest in missions and evangelism. As their efforts and thoughts have concentrated on the theology of the church, they have turned inward. It is from this group we have heard so much of the end of missions.

On the other hand, those churches and denominations which have either encouraged their own missionary societies or permitted the support of inter-denominational agencies have seen a remarkable growth and success in their out-

*Continued on p. 28*



## FACES

We sat in a circle — a circle of faces. Before this, all JEMA meetings I had attended were characterized by rows—rows of backs of heads—with one or two faces in front! Being women, we generally sat in the back!

The Seminar was well planned, filled with diversity; and as the meetings progressed "the faces" revealed the diverse gifts of the Spirit. We rejoiced in this — that the Lord had given to Japan leaders with such gifts. And we were glad that these gifts were being put in service for the Body of Christ in Japan.

## THE DAY AFTER

This is "the day after" and I find that the warmth of the fellowship and the mental and spiritual stimulation of the discussions remain. On the train home, Julia Motoyama and I said to one another, in effect: "the first seminar of this type to leave us more refreshed than when we came." There was no regret for having taken the time to come.

Although we are pre-war, we are a small group compared to some of the larger missions in Japan, but our problems are the same and we therefore deeply appreciate the willingness to share experiences and possible solutions.

I'm sure it was pleasing to the Lord for this morning in my prayer time, without premeditation "that now I must pray for the various leaders" that circle of faces came before me and I found myself praying for various ones that for their peculiar problems the Lord would continue to give wisdom and guidance.

I have always acknowledged the oneness of the Body of Christ, but this renewed experience of it is "the touch of His Hand" that I feel we need these days. We give very special thanks for the leaders of JEMA for their sacrificial labour in the preparation of these meetings.

by Anne Pfaff

## MISSION-ORIENTED CHURCH

The German Alliance Mission could be classified as one that follows a Mission-orientated church relationship. It is a post-war mission with personnel primarily from Germany. It's evangelistic activity, centered in the Chubu area, has resulted in 13 churches and a number of evangelistic stations. Both the foreign missionaries and the cooperating Japanese pastors are members of a Japanese Religious Juridical Person (Shukyo Hojin). Three Japanese and three missionaries constitute the Executive committee. All property, including missionary homes in Karuizawa, is registered in the name of the Juridical Person. Either the executive committee or the entire Juridical Person membership can take recommendatory action, but all recommendations must be approved by the Mission headquarters in Germany.

Mr. Walter Werner, who shared this information with the Seminar attendants, listed the following advantages and disadvantages in this type of relationship.

### ADVANTAGES:

1. **Involvement creates interest.** Having all of the full-time workers on the ruling body creates a sense of belonging and develops responsibility.
2. **Simple administration.** There are only two official bodies involved. The Juridical Person on the field (field committee or conference) deals with the home board. Administration lines are kept clear and simple.
3. **Financial security.** As long as the sending church's financial condition is healthy, financial concerns are kept to a minimum. An approved program can be started and carried on in confidence. National workers are spared the often embarrassing responsibility of tapping the limited funds of a small emerging group of believers or inquirers.
4. **Self-support is stimulated.** When a foreign body carries the main financial burden of an evangelistic or capital expenditures program, the emerging group is stimulated to contribute and they are able to give towards specific projects.

### DISADVANTAGES:

1. **Local interests take precedence over field interests.** The old saying that "what is everybody's business is nobody's business" comes into play here. Experience shows that local groups tend to emphasize their own work and lack sufficient

interest in the total program. Pastors, especially, find it difficult at times to exert much energy into other projects when their own needs are equally pressing.

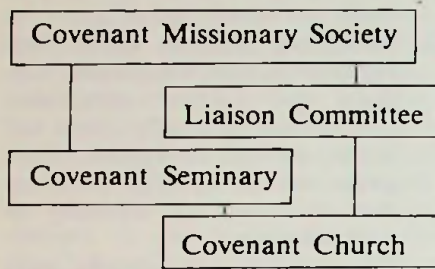
2. **Foreigner's problems differ from Japanese member's problems.** National and cultural differences, even among spiritually united believers, are hard to suppress. Each group has its peculiar problems that the other has difficulty in understanding.
3. **Home board may overrule local conference.** When communications have to cross national and cultural differences as well as thousands of geographical miles, there is always the possibility that what the field considers vital the home board may rule as periphery. When one body has full authority over the other, subordination problems arise.



## MERGER

The Evangelical Covenant Church of America began evangelistic work in Japan in the post-war period. The "Covenant Missionary Society of Japan" was organized quite early as a Religious Juridical Person. It was composed exclusively of missionaries but had the legal status of a denomination. As the evangelistic efforts bore fruit, churches emerged and formed a Japanese denomination. Legally, this denomination was included in the Juridical Person but it had no legal voice. Missionaries had no voice in the Japanese denomination. As the need for more cooperation and understanding became evident, a "Liaison Committee" was formed composed of four Japanese and four missionaries. From the beginning, the Covenant Seminary was

operated by a joint board of missionaries and Japanese. The initial arrangement could be diagrammed as follows:



10 Acute problems arose between the mission and the church. The mission decided to take a firm stand even if that stand resulted in severing relations with the church body and starting all over again. Two things resulted. First, there was a change of leadership in the church. Second, there was a strong desire on the part of all for a much closer relationship.

Two major motivations forced a change from a relationship of dichotomy to one of fusion. First, the home board began to emphasize the integration or fusion of the church and mission. A frequent statement was "Progress from Dependence through Independence to Interdependence." Second, there was a strong desire to register all property into a Japanese Juridical Person before the 1970 renewal of the Security Treaty between the United States and Japan (Ampo Joyaku). Although complete unanimity was not gained, a modified fusion plan was adopted. This was done by changing the name and some parts of the Juridical Person constitution. The legal body now became the Nihon Seikei Kirisuto Kyodan (Japan Covenant Christian Church-NSKK). This new denomination and the American Covenant Church (ECCA) drew up an agreement which includes the following provisions:

1. The Evangelical Covenant Church of America (ECCA) recognizes the Nihon Seikei Kirisuto Kyodan (NSKK) as an autonomous denomination with full power of decision over itself and its work in Japan.
2. The NSKK recognizes the missionaries assigned to it by the ECCA as ordained ministers or evangelistic workers of the NSKK, with the task of working together for the evangelization of Japan, according to the constitution of the NSKK.
3. Transfer:
  - (a) The ECCA hereby transfers to the NSKK all of the real estate

formerly held by the Covenant Missionary Society of Japan, to be registered in the name of the religious juridical person of the NSKK.

(b) The NSKK recognizes the right of the ECCA to buy, hold, use, and sell lands, houses, and equipment for the use of missionaries sent by the ECCA, even though these properties are registered in the name of the NSKK.

4. Missionaries:
 

- (a) With the intention of aiding the church in its pastoral work as well as its missionary task, the ECCA pledges itself, as far as is in its power, to send out missionaries to the NSKK as long as the latter considers itself in need thereof.

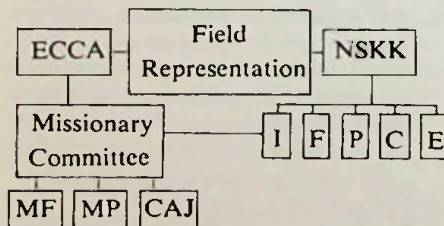
(b) Missionaries sent out by the ECCA shall be subject to its regulations regarding call for service, remunerations, furloughs, etc.

(c) Missionaries in Japan working within the NSKK shall be subject to the regulations and discipline of the NSKK, as stipulated in the constitution of the NSKK.

(d) The determination of the nature and location of the work of missionaries working within the NSKK shall be finalized through the Field Representative after the NSKK and all parties concerned have been duly consulted.

5. Finances:
  - (a) The ECCA will continue its yearly block grant to the NSKK on a de-escalating basis with a view to adopting a target date for withdrawal from routine maintenance for the church. However it will still continue to entertain requests for funds for capital improvements such as acquisition of lands, construction of buildings, etc., even beyond the target date. Properties purchased or built with such funds shall become the property of the NSKK.

The diagram now changed to:



Since entering into this new relationship, there has been great progress towards self-support. It has been decided mutually that foreign support will be discontinued in 1975. At present, the administrative body of

the NSKK is composed of five Japanese and four missionaries, but the agreement requires only one missionary in that position. For the first few years, a missionary served as the chairman but in 1971 a Japanese was elected. Mutual plans call for an aggressive evangelistic outreach.



## FUSION

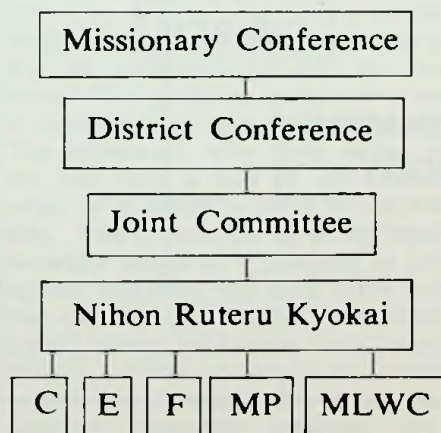
The post-war Missouri Synod Lutheran Mission represents a historical example of a mission that has run the entire line from dichotomy to fusion. In the early post-war years, missionaries came to the field and formed a Missionary Conference. As evangelistic efforts were blessed, emerging groups of believers entered into relationship with the Missionary Conference. In 1955, this took the form of a District Joint Conference. In its earlier stages the lines were not clearly drawn but practice crystallized into a pattern in 1963 which represented a modified fusion relationship. While the Missionary Conference and the District Conference (Japanese) still maintained their separate identity, the field created a Joint Committee composed of both missionaries and Japanese. It is interesting to note that in this case, the home board continued to recognize only the Missionary Conference.

In 1968, the Missionary Conference took a further step towards complete fusion when the Missionary Conference as well as the Joint Committee were completely absorbed into the Nihon Ruteru Kyokai (Japan Lutheran Church). Some of the features of this are as follows. The NRK is almost completely foreign supported. All funds, including missionary salaries and work funds are channeled through this body. There is an annual con-

vention (taikai) which has a number of standing committees, among which is the Missionary Life and Work Committee. This is where matters related to missionaries are discussed and actions recommended to the parent body. Capital expenditures for land are provided by the home board and are not required to be repaid. Buildings, however, are built with 20 year non-interest loans. The Juridical Person is composed exclusively of Japanese and holds all properties, including missionary houses.

Various observations can be made. It is interesting to note that in this case, the field took the initiative for the relationship while the home board preferred to stay in a dichotomy relationship. Some missionaries found it difficult to adjust to this new relationship and decided to return to the homeland. Missionaries come to the field now only by invitation from the NRK to fill a specific need. According to one of their spokesman, no new missionary has come to the field for the last six years. While the men on the field generally feel that this is the proper relationship for a mission to maintain with the church and are happy in it, others indicate there is a real tension felt by the missionary who feels a burden for the lost multitudes but who may not be assigned an active evangelistic role by the church.

The following diagrams illustrate the steps taken by this mission:



### DICHOTOMY

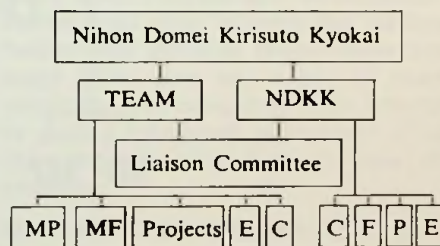
The Evangelical Alliance Mission, better known as TEAM, represents both a pre-war post-war mission as well as the more common relationship of dichotomy. The Nihon Domei Kirisuto Kyokai (Japan Team Christian Church) with over 80 self-supporting churches began its history early in the beginning of Protestant missions in Japan. It dates from 1891. The NDKK has one Juridical Person composed of

five members, three of which are missionaries but the chairman is a Japanese. This legal body is little more than a legal body for holding of property. Under this NDKK Juridical Person there are two major organizations: the TEAM mission and the Japanese Domei Church. Both of these are independent bodies, both carrying on separate programs with their own personnel and finances. A liaison com-



mittee does exist for the purpose of mutual consultation and activities.

TEAM, representing one of the largest missions in Japan, carries on a varied program. A number of projects are carried out by missionaries such as TEAM-AVED (Audial Visuals) and the Word of Life Press. Many missionaries, however, are engaged in church planting. Emerging churches, interestingly enough, have a dual choice. They may elect to stay with the TEAM mission and become part of an "independent church alliance" (Tanritsu Remmei) or they may leave the mission and become part of the larger Domei Church.



### PARTNERSHIP

In 1947, there were 16 Southern Baptist churches in Japan of which three had buildings. These churches were the result of pre-war evangelistic activity by Southern Baptists. Among the thousands of missionaries who came to Japan in the post-war period, the number of Southern Baptist missionaries grew from a beginning number of 14 to around 85 in the early 1950's. While missionaries were filled with zeal to fill the spiritual vacuum created by the disastrous war, it seem-

ed no one ever seriously pondered the basic question: Were these Southern Baptist missionaries officially invited or was the main motivation the desire to witness? Failing to answer this question in the early days of the Mission brought serious problems years later.

From the beginning, it was decided that all evangelistic funds would be channeled from foreign sources directly to the Japanese denomination who then would allocate work funds to the missionaries. A prominent feature of the aggressive Southern Baptist mission effort was the "Tool Package"—funds to buy land, build a church building and a pastor's residence. Coupled with the determined policy to establish a large church in every prefectural capital (Ken-cho kyokai), these "tool packages" often represented sizable funds. However, as missionaries increased and as trained Japanese workers increased, there were more "takers" for the "tool packages" than packages available. Rising prices also forced a limit on the purchasing power of these funds. As a result, missionaries were forced into secondary ministries and problems of the "role of the missionary" became acute. In 1960, the Japan Baptist Convention (JBC) which controlled all funds, decided that more or less, all funds for missionaries would be stopped. Missionaries state that at that point their mission "died."

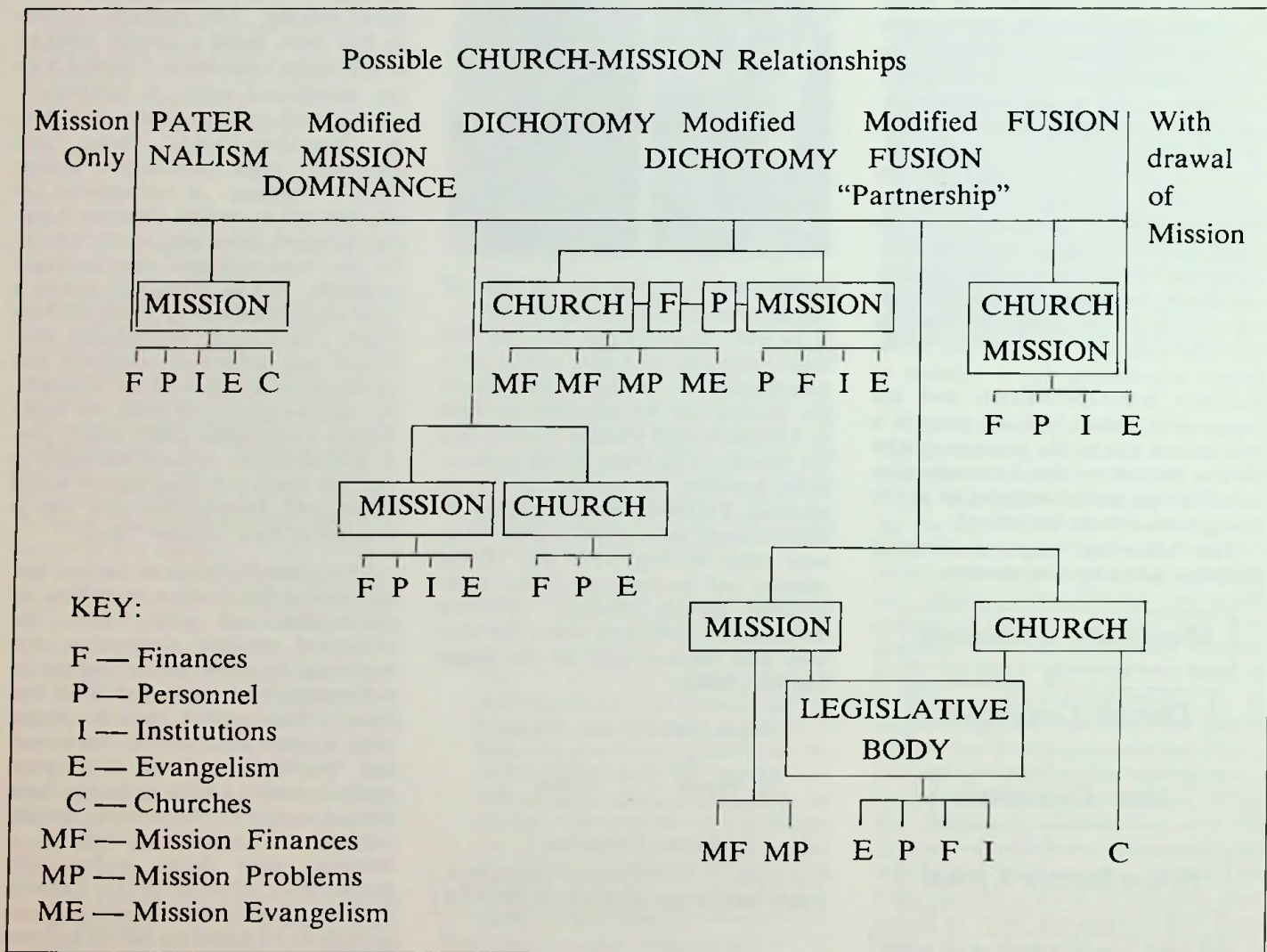
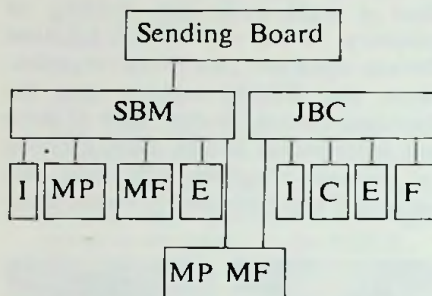
This gradual change of various factors forced the mission to rethink its relationship and goal. Also, the numerical growing Convention was beginning to show strong feelings of independence. Even though funds had been in their control from the beginning, it seems as if a moral resentment had developed and the Convention made its wishes known to be free from foreign support. As a result, foreign support will be discontinued on a declining scale during a five year period from 1970 to 1975. Convention headquarters staff personnel once as high as 45 members will be reduced to four!

The Mission has undergone an in-depth study of its role and organizational goals. Various conclusions have been reached. First, the Mission will have a "partnership" relation with the Convention. Finances will now flow directly from the home board to the Mission. The Mission will run its own program, assigning both funds and personnel as they see the need. The Mission will decide on specific goals, determine what funds and personnel are needed, then assign these until the job has been accomplished.

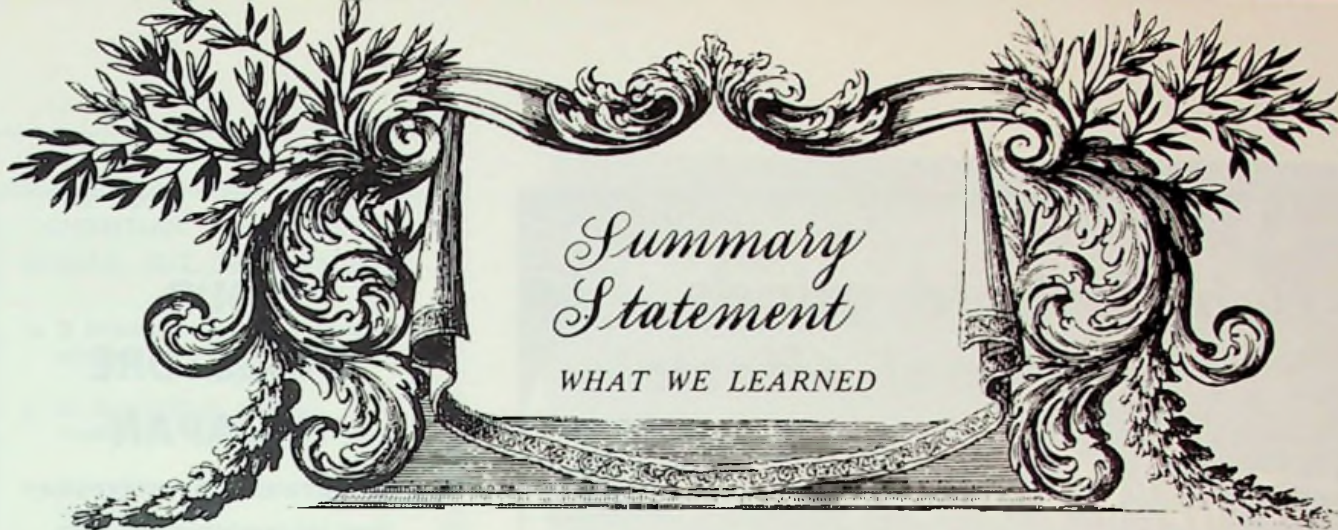
These will be requested by the Convention on the basis of need and qualifications. The Mission, in this case, will provide funds for that missionary's work for a limited time. A problem arises here for the newer missionaries. Veteran missionaries who know the Convention personnel and who have both evangelistic and language ability undoubtedly will get the nod over new missionaries who are unproven and unknown to the Convention. It will be difficult for new men to become fully involved

with the Japanese Convention.

This new relationship can be diagrammed as follows:







#### PREAMBLE

The Nagoya 1971 Church-Mission Relationships Seminar provided an opportunity for honest sharing of a relevant and urgent problem which affects all of us in some way. There was an open recognition of the problems while maintaining a profound respect for the other's position. The papers presented, the opinions expressed and the questions asked were neither threatening nor judgmental; rather they were used so we could gain an intellectual awareness of the magnitude and the complexity of the problem while at the same time sympathetically indentifying emotionally with fellow believers, Japanese or other, in his particular situation.

#### IDENTIFICATION OF THE PROBLEM

The problem arises when a mission strives to gain or maintain a cordial working relationship with an emerging (or emergent) church, or vice versa. The problem is not new but is common to all with no fixed pattern. The missionary who feels called to the lost feels a loss of self-identity when he is asked to serve in another role. The church, on the other hand, naturally boasts of a measure of self respect and does not care to be forever treated as an inferior. The theological view held may vary one's opinion of the problem or create various relationships. Financial relationships, especially subsidies, may confuse the understanding of proper priorities. Also, unwise financial policies may create underlying feelings of resentment. The problem may be greatly influenced by factors such as the degree of development of the church, type of leadership, historical precedents, and cultural or social situations. Home boards, especially those emphasizing a strong ecumenicity, have at times forced unnatural relationships.

#### POSSIBLE SOLUTIONS

The goal in church-missions relationships is to find a cordial working relationship which continues to allow for the dynamics of a mission but also recognizes and fosters sound church growth. There is no one solution, not even a clear Scriptural guideline to serve in dealing with the several recurring problem relationships, nor in historical precedents. Basic to a solution is an attitude of flexibility and adaptability which allows for ready shifts in mission strategy. The mission must recognize the church for what it is and strive to assist it without losing the goal-orientated mission program. The church must maintain its self-respect and growth and allow a ready place for the dynamics which a mission can bring. Theological bias and type of mission organization will come to bear in particular situations. Social and cultural factors must be carefully understood lest symptoms and not causes are dealt with. Meaningful communication must exist between the various bodies, and personal relationships are more often than not a key to most solutions. All concerned must wrestle to gain a continual refinement of a relevant and clear Biblical view of missions.

#### ON THE SPOT OBSERVATIONS

A close, smooth, problem-free relationship is ideal but relationship matters must never take precedence to the primary goals of maintaining a dynamic, goal-orientated evangelistic outreach and a proper concern for sound church growth. When shifts in mission strategy are made, they should always be made to maintain the goals of evangelism and church growth. There was a dominant preference for the relationship of dichotomy (partnership, side by side) since it seems to avoid many of the intangible areas of tension and tends to keep lines of communication and

authority in clear focus and perspective. There was limited support for the fusion relationship mainly due to the feeling that in this relationship the missionary more easily loses his self-identity and historical precedents strongly indicate a lack of evangelical emphasis. Attendents keenly felt that more needs to be made of cultural and social factors which influence relationships. Will a "cooperative concept" be fully workable in the Japanese feudalistic social structure?

#### WHAT TO TELL THE HOME BOARDS

There is no one pattern which is a panacea for all ills and what works on one field may not necessarily work on another field. Relationships are important but the problem must be kept in proper perspective. The loss of the dynamics of mission will betray the lost multitudes. They must not be sacrificed on the altar of good relationships. Boards must be aware of the subtle changes and sensitive personal feelings on the field. Field visits probably have their greatest value at this point. Fields, however, must give full recognition that Boards may enjoy a perspective that can be most helpful.

#### WHERE DO WE GO FROM HERE?

Each person attending the Seminary was urged to share with his own group and others the insights gained. Missionaries should continue to create for themselves a goal-orientated program. Our conclusions must be shared with the Japanese church and we urge them to make an in-depth study of the problem as they see it and share their conclusions with us.

*A Japanese Seminar is planned for June 1972 and a second Missionary Seminary is planned for October 1972-Editor.*



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November 12, 1971


Dear Friends:

Miss Irene Webster-Smith "Sensei" went home to glory Wednesday evening, November 10 in Scotland.

We rejoice and give thanks for the privilege of having known and worked with her.

A Memorial Service will be held at the Ochanomizu Student Christian Center on Wednesday, November 17 at 3pm.

No flowers please. A Webster-Smith "Sensei" Memorial Fund is established for those interested in giving to the work she founded.

  
John C. Bonson

From Japan Evangelistic Band  
December 3, 1971

Evangelising where Japanese are found  
Not by might, nor by power, but by my Spirit saith the Lord.

26, WOODSIDE PARK ROAD  
LONDON - - - N12 8RR



# SENSEI

TRIBUTE TO  
IRENE WEBSTER-SMITH

*The brush writing on the opposite page was done by Toru Nakayama, an eleven year old Christian student of Fuchu in Tokyo. He is studying English with Tim Botts, layout artist for Japan Harvest.*

On Wednesday evening, 10th November, 1971, Miss Irene Webster Smith was on her way by car to the Faith Mission prayer meeting when she suddenly suffered what appears to have been a heart attack and was found to be already with the Lord. So, peacefully, without pain, and in active service she passed to her reward; surely she could hardly have conceived a happier circumstance from which to be ushered into the presence of her Lord.

During the last weeks Irene travelled from Japan via middle east countries, including a tour of the Holy Land. Then with a fortnight in England and Scotland meeting many close friends, and with Ireland as her next call, the Lord has taken her home to himself.

In her last letters there was clearly a foreboding that in leaving Japan now she might never return, but the only indication others had of the imminent call was her occasional references to being very tired and not at all sure of the future. She told us that she felt her work at the Student Christian Centre had been completed and that a new phase in the work was opening where new leaders must take her place.

P.S. Post mortem examination has revealed a coronary thrombosis with a touch of pneumonia.

PLACE OF BURIAL. Friends Burial Ground, Blackrock, Co. Dublin, Eire.

"The actual events of the 10th of November were that she was invited to address the meeting of the Faith Mission Prayer Union in Edinburgh and was on her way by car being driven by Mr. Albert Dale. They were conversing concerning matters of Japan when she was suddenly silent. Mr. Dale tells us there was such a sense of the Presence of the Lord that he did not need to look at her. He knew that she had gone to be with the Lord. On arriving at the place of the meeting, he called a nurse who was in the meeting to confirm what he expected and then called the police and an ambulance."



Irene Webster-Smith, Founder  
2-1 Surugadai, Chiyoda-Ku, Tokyo

December 2, 1971

Dear Friends,

This word, dated 22 November, 1971, was just received from Mr. Joseph Liversidge, General Secretary of Japan Evangelistic Band, London:

"I thought you would like to know that the Memorial Service in Edinburgh for Irene Webster Smith and the Committal Service in the Friends Burial Ground, Blackrock, Dublin, Ireland, were both very bright occasions and with a ministry of the Spirit that was a blessing to all who came, and particularly to some."

A Memorial Service was held in Tokyo on Wednesday, November 17, 1971, at 3:00 PM at the Student Christian Center. Dr. Akira Hatori, Chairman of the Board of Directors of the Center, led the gathering of about 200 Japanese and missionary friends in a victorious time of praise and thanksgiving to God for Sensei's life and Christ's touch, through her, to so many. Both Japanese and missionaries took part in the service, sharing memories and testimonies of the impact of Sensei's life. A long-time missionary friend, Harold Johnson, sang, "As Thou Goest", a song written by Mrs. Johnson for Sensei on the occasion of her birthday in 1966.

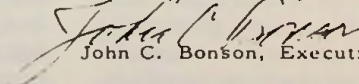
Among Sensei's papers, we found this summary of her career, which we feel will be of interest to you:

- 1911 - Graduated from Kildare College, Dublin, Ireland.
- 1911-1916 - Employed by a noted Law Firm (Hunter & Burland), Dublin, Ireland.
- 1916 - Attended Faith Mission College, Edinburgh, Scotland.
- 1916-1921 - Missionary to Japan with Japan Evangelistic Band. Worked in Rescue Home for prostitutes in Okubo, Tokyo.
- 1922-1940 - Principal of Private orphanage, "Sunrise Home", near Kobe, Japan.
- 1940-1946 - Worked with the staff of Inter-Varsity Christian Fellowship in the United States and Canada.
- 1948-1949 - Director of Inter-Varsity Christian Fellowship in Japan.
- 1950-1965 - Director of the Ochanomizu Student Christian Center, Tokyo.
- 1965-1968 - Representative Officer of the Ochanomizu Student Christian Center.
- 1968-1971 - Director Emeritus of the Ochanomizu Student Christian Center.

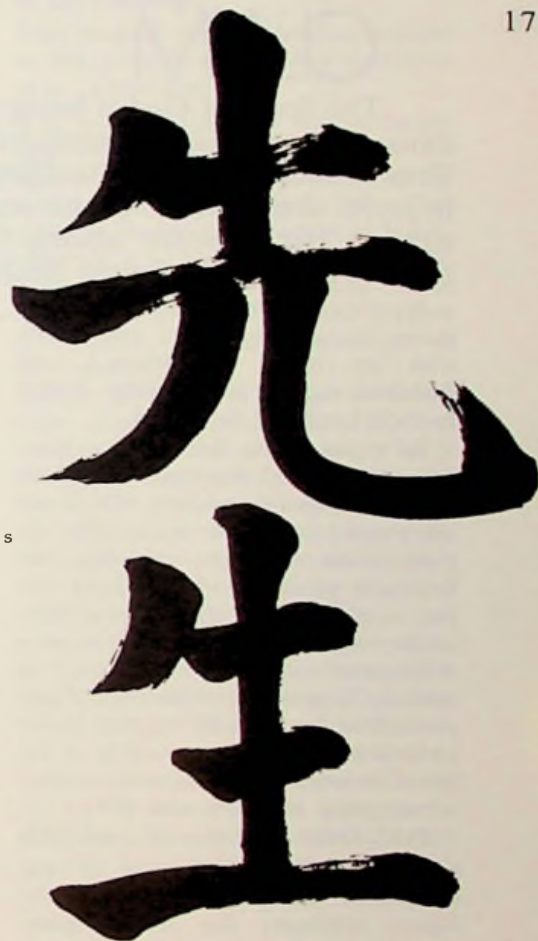
Just a couple of highlights from a lifetime of highlights so far as Sensei was concerned: In 1969, the Fifth Class of the Order of the Precious Crown was conferred upon her by His Majesty, the Emperor of Japan, for her many years of service to the people of Japan. Also, to mention again here that her life story was written in a book by Russell T. Hitt, entitled, Sensei, published by Hodder and Stoughton, London, and by Harper and Row, New York, which gives many of the details concerning the ministries stated so briefly above.

We cannot close without again asking you to pray for us as we continue here in what we long to see as an ever-increasing ministry to the student world.

Sincerely in Christ,

  
John C. Bonson, Executive Director

Psalm 16:8 & 11



And so the word came to Japan of the death of an elderly woman, a woman with a sparkling sense of humour and a twinkle in her eye, a woman undismayed by insurmountable difficulties. Irene Webster-Smith touched the lives of uncounted Japanese. Her influence did not die when her heart stopped beating.

# MISSIONARY GO HOME



Reprinted from October 1971  
"Conquest for Christ"

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## CLAIM

The Spirit of God is being poured out upon Japanese Christians in a manner unparalleled in the history of that nation. Tens of thousands of Spirit-filled Christians are meeting together in joyful assemblies to praise and worship Christ. God is demonstrating His presence among them with supernatural manifestations, particularly in the healing of the sick.

Blind eyes are opened, polio victims throw away their braces and dance with joy, lepers are cleansed, and Buddhist monks acknowledge Christ as their Lord and their God.

In a land that missionaries have described as cold, reserved, formalistic and unresponsive, ecstatic Christians are singing in the streets as they go from house to house spreading the love and affection which Christ has put in their hearts. One veteran missionary says that unless he had seen it he never could have believed it is actually happening—thousands of sophisticated Japanese lifting their hands to God in spontaneous worship in the Spirit, or weeping unashamedly as they contemplate His love and glory.

Prof. Ikuro Teshima, spiritual leader of Genshi Fukuin, one of the indigenous evangelical movements in Japan, attributes the present great awakening to a combination of two major factors: first, a casting off of the European-style social institution churches which were imposed upon Japanese Christians by North American missionaries; and, secondly, an outpouring of the Holy Spirit upon the many Japanese who had been diligently studying the letter of the Scriptures without the life-giving Spirit.

Western-style social institution churches have never taken root in Japan, and most missionaries now agree they never will. More than two generations ago such prominent Japanese Christians as Prof. Kanzo Uchimura and Prof. Toraji Tsukamoto expressed their reaction against the formalistic, institutionalized church

organizations of the foreign missionaries by launching the "Mukyokai" or "nonchurch" movement. They had churches all right, in the Biblical sense of assemblies of believers, but no church buildings, clergy or ecclesiastical institutions. However, most Mukyokai groups were concerned only with Bible study. They learned the letter of the Word but lacked the spirit and power they read about in the Book of Acts.

**Then in 1950, about the same time that God began to pour out His Spirit in Korea, some of the Mukyokai people began to reach out and touch the Lord. They prayed for the sick, and much to their surprise God began to answer their prayers with miraculous healings. Astounded relatives began to leap for joy, and a sleeping movement was suddenly electrified.**

Having thus tasted the power of God, hungry Japanese Christians began thirsting for more. God responded with a mighty baptism of love and power which has produced a joyous, surging company of saints that has swept tens of thousands into a new and living relationship with Christ and with one another. Some say they will stop at nothing—provided it's promised in the Word of God. They actually believe Ephesians 4, Romans 12 and I Corinthians 12-14. Gifts of healing and local assemblies meeting as the corporate Body of Christ have been only the beginning. God gives some the gift of evangelism, to others the gift of giving, or of teaching, prophecy, or administration.

But over and above all is the mighty baptism of love which so many have

said the Japanese people could never experience. "But we aren't really Japanese anymore," commented one youth enthusiastically. "Our citizenship is in Heaven. We are strangers and pilgrims here on earth." Be that as it may, it can now be said that indigenous Christianity has finally come to Japan.

Christian Aid does not send financial help to Japanese Christians because they are more prosperous than the rest of Asia. Rather, we strongly recommend that all North American missionaries be withdrawn from Japan immediately and those funds be sent instead to indigenous Christian missions in poorer countries such as India or the Philippines.

## REBUTTAL

Dr. Robert V. Finley  
Christian AID Mission  
5028 Wisconsin Ave.  
Washington, D. C. 20016

Dear Bob:

It seems almost impossible that it is 21 years since we first met in Tokyo after your thrilling visit to Korea. You remember at that time we got together and worked over your first article for *Christian Life* magazine. Since then I don't know if we met more than once.

But I trust that the blessing of God is resting on your life and ministry, and that you are enjoying serving and glorifying Him wherever you are.

A few weeks ago a committed, effective missionary in Japan handed me a copy of your October, 1971, bulletin, *Conquest for Christ*. It was sent to him by his largest single supporter in the United States. You can therefore imagine some of the concern that he felt when he saw the concluding paragraph of your lead article. He gave it to me for comment. At that time I volunteered to answer it.

Since first coming to Japan, I have



been dimly aware of the ministry of Mr. Teshima and the *Genshi Fukuin* Movement. I have never had any close personal contact with it, but have on numerous occasions heard reference to it. In my present post as president of this organization which comprehends the overwhelming majority of all evangelical missionaries in Japan of both denominational and inter-denominational organizations, I naturally am at a strategic listening post for receiving much information. However before answering the allegations made in your article, I have checked with two persons. The first of these is the Rev. Satoshi Moriyama, a senior, successful pastor in Japan, and the scholarly author of several volumes on sects and heresies indigenous to Japan. He has an excellent book in which he details his study of the *Genshi Fukuin*, but since it is in Japanese it would be of no profit to you.

Let me first state the conclusion: this is a clearly heretical sect which does not give full honor to our Lord Jesus Christ. The heretical aspects of the sect which are documented may be listed as follows:

1. It denies the full deity of Jesus Christ, claiming with other historical heresies, that Jesus Christ became God at his baptism in some sub-orthodox sense.
2. It is totally false in its doctrine of the Atonement, accepting none of the historical orthodox views of the Atonement. The blood of Jesus Christ and his substitutionary sacrifice, are denigrated or ignored.
3. His theology is paradoxical and unclear in several points. One of these is the doctrine of eternal hell, which is affirmed in some of his writings and denied clearly in others. Also concerning the resurrection of Jesus Christ, Teshima uses language which seems to affirm it in some places; but elsewhere he does not affirm the resurrection of Jesus Christ as both

very God and very man, but rather implies he did not arise.

4. This sect believes in spirit communication between the living and dead souls. This is practiced and strongly emphasized.
5. Its major advertising here is so-called "fire-walking". Their view of this, based upon faulty exegesis of Mark 16, puts them in a class with the snake-handling cults in the southern part of the United States, except that Teshima's basic doctrine is even more heretical.

As you are doubtless aware, this sect emphasizes the so-called charismatic gifts, primarily healing. In order further to corroborate the conclusions of Mr. Moriyama, I have talked with the Rev. Yumiyama, for over 30 years the leader of the respected Assembly of God Japanese indigenous denomination. He is a thorough-going Pentecostalist, and was one of the featured speakers at the World Conference on Pentecostalism in the United States within the last twelve months. Mr. Yumiyama very graciously but firmly pointed out essentially the same heresies that I mentioned above, and says that among respected Pentecostals in Japan, the group is regarded as heretical because with all of its emphasis upon the Holy Spirit, it is not grounded upon a true view of the person of Jesus Christ and his atoning work on the cross.

It would, of course, be very easy to dismiss this as a prejudicial viewpoint of narrow-minded men. However these opinions are universally held by people who have been contacted by or associated with this movement in the post-war period. It is very easy for a foreigner to be deceived, particularly when he does not understand the language or the cultural background of the people here. But the respected, indigenous Christian leaders of Japan (some of whom are probably just as nationalistic as Mr. Teshima) are universal in their viewpoint that from the writings of this man, from

his speaking, and from the effects of his ministry, this is a heretical sect.

We then face the obvious problem: if this is not the work of God, what kind of a work is it? Small and weak as the Christian movement here is as yet, as eager as we are to embrace all who truly confess our Lord Jesus Christ as God and Saviour, we must reluctantly admit that these are not of God's true people and are possibly a Satanic counterfeit. These are strong words, but what other conclusion can be drawn from the Scriptures in the light of the teachings?

Now possibly you will be disappointed in this, or even take violent exception to it. I trust not.

But in the light of an adequate knowledge of the movement, in the light of the fact that this man and his movement is respected by no other Christian leader or movement in Japan, whether it be national or missionary, it would seem to me to be the course of wisdom to withdraw your support and possibly print some retraction in the future.

But no matter how strong the movement might be conceived to be, and no matter how orthodox it might be, it is obvious that your conclusions are unwarranted that missionaries should be withdrawn. In April of this year, three of the outstanding indigenous Christian leaders of Japan declared themselves concerning the future of missionary work in this nation where we have 103,000,000 people and less than 1,000,000 professing Christians of all groups. Said Dr. Akira Hatori, "Though the post-Christian and post-missionary era is present in the United States, it is not so in Japan...the missionary role in the future of Japan is to do pioneer missionary work, co-operating with churches from the beginning..."

Dr. David Tsutada, at that time president of the Japan Evangelical Association, embracing the majority of all evangelical denominations and pastors in Japan (since gone to be with the Lord), stated unequivocally: "At present the church in Japan is still weak. If missionaries are not in Japan and do not continue in Japan, the church will not continue evangelical. Missionaries are needed to help churches keep the faith and keep evangelical practices." Anyone who knows Dr. Tsutada, knows him for a brilliant, uncompromising, and sometimes anti-foreign speaker. But at the same time he was honest, godly, and universally respected.

The leader of the Alliance Christian  
*Continued on page 25*

# Theological Education by Extension

## SOME REFLECTIONS

Prior to the recent visit of Drs. Ralph Winter and Ralph Covell, authorities on theological education by extension, I felt that the anticipated seminars on this vital subject could become the most significant postwar seminars in the Japan Christian Church in terms of providing a stimulus for substantial church growth. Now, having been a participant in the Kansai seminar with opportunity to discuss the relevancy of such a program for Japan, I am more convinced that seminary education by extension could provide such a stimulus.

To some the two seminars, one in Kansai and one in Kanto, were just two more seminars, this time on a relatively new subject; to others, they were seminars that called the church to action. Perhaps the most comfortable reaction to the seminars would

be to dismiss the idea of theological education by extension as being inappropriate for Japan. But if the Japan church were to seriously consider the information shared in these seminars, the launching of the church and its related theological seminaries into greater church growth could result.

Attendants at the Kansai seminar were pastors, seminary teachers and a sprinkling of laymen. Perhaps if more laymen had attended, response to the seminars would have reflected more completely the thinking of the church. Questions from the floor evidenced keen interest in the subject as well as depth of perception of the issues that face the church today. Speakers Winter and Covell indicated that further visits to Japan by authorities in the field could be arranged if there was sufficient interest.

With the information and inspira-

tion of the seminars in the background, we now ponder the relevancy of this movement for Japan. Considering the large number of Bible schools and theological seminaries in Japan, is there need for this variety of theological education? What could be accomplished by it? Can theological education by extension take root in Japanese soil? If one should desire to institute such a program, how does he get started?

We must admit that even with our somewhat sophisticated level of theological education in Japan, we face fundamental problems, both in our theological schools and in the church. In countries where theological education by extension has taken root, the result has been that person more acceptable to church congregations are entering the professional ministry, having been discovered and educated





by this means. Perhaps this is due largely to the fact that in extension education, "we aren't training men to be leaders; we are training men who are leaders." (Stephen Neill as quoted by Dr. Covell) Theological education by extension offers to the Japan church a viable method of resolving her perennial leadership problems. Another benefit from such a program could be that it would serve as a corrective to the present theological education enterprise. Among the prevalent weaknesses in the present theological schools are large financial subsidies, an educational lag, the perpetuation in part by the seminary of the gap between clergy and laity, and the seminary's drift from the church. Theological education by extension has already demonstrated elsewhere that it can provide correctives for at least some of the weaknesses of traditional theological education.

At any rate, the extension education movement is forcing the church and the seminary to take a new look at fundamental and specific objectives in theological education as these related to the mission of the church in the world and also to the means employed to facilitate progress toward the achievement of these objectives. If theological schools should become intent on profiting from the experience of the theological education by extension movement, the outcome could be more significant than the usual tinkering with the curriculum which produced but a shifting of schedules and the adding-subtracting of subjects and credits without greatly changing educational outcomes.

There are some encouraging signs. At the Kansai seminar, a seminary teacher told of his experience in off-campus education although he had not been aware that he was really a par-

ticipant in this mushrooming movement. Dr. Winter returned home with a large order for extension education materials from vitally interested people who want to explore the subject further and possibly to institute extension programs. There were also suggestions for cooperative ventures which would lead to the pooling of resources.

May time prove that these two seminars were not just two more which produced fodder to run through our intellectual mill but that they become tools in the hand of God to revolutionize theological education for the strengthening of His church and the facilitation of church growth.

LAVERN SNIDER

# A 2ND LOOK AT SCHOOLS

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## From the proceedings of the Workshop on Theological Education by Extension

"Are schools all that they are cracked up to be?" Not so, according to Drs. Winter and Covell who conducted a workshop in extension education at the Yodobashi Church in Tokyo, September 15 and 16, 1971. Not at least in their present form.

Concluding a tour of the Far East, Dr. Ralph Winter of the School of Missions, Fuller Theological Seminary, and Dr. Frank Covell of the Conservative Baptist Seminary, Denver, presented cogent, if revolutionary, arguments attacking the "school" base of secular and religious education in the industrially advanced nations of the world. Especially in America a mentality has ruled that regards formal education as the panacea of all ills.

But is this so? Winter cited arguments to the contrary from Ivan Illich in a recently published book, "De-schooling Society." The author believes that apart from the enormous tax burden to the nation, the present system of schooling is in fact bringing immaturity to youth. Schools are a form of mistreatment of youth whereby their productive relationship to society is delayed in deference to an academic and isolated exposure to learning. Their assumption of responsibility is delayed. Schools precede experience for youth and therefore do not have much value for adjustment to life's problems, still less for retraining.

Radical? Revolutionary? Maybe so, but in a healthy sense avers Dr. Winter who uses these arguments as a springboard for introducing extension education. This he defines as any form of education that does not disrupt a person's productive relation to society, in other words an in-service type of training. Extension learning, he continues, is a superior combination of responsible experience and learning.

How does this all relate to the church situation? While Christians have different gifts within the congregation (I Corinthians 12; Ephesians 4:11), a distinction between the elder and the layman is made. This distinction likely has something to do with age, he says. Teachers and doctors or other professional men may be among the "laymen" of a church. They have come to their professional status by going to school and might rightly consider others in the congregation as "laymen" relative to their own professions. These distinctions are made on the basis of schooling. The distinction which the scripture makes between the elder and non-elder, however, has nothing to do with schooling. It has rather to do with **spiritual maturity**. Further distinctions are made between elders who rule well and others (I Timothy 5:17) while those who are teaching and preaching elders are singled out for special honor.

"What kind of theological education is necessary for a teaching elder?" asks Dr. Winter. While it is helpful to have someone in the congregation who has been highly trained theologically though not an elder, that person's influence is usually limited. This is precisely where the problem lies. Not only are our schools producing young theologians who are not nor probably will be the ruling elders, what is worse is that our schools are not reaching the present ruling elders.



Theological extension then, according to Dr. Covell, "does not train people to be leaders but those who are leaders." Its focus is those who are equipped and set apart by the Holy Spirit, a qualification that the local church can easily adjudicate. Mature leadership requires a long period of discipleship in the church, however. The process of selection is both thorough and time consuming.

Contrasted with this process of selection is the process of formation in the Roman Catholic Church. Selection waits for natural leaders to emerge and then concentrates its efforts upon the choice few. Formation says in effect, "Give us our raw material young enough and pliable enough and we will 'form' them into the image we want."

Accordingly, the Roman Catholic Church has, according to Dr. Covell, inducted young men into the seminaries at about the age of twelve. Not only is pliability a factor, but celibacy. The priesthood cannot be married. Postponing entrance to seminary much beyond twelve increases the possibility of marriage. Protestantism, which believes that an elder is one who can rule his own house well (II Timothy 3:12) and is by implication married, has strangely taken over the Catholic system of training the young without really knowing why.

Dr. Covell discussed some of the disadvantages of isolating students from society for three or four years while they are being trained theologically. Not only are they out of touch with their sending constituencies in many instances, but they develop a special language that needs in turn to be re-interpreted before it can become of value to the parent constituency. A mark of the seminary's recognition of the artificiality prevailing within its walls is the great effort spent in making "simulation models," the effort to

make everything "relevant to life." Students, moreover, tend not to return to the rural areas from which they have come. They develop a sense of status and prestige, and feel they are entitled to professional status and certain guarantees of salary and security. They are unable to create new churches without enormous financial investment.

Dr. Winter continued the argument for in-service training by noting that one factor common to rapidly growing churches internationally is a simple method for choosing leaders. Within the United States this is borne out by the fact that Wesleyan Methodism, where leadership emerged easily and directly, grew to eleven million in membership. Where the route to leadership became more circuitous (that is, with an intervening seminary program) in the Presbyterian Church, membership reached only four million. The Episcopalians, with the most cumbersome and hence least likely method of reaching the real leaders, attained only one million membership.

If people can be trained to be doctors and lawyers, can they not also be trained to be pastors? What is wrong with a graduate school for the ministry? To this traditional argument Dr. Winter poses an interesting counter question. Why is a Ph. D. degree in mayoralty not available? Obviously because a mayor is chosen, not on the basis of possessing certain capacities available through education alone, but on the possession of certain charismatic gifts. These are winnowed out and surface in political interaction. So with leaders in the church. Their gifts and abilities can hardly be predicted *a priori* without testing on the field.

It follows that if the possession of charismatic gifts becomes the screen for winnowing out true leadership potential and, hence, training material,

the attrition or loss rate is greatly reduced. Out of ten trainees, eight will probably make good. When training is conducted first and then the criterion of gifts sifts out the graduates, perhaps only two out of ten will make good. This latter method may cost \$10,000 per head to train. Extension education, using the former method but without costly school facilities, can train for as little as \$75 per head.

Extension education, according to Dr. Winter, has potential for:

1. Laymen. These can be taught principles of Christian Education.

2. Those potentially ordainable. These can be divided into (a) young people who traditionally attend the residential type of school and (b) older, already recognized leaders within the church. A definite gap exists in educational provision for this latter group. Probably here theological extension finds its greatest challenge.

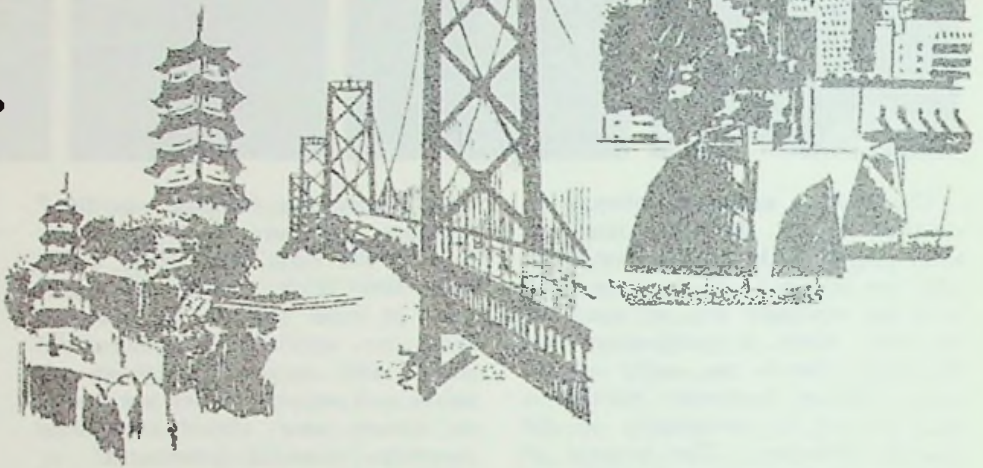
3. Pastors. These ought to be stimulated to further study by a program of "continuing education."

These are some of the arguments with which Drs. Winter and Covell prefaced their plea for theological education by extension, a description of which is omitted here for sake of brevity. If the arguments "hurt" those of us engaged in theological training, it may be because they are true. What is called for, however, is hardly a precipitate abandonment of present programs and the shutting down of our schools, but a re-thinking of the whole educational pattern of the entire church in Japan. Inner reorganization is painful at best and usually moves with glacier speed, so much prayer and patience will be needed before a more effective total pattern for theological education will emerge in this country.



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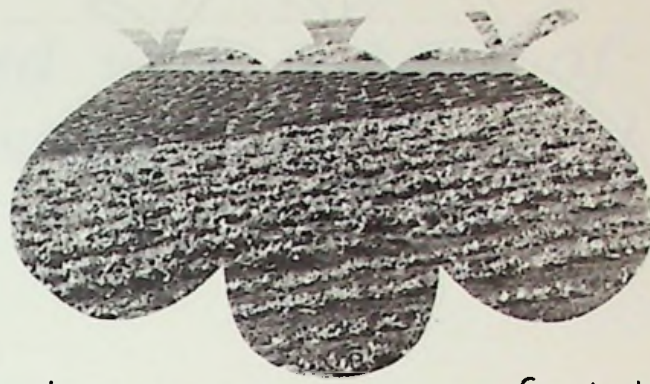
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## What is a mission field?

Obsolete policies foolhardily pursued by Western missionary organizations yield no satisfactory results. In fact, the growing suspicion and grudges both at home and abroad are attributed to these policies. A re-examination is long overdue.

Attitudes govern policies. Mainly by reason of the initiative and financial support of white missionaries sent to the East, Western power feel superior. It is made abundantly clear that as missionary-sending bases, they are not to be considered a mission field. To reverse or even reciprocate the order would be unthinkable.

Strictly on the basis of principles, there should be no attitude of either superiority or inferiority between nations in the task of world evangelization. Equal sense of responsibility and reciprocity ought to characterize the ideal to strive for.

The discriminatory attitude of Western countries against Christian workers from Eastern countries who seek to labor in the land of their mentors bears serious re-examination.

The church of Jesus Christ is universal. Never was its task to be a matter of missionary gerrymandering.

All Christians who are qualified and available should be deployed and employed accordingly, without consideration as to their respective nationalities.

The first stanza of a song my daughter Melba learned some years ago in America expresses what I regard as a correct Christian attitude towards missionary calling. "Wherever the Lord can best use me, That's where I want to be. In the homeland or across the sea, He'll make it plain to me."

### HOW ABOUT FINANCING?

Every Christian recognizes that God is the giver of every good and perfect gift. He dispenses these to whomever He wills, wherever. To some countries He bestows material prosperity; to others, manpower and availability. As Lord of the harvest, He uses both to carry out His plan. In God's economy of things, all monies, talents and time offered to missions cease to bear the identity of the different currencies of the contributing countries. They are for His work.

The foreign missionary financially supported from his country of origin

usually gets an allowance which will not be compatible to the average income of the people he serves. The disparity is often the cause of class consciousness and communication gap between the missionary and the people.

In Matthew 10:7-20 Jesus spells out His missionary policy. With tolerable modifications to suit modern-day situations, the same basic soundness could be applied today. Two things may be reasonably expected to result, if and when applied: (1) the economic disparity will be avoided and (2) the missionary service will be more meaningful and valued by the recipients.

The established Christian churches of the receiving country should work out the immigration papers of the foreign missionary they choose to invite and work among them. This arrangement is more ethical, practical and will prove more effectual than the present mission policies we have been stuck in for so long.

*Reprinted from the August 1971  
Crusader (Philippine Islands).  
Editor, Max Atienza*

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### *Continued from p. 19*

Church (not connected with the Christian and Missionary Alliance), a senior pastor of 50 years' experience, declared as well at that time: "The basic role of the missionary in the future is to work together with the national church in planting new churches and extending the work of Christ."

Facing the tremendous need for 102 million people out of Christ and still largely unevangelized effectively, these men concluded universally that de-

spite all of their faults, missionaries are desperately needed because the church is still both numerically and financially incapable of doing adequately the job of evangelizing Japan. The work of Jesus Christ around the world is urgent. The coming of the Lord may truly be drawing near, according to my own firm belief. Getting the Gospel to the last area and individual is the primary call of every Christian. But surely, Bob, no good is done by making hasty judgments based on inadequate knowledge

about the spiritual need in any single country. There are personnel and funds available to do the will of God in every area of the world.

I trust that you will receive this letter with the spirit in which I send it: that of a deep concern for the glory of God and the ongoing of the work of Jesus Christ in evangelizing the world prior to His return.

Sincerely yours in Christ,  
Donald E. Hoke, president



## THE TESTIMONY OF MATOBA—SENSEI

26

With a heart filled with thanksgiving to God, I am writing this testimony of my 47 years' walk with God.

I was born in a small village in the middle of Honshu Island, a place abundant in nature's beauty. Even though we had no electricity, we had enough fresh food from the mountains and the sea and we were happy. It was a peaceful, beautiful world for me, until I was ten years old. Then my mother died. Suddenly deprived of her love and care, I was completely broken up. All my dreams of getting big enough to help her with her hard work were now nothing. Daily I sat with my family in front of the idols of Buddha and prayed to him and to the invisible Shinto spirits to take away the vacuum in my heart. But nothing stopped the hurting loneliness.

One day my uncle took me to a Christian church. I could understand nothing of the sermon, but the words of a song stuck in my mind,

*"Singing I go along the way,  
praising the Lord, praising the  
Lord,  
Singing I go along the way,  
for Jesus has made me free."*

I found that I could not stay away from church after that, and every Sunday I went. On July 14, 1924 (I remember the day very clearly) God's words gripped my heart. "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." To save my life, Jesus had given His. Oh, wonderful love! Tears flowed down my cheeks and I said, "God, I believe you and I will follow you." It was my first dramatic meeting with God.

One cannot meet God and not be changed. My family noticed my change and began to persecute me in small ways. My father complained to our neighbors, "My daughter has been deceived by Yaso (Jesus)." They tried to keep me from going to church, but quietly and without fear of them, I



kept on and became devoted to helping the pastor and the believers in any way I could.

Three years later, when I was about to graduate from high school, I was confused about what to do after graduation. My family had no money to send me to school and I did not yet dare think about attending the Tokyo Bible School that my pastor had told me about. Every night I pleaded with God to show me the way. After several months of prayer, the words of Acts 1:8 came very clearly to my mind. "... ye shall be witnesses unto me to the uttermost part of the earth." I could not believe God wanted me to work for him; I was so young and had so little talent in anything that I thought I could be of no use. But it seemed his voice came clearer still. "I saved you so that you could tell others." Finally I knelt down before God and said, "Lord, I will entirely submit myself to you. I am sure I will be filled with power when the Holy Spirit comes on me." The words are living in my heart even now and I am filled with confidence.

I knew nothing about the Bible School in Tokyo to which I made secret application. Even the foreign names of Kilbourne Sensei and Cowman Sensei sounded strange. I had

decided to put off telling my father of my decision to go to school until I was actually admitted, but when my acceptance letter came I found I needed courage and strength from God. When I finally told him, he was filled with anger and shouted at me, "You are my daughter, I will not let you go. If you try to go, I will kill you."

It was a strange thing, but his threat did not frighten me; instead, I was filled with a kind of peace that made me willing to be killed for God. Through the next days I made preparations to leave, asking my father every day to give his consent. Finally one day I was ready and felt the Lord leading me to leave. As I took my belongings and went towards the door, my father ran after me and grasped me by the hair and pulled me down to kill me. Just then my aunt came in and pushed herself between us. She quieted my father and stayed the night with us, but at midnight when everyone was sleeping I left home without saying good-bye.

My pastor took me to my uncle's home in Tokyo. My uncle, who was a very good Christian, was a timber merchant and made complete arrangements for me to be a maid in this home for one year. Physically it was a hard time for me but spiritually I was never bored. Always God was teaching me things about obedience and faith.

One year at my uncle's home passed soon and I entered the Bible School. As it was the time of revival, many boys and girls came to the school from all over Japan. The Bible study, all night prayer services, evangelism training and fasting made school time very rigorous training. Even after lights-out, I had to sometimes study in secret in an empty room. But from this school, a great number of evangelists were sent throughout the country without any guarantee. "Seek ye first the kingdom of God, and his righteousness and all these things shall be

*“I was filled with a kind of peace that made me willing to be killed for God.”*

added unto you.” Through His promise, wherever we went, every one of us was provided the necessary things for our living so we could devote ourselves to evangelism.

When I was 23 years old, the superintendent of the Bible School came to me with news that changed my life. In Manchuria there was a young man doing evangelistic work who had asked the superintendent to find a wife for him. I had never seen this young man nor even heard of him. I had never thought of marriage. Now the superintendent was asking that I go to Manchuria and join this stranger to become a husband-wife evangelistic team. I prayed and prayed and finally I received God’s answer to go. I was taken to Manchuria by another stranger and thought of Abraham who left his country too without knowing where he was going.

I can never forget the next few weeks. Crossing the rough seas from Japan to Manchuria was a terrible experience; sea-sickness plagued me all the way. When we finally arrived at Talien, Manchuria, it was 35°C below zero and I was numb with cold. A small group of people had been waiting for me and took me to the church. A few hours later, at 2 o’clock in the morning, I stood next to a young evangelist and with our hands on the Bible, we pledged our lives to God and to each other.

The very next morning I was asked if I wouldn’t speak at church that day. The words came to me, “Walk before me, and be thou perfect.” I told this to myself, and then gave the sermon. Thus my work started from the moment of my arrival.

There was no furniture in our home except for a few old kettles and pans. Our food consisted of only soybeans, and I cooked enough for a week at a time. But we were not concerned with that. We were there to tell others about God’s saving love, and one by one over the years God led people to Himself. The sound of praising

God overflowed from our house, making neighbors wonder why we were so happy when our living conditions were so poor. Some of them who came to look out of curiosity were drawn in by God’s love. We just praised His name and offered thanks to Him. Even when God tested us by taking two of our children to heaven, we could still say “God’s will be done.”

After ten year’s mission work in Talien, we were sent to Nanking, China. China was then in the midst of war with Japan and no Japanese were allowed to get into China. But we were given a special certification issued by the ministry of education and could enter the country. My husband who had the language ability was soon able to use the Chinese language and we began to have a Sunday service in Chinese. Daily we tried to overcome the strong anti-Japanese feeling by showing God’s love.

In God’s providence I was asked to teach Japanese to some influential people in the Chinese government. They were living in big houses surrounded by a high stone wall with many guards and inside the house was furnished gorgeously in French style. It was very rare for even diplomats or high officers in the army to be invited to a Chinese government officers’ home, let alone a poor Japanese pastor’s wife. I was able to use my Japanese Bible in teaching them also and could witness in that way.

In China as well as in Manchuria, we had happy days and nothing to complain about. However, little by little, my husband’s strength began to ebb and eventually he contracted tuberculosis. At last he became seriously ill and could no longer work. Just before World War II began, we were sent back to Japan and there my husband died. I was 35 years old and had four children from one to eight years old. I had no time to weep for myself and complain. God

helped us and protected us and eventually all four of the children graduated from college. Also God had blessed me by allowing me to nurse my father in his old age. He warmly accepted me again and I was with him when he died.

God soon jolted me out of my satisfaction and contentment. My eldest son who had graduated from the Foreign Language College with highest honors and had been to India, died very suddenly. He had been an active Christian and was always a great help to me. Then the second son was also taken up to heaven soon after the first. All the years of effort and struggle I had put into their lives suddenly seemed pointless. I was thrown into complete despair. I could not get up; I felt as though I was in the throes of death. “God,” I said, “if you’re doing this because of my sin, I will repent and you may take my life now.” His words again came to me, “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” I thought of Jesus suffering so cruelly on the cross, and of Job who as put through such terrible personal tragedy. I began to understand the depth of Christ’s suffering and the meaning of the cross. My desperation was turned to courage and thanksgiving.

With a renewed faith, I felt I must begin again to work for God’s kingdom. In His providence once more, I was able to get a house in Tokyo very near the home of Missionary Graybill. Of course, I did not know that at the time, but God soon arranged it that we could meet. Now I will be very happy if I can be used to lead our neighbors to salvation and help build a good spiritual foundation for the Nukui Minami Church. I am thankful that I am with God until the end of my life and forever.

ELOISE VANDER BILT

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reach seldom unparalleled in church history. Structurally only the Roman Catholic church has maintained the double thrust of maintaining its basic structure and providing extension. In the hierarchy of priests, bishops, and popes, it provides for the spiritual life of its members. By its encouragement of specialized orders it provides for its geographical expansion and religious growth. It appears that the normal processes of congregational life do not produce the Lord's full vision for His body.

In Protestantism, with a very different doctrine of the church, a fragmentation and proliferation of societies has resulted. Outwardly there appears to be no resemblance to the Roman Catholic structure, but in actual practice Protestantism has produced the same thing—churchly and para-ecclesiastical bodies."

So as we look at the historical backgrounds and patterns, what was quite revolutionary to me was that with my American-centered viewpoint, the situation in America is somewhat of a historical anomaly; and that on the Continent and in the Catholic Church, clearly going back at least as far as the 5th century, the pattern of voluntarism within the church . . . or, to put it another way, the separation of church and mission established a pattern which, where there has been outstanding growth and mission, has been the pattern of missions; and that the pattern of growth in mission through the centuries has been where voluntarism has been practiced. Quite an interesting thing. And of course we are all aware of how the great outreach of the Lutheran Church on the Continent came through the Pietists in the latter part of the 18th century; and there you have the amazing thing—that the first missionaries who went to Goa were German missionaries supported by the King of Denmark, operating under a British missionary society with the blessing of the Lutheran Church. But only by this was the deadlock broken and the great gates opened so that a flood of foreign mission interest in prayer and personnel began to flow from the Continent to the other countries of the world.

With this then as the background, may I mention what I would call prevalent patterns in church and mission relationships today. I passed out to you in the earlier hour a little chart which I drew up; it is not original, I just put a few little twists on it to make it I hope a little more clear. I am sure you can see what

is intended to be revealed here. Moving from left to right (and I don't imply anything about either politics or ecclesiology in the words "left" and "right") is a scale or a progression of possibilities in missionary-church relationships. Leaving outside the pale the idea that the mission only operates, there is no church consciousness, on the left, and leaving outside the pale on the right the possibility that the mission withdraws and closes up shop and retires for good, looking within the pale of what might be called desirable or possible missionary-church relations, a scale of movement. And the key at the bottom will give you an understanding of what functions are subsumed under the various types of relationships here. With this before us then, let us talk briefly about this.

Our western history throws light on the complexity of this problem, and it should lend charity and breadth to our consideration of the various trends that may be observed in the world today. Dr. George Peters at Green Lake repeated from some articles that were written first in the "Bibliographa Sacra," a few years ago, about what might be called three eras in the history of modern missions—modern missions being within the last century. Dr. Peters calls these, first of all the *Era of Colonial Predominance*, which sets the stage for mission expansion in the 19th century. I believe somebody's wise caution was good, that we can now look back on our forebears and somewhat blithely castigate them for colonialism. . . . when, as a matter of fact, it may very well be that not only were these men of God led by the Spirit, but they did only that which was possible at that time, that every historical situation and circumstance creates its own exigency for which we must create patterns of service to get the job done. This produced the age of paternalism when the western-based, oriented, staffed, and financed missions extended their efforts over most of the globe.

Second, the *Era of National Awakening* began to shift the platform of missions. The years from 1905 to 1945 might be spoken of as the Age of Devolution. The transfer of authority, administration, and property to the national churches became inevitable, either because of a breakdown of indigenous principles, or because of the prevailing of Biblical practices and principles.

Thirdly, says Dr. Peters, World War II brought in many drastic

changes in the third world which left an imprint upon the churches. The *Era of Independent Nations and Autonomous Churches* brought about a revamping of the stage of missions. There was first a period of partnership following 1945, and in 1959 the age of servanthood became dominant. In this period serious confusion set in and experimentation took place which is still continuing.

Now coming out of this, there have been many resulting patterns which are expressed on the little diagram. Let me just take up the two basic patterns in which I think we are interested. None of us is interested in promoting paternalism, and perhaps it is even a misnomer. It is a temporary expedient under certain circumstances. But there are two great basic patterns—which we might call **dichotomy** and **fusion**,—**separate church and mission relationships**, and **united church and mission relationships**.

Concerning the dichotomy pattern, Dr. Peters gives us a rather good outline, and I think it would be well worth our while for me to give it to you. Dr. Peters, from a critic's standpoint, presents the dichotomy viewpoint in this way:

"Organizational dichotomy and functional cooperation—this is the pattern of complete organizational disassociation of mission and church. The idea is functional cooperation rather than separation or integration. According to this pattern, the mission and church form two autonomous bodies with separate legislative and administrative authorities, though they cooperate in fraternal relationships and functional cooperation. The mission and the church are distinct, separate, independent organizational bodies, parallel movements with distinct assignments. The missionary labors independently of the jurisdiction of the national church and under the direction of his Board of Missions."

This is basically the pattern of various faith missionaries whose supreme goal is the evangelization of the world and the establishing of local congregations. However it is also very well exemplified by the Presbyterian Brazil Plan of 1916, hailed as a unique success as recently as 1968 by the Rev. C. Darby Fulton, who was a Japan-born missionary, as you know, and who was the head of the Presbyterian U.S. Board of Missions until his retirement a few years ago. Reared by the Presbyterian Church of the U.S. in Brazil,

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# Viewpoint

WARNING: CREMATION  
A FATAL  
ERROR

Just recently I read in the "War Cry," the magazine of the Salvation Army, that Adjutant T. de Haan of the Amersfoort Corps had been called home. As I read on I was deeply shocked to see that "on Tuesday morning of 1st December, 1970, the Adjutant was cremated in Dealwijck, Utrecht."

We want to take this opportunity now of warning with all earnestness against this unbiblical practice which is an abomination before God. This powerful element, fire, which is so useful and indispensable to earthly life is, in the Bible, a picture of God's judgment. When holy fire fell from heaven it fell on:

the captain and his fifty

2 Kings 1:10

the sheep and servants of Job

Job 1:16

The Egyptians

Exodus 9:23

Sodom and Gomorrah

Genesis 19:24

Nadab and Abihu

Leviticus 10:2

Korah and his family

Numbers 16:35

the complaining Israelities

Numbers 11:1

and it was threatened to the goddess in Hosea 8:14, Jeremiah 17:27 and Amos 7:4.

The abominable practice of cremation is to be found among Gentiles and Israelites who had fallen into idolatry, who let their children go through fire and burned them to the glory of Moloch (Deut. 12:31, Ezek. 20:31, 2 Kings 17:17, 16:3 and 21:6).

In the light of the New Testament, when we read 1 Corinthians 15, the abomination of the burning of bodies is shown even more clearly. Paul, inspired by the Holy Spirit, says there that the earthly body is sown in corruption and raised in incorruption (vs. 42-44). This means that present in the mortal body is an unanalysable spiritual seed which, although intangi-

ble, is nevertheless so real and strong that its incorruptibility will be manifest at the resurrection of the body. Our Lord also said about His own body, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). When the spirit-soul goes from this earth at death into the kingdom of death—either into Paradise in glory or into eternal night, where they await the last judgment—it still remains, because of this spiritual seed, united with its buried body, united by an invisible bond, according to the clear teaching of the Holy Scriptures. Whoever has himself cremated is interfering with the divine order of things. This does not go unpunished. King Josiah destroyed the first crematorium (2 Kings 23:10) and "cremation supporters" in the Old Covenant were also punished by God because they had burned the bones of the king of Edom (Amos 2:1-3).

Professor Dr. Karl Ludwig Schleich explained in his book entitled "Wunder der Seele" (The Miracle of the Soul), as follows:

"It is strange how the well-educated believe in these invisible, intangible cosmic factors which are otherwise imperceptible and yet they reject the existence of the soul and its immortality only because they are unable to perceive it."

Professor Schleich explained this spiritual seed of which we spoke above in the following way:

This is the nucleus of the cell, the concentration of the protoplasmic yolk of an egg, as the all-important part of the microscopic living units.—Thus, these remain alive under all circumstances, they never die but they continue in a spore-like existence, waiting until they can revitalize their minute immortal energy in a wonderful cycle of life. No digestion, no fermentation, hardly a caustic acid is able to destroy their almost crystal-

lized life. Only fire destroys them! This is, however, not in nature's plan. Destruction of the cells by fire can therefore be called one of the most unnatural things in existence and we shall see how we come to the conclusion that cremation is one of the greatest errors of civilization! —Each nucleus free in the ground carries and contains in it something of the spiritual and physical nature of the decaying body. There is, therefore, a living cycle, an immortality of the bodily organization and herein is contained the reason for our declaring cremation to be an act of civilization's impertinence, because we are interfering unwisely in this cycle of the living cell. With clumsy and ignorant hands we are interfering with the wonderful plan of life."

Again, someone else who takes a sound spiritual stand interprets this mighty truth as follows:

"The grain of wheat, when it falls into the ground, germinates and grows up into the blade and ear and brings forth fruit; if it is burned, however, this cycle is impossible. Invisible to the eye and unreachable to the scalpel, there is in our body a system of seeds, a resurrection germ, which, when it is buried in the earth ripens in preparation for its resurrection, but if cremated is impiously and outrageously destroyed. This is why cremation belongs to Satan's cunning system of destruction!"

I am purposely limiting myself to what the Word of God says without going into some trustworthy testimonies of the agony which a person suffers who knowingly and willfully has his body cremated. If the mightiest archangel, Michael, even fought with the devil over the body of Moses (Jude v.9) then there must also be a special value attached to our bodies too, also after the spirit-soul has left it.

Now, let no one come with the argument about what happens to the martyrs who were burned. Martyrs are

people who for Jesus' sake have been robbed by force of their bodies. Jesus said in Matthew 3:9 to the Pharisees and Scribes, "God is able of these stones to raise up children unto Abraham." Our Lord who uttered these words, is also He who will give resurrection bodies to the martyrs, His Blood-witnesses. Did He not also wonderfully save His three faithful servants out of Nebuchadnezzar's fiery furnace? (Dan. 3:19-27, Isa. 43:2.) The same goes for people who are untraceable after fires or explo-

sions or such whose bodies are completely disintegrated through accidents with special caustic acids. It also applies to those who were burned in the gas ovens of the Nazi times and those whose bodies are now being destroyed by fire under the power of Communism. To all these God can restore a resurrection body. To have one's body cremated willingly, however, is equal to committing suicide. Whoever gives himself over to the devil of cremation is indeed not a martyr. He is committing a crime against and dishonoring

the body which the Lord our Creator has entrusted to him. Therefore, let yourself be warned against the satanic practice of cremation!

Finally, none can tell me that there is no space left for burying bodies. The Lord has said, "Fill the earth." The earth is by far not filled with living—is there then not enough space for the bodies of sleeping saints?!

*Reprinted from the Midnight Call  
Submitted by Bill Baum.*

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he is a complete dichotomist. You probably know that the Brazil church is probably the single fastest growing church in the world today. This dichotomist plan functions best according to the following principles:

- a. The mission practices an intensive work rather than extensive evangelism; that is, the mission starts churches intensively.
- b. Evangelization of a locality is undertaken with the purpose of establishing a functional assembly or church.
- c. After a church has come into being, it is led into fellowship with churches of similar persuasion and organization, thus linking it to a large missionary body.
- d. The missionary officially disassociates himself from here on from the church, and technically has neither right nor authority over this body of believers.

Now, arguments for this pattern must not be minimized:

- a. It best protects the autonomy and selfhood of the emerging natural church.
- b. It best protects the missionary in his primary calling, in his freedom and initiative as a "sent one" for a particular task. It permits him to labor as a pioneer in the regions beyond without becoming absorbed in a church-centered program and wrapped up in the organizational and institutional structure and life of the national church.
- c. It best protects the image of a board of missions as being an agent of a unique task and a particular assignment. It is not a church board that has legislative authority over churches: it does not represent the church in its total function.

Dr. Peters points out that this has been a popular organizational pattern of faith missions. The Presbyterians have some 5,000 independent

churches in Africa, where Christianity is the fastest growing religion—predicting that Africa will be a Christian continent numerically by the end of this century. This is also the pattern followed by the Pentecostals in Latin America where, as you know, in Colombia, Brazil, San Salvador, and several other places there is an amazingly rapid church growth.

Now this allows for two basic advantages, i.e. the strategic withdrawal of missionaries to new areas, and secondly, altered relationships with the church without friction. Dr. Louie King, whom I consider as one of the foremost missionary statesmen in America today, who has been for a number of years the missionary secretary of this Christian & Missionary Alliance, has this to say in summary about this:

"As for me, I hold that the pattern in church-mission relationship ought not to have as its final criterion simply a compatible relationship. Rather I look at the dichotomy pattern as I do that of fusion. I look to see if it allows both the older church and the younger church to be New Testament kind of churches. Does it meet the Scriptural requirements regarding a church's function? Most essentially, does it foster or stifle a passion of evangelism and missions in both? That, it seems to me, is the test of all tests. And dichotomy passes it quite well. The record of evangelism and missionary activity in both the older and younger churches that have operated under this system is well known and speaks for itself. Problems there have been and are, but these have become acute only when an exaggerated emphasis on developing the new church has supplanted evangelism, when service jobs have replaced persuasion—the kind that wins the lost and establishes them in visible churches—when both church and mission have concentrated their attention on the church rather than unredeemed multitudes."

Now concerning this dichotomy, Dr. Peters has this to say:

"The principle of dichotomy is not sound biblically, theologically, sociologically, or pedagogically, at least to my judgment. Biblically it cannot be sustained. Dichotomy is not known in the Bible. It does not fit into the body structure of the church, neither into the fellowship of the saints, nor into the co-laborer and the fellowship laborer practiced by the apostles. Now this is then the optimum expression of the so-called biblical idealism. Evangelistic fervor in the younger churches should not be taken for granted. Religious propagation has not been a part of the previous culture and religion. Evangelism is to be caught by association with missionaries, as it is taught in the classroom and the churches. Only evangelism begets evangelism. God wants evangelizing churches. It cannot be proven that the evangelistic impact of parallelism in general has been impressive. There are some noble achievements, but these are the exceptions. Only recently in unique circumstances is evangelism becoming dynamic in some younger evangelical churches. Parallelism or dichotomy did not beget it, at least in full measure."

Now to turn to the second option, the option of fusion of church and mission. This means that there is an amalgamation of church and mission under the leadership of the local church (local not necessarily meaning the small local church). All missionaries are integrated into the national church structure and are subject to its government and to its guidance. Concerning this, Dr. King has some observations, and he says:

"These reasons are given in favor of fusion:

1. The oneness of the church, according to a biblical ideal.
2. The church is mission.
3. To be a proper church, mission must be integrated with that church.
4. Financial assistance from the older to the younger churches is the 'right of brotherhood.'

5. Independence will be achieved thereby.

Peters favors modified fusion and dignifies it with the terminology of partnership and equality and mutuality. He has given a very good description of it I think here. Organizational unilaterality and functional servanthood is what he calls fusion. In this program all jurisdiction and administration on the field is transferred to the national church. The complete missionary program and missionaries are integrated into the national structure and conducted by that body with complete ownership of all property. Usually the program calls for two things from the sending organization:

1. An appropriation of finances, using a specified but undesignated sum of money completely under the administration of the national church.
2. Personnel to assist in various ministries with no status and special position as missionaries assigned to them from home.

The missionary simply comes as a brother or fraternal worker, placing himself at the disposal of the national church. He receives his assignment from that church and becomes responsible to that church. Usually he receives his financial support from home, either directly or through the church. Therefore while the mission considers itself a partner of the national church, the missionary becomes a servant of the national church. The missionary partnership has been converted into servanthood. This relationship has been praised as true ecumenicity and is to express real equality. At this point I shall not enter into the long history and the theology of this problem, but it is found today in most ecumenical churches.

Dr. Peters has advocated in his book, and in the conference which just concluded, what he calls modified fusion or partnership in equality and mutuality. Let me read just a couple of principles that he mentions in connection with that, and then bring my conclusion:

1. This partnership is in policy making and legislation whereby the church and mission together project and approve expansion programs, assign and place personnel, project and approve and allocate the budget, oversee the acquisition, usage, and disposal of properties and specially designated projects which serve the community as well as the church.
2. Under this plan, partnership in

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# NEWS

## VISITORS

The Revs. Mr. **Tsai Jen Ly** of the Taiwan Chuzan Presbyterian Church and **Chen Lian Te** of the Taiwan Christian Academy spent three weeks in Japan speaking at various churches and visiting Christian institutions.

## FURLOUGH RETURNEES

Missionaries **Don and Martha Hoke** travelled and spoke in U.S. for about six weeks. They returned to Japan on January 11.

Missionaries **Henry Bruinooge** and **Richard D. Sytsma** returned to Japan from furlough in January.

## NEW MISSIONARIES

Missionary **Don and Ruth DeYoung** are new arrivals joining the Christian Reformed Japan Mission.

## CHRISTIAN ACADEMY IN JAPAN NEWS

The music auditorium now under construction at the Christian Academy will be completed around March 15. Headmaster Essenburg reported that 196 of the 200 expected \$500 pledges have been received.

## COVENANT SEMINARY DEDICATES NEW BUILDING

The Covenant Seminary new chapel and men's dormitory were dedicated on October 17, 1971. This is a three story building with a first floor chapel and conference room. Dormitories are on the second and third floors. A total of 28 students can be housed.

The speaker at the Dedication service was the Rev. Gilbert Swenson, pastor-emeritus of the First Covenant Church of Rockford, Illinois. Pastor Swenson spent about six weeks in Japan speaking at various churches and at a study conference for Covenant pastors and missionaries. His ministry was highly appreciated.

## CHURCHES

The Tsurumi Covenant Church building (ECCA Mission) was dedicated on October 24. The Akitsu Covenant Church (Harry Westberg,

missionary ECCA) was organized on October 31.

## 70TH PRAYER BREAKFAST STARTED IN TOKYO

On Monday, November 29, 1971 the 70th Japanese Prayer Breakfast group had its first official meeting in the Tokyo Lutheran Center near Iida-bashi station. The prayer breakfast movement brings together Christians from many denominations and traditions. Speaking at this inaugural meeting was Mr. Michihiro Otaki, president of Concordia Publishing Company. The fellowship meets each Monday from 7:20 a.m. - 8:30 a.m. and is open to all.

## INOCHI NO DENWA 03-264-4343

The Tokyo telephone counselling service opened on October 1, 1971. Within the first twelve hours more than fifty calls were received. During the first twelve days of operation, a total of 4,227 calls were received. The highest number of calls (589) were related to men-women relationships. Purely religious calls totaled only 58. Two hundred and twenty volunteers have completed the training course. Inochi no Denwa is a 24 hour service.

## UNITED CHURCH GENERAL ASSEMBLY FAILS TO MEET

The United Church's scheduled (Oct. 1) General Assembly was postponed until March 1972. Main reason given was the failure of four districts to meet and elect new delegates. Present plans, according to Moderator Mitsuho Yoshida, are to resolve not only Kyodan problems in March but also unsolved problems of certain districts.

## DOLLAR-YEN RE-EVALUATION AND RISING CONSUMER INDEX

Missions operating on a dollar basis have been hard hit in two ways during the last six months. Not only has the value of the Japanese yen changed to 308 from 360 per US dollar, but the Japanese Government reports that the Consumer Index in September 1971 was 10.3% higher than in September of 1970. Missionaries are engaged in working out new financial strategies.

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But some mission executives talk as if, when they withdraw missionaries, they have done well. Concerning this McGavran says again: "The erroneous belief spreads that when we turn over to some small, weak church (25,000 or less, it may be) and diminish the number of missionaries, we please God. This noxious miasma affects all missionary societies and deafens us to the cries of the perishing."

Again, with some, theological and theoretical considerations are at the root of the policies adopted by missions. Some of these may be phrased by the following questions:

—"Has a mission's call been fulfilled as soon as the church is planted?"

This is not easy to answer. Paul planted one church and moved on to another. But he stayed in the same country, i.e. Asia, first, and then Greece, for several years each.

—"Is the mission to be under the church and subject to its decisions?" If so, is the church mature enough to use missionaries and make wise decisions concerning these missionaries? Or, perhaps, do they fear the missionary's presence as a threat to their own selfhood, and therefore suggest their leaving?

For the reason, the results are that missions are in danger of abandoning Japan and betraying the 100 million yet outside of Christ. For it is obvious that the church is not yet sufficiently internally strong and evangelistic to carry on aggressively the ministry begun by foreign missions.

Some argue that the church will grow to this point later without further aid from missions. But is this not being naive? Are we expecting the as-yet-weak Japanese church to be aggressively mission-minded in Japan today when even the great historical denominations in the United States are still not adequately carrying out home mission evangelism? It must be honestly recognized by friend and critic alike that the growth of extra-church or supra-church evangelistic agencies in the U.S. in this century was forced by the failure of historical churches to carry on aggressive evangelism in many areas and among special age groups in the U.S.

Let us question the assumptions of what might be called this "new orthodoxy in mission thinking." Often uncritically accepted by both

evangelicals and liberals alike is one assumption that complete integration of church and mission with the mission operating under, and only at the request of the church, is both Biblical and expedient. There is neither adequate exegetical or pragmatic proof of this assumption which McGavran calls, "silly."

It is axiomatic that we need better church and mission relationships. We need to face the problem squarely, with honest recognition of our shortcomings before it is too late. In particular, evangelicals have been shallow in their study and sometimes indifferent in their sensitivity to the magnitude of this problem.

But our supreme consideration must be obeying Christ in the evangelization of the 100 million yet unreached in Japan. There is no one, simple, Biblical plan. That church and mission relation is best which will most advance the evangelization of this vast nation to which we are called, and will most rapidly multiply evangelical churches within it.

Let not frustration, or false assumptions, or lack of nerve lead us to betray the 100 million!

DONALD E. HOKE



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administration is on the field and is jointly entered into by the church and by the mission.

3. The administration should go into the hands of the church at the earliest possible date, and from that time on the missionaries work under that administration. Although they, have a measure of their own identity and responsibility for such things as missionaries' children's education, housing, and perhaps some new pioneering work which they are allowed to do by the administration of the church.
4. There is partnership in missionary integration. The missionary is integrated into the life of the national church and it is not his program to decide.
5. There is partnership in finances.

The financial budget is drawn up by a joint committee. All finances must be negotiated within the legislative body. All finances must be prayerfully allocated in the light of the purpose of the church and according to biblical priorities. Only in exceptional and emergency cases should foreign funds be made available in continuing programs other than evangelism and church expansion, in which both mission and church are unified. Funds must be responsibly administered under the authority of the body and in keeping with the negotiated budget and purpose. Responsible accounting must be rendered."

This, then, is a modified fusion plan. Now Dr. King has a few words to say about it. He says:

"A modified fusion plan has recently been proposed by Climenhagen, Jakes, Peters, and is called a partnership of equality and mutuality. Modified fusion is purposely designed to keep the evangelistic and missionary function of both the sending church and the younger church truly inviolate in accordance with the New Testament requirements for the church. In this it is commendable. Nothing however is spelled out about the extent of the church's independence and its obligation and stewardship. It is possible that the old and irksome paternalistic control will be re-imposed once more through the injection of foreign personnel and finances into the younger church. It could thus be tied to western power centers more securely than ever before, and that as a permanently weaker partner. Unfortunately the plan is so relatively recent we do not have enough details of its application or illustration of its success."

Now what about the problems to this? Ralph Winter has a few things to say about it, again as one who has been working basically within that structure, for example, in Guatemala where he himself spent a number of years. Let us think of some of the problems as articulated by Winter again in the July issue of the *Church Growth Bulletin*, to which I urge all of you to turn when you have opportunity:

"Curiously, the same two errors are found in both ecumenical and evangelical thinking. The first error puts so much emphasis upon the wonder and joy and rightful selfhood of the new national church that he seems to argue for the demise of the mission agency that was instrumental in its very crea-

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*Key Study Books  
For  
Pastors & Laymen*

THE CROSS AND FLAME

B. L. Shelley  
(Jujika to Honoo)  
¥ 900

A history of Christian martyrs.



PSALM 73

Martin Lloyd-Jones  
(Shihen 73)  
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# JEMA Bulletin Board

A PROGRAMING JOURNAL FOR THEOLOGICAL EDUCATORS has been launched in London to meet the needs of those involved in theological education by extension. This publication entitled "Programing News" is sponsored by the Theological Assistance Program of the WEF and is aimed at improving the skills of writers and prospective writers for this rapidly developing ministry. In addition to providing lists of books and materials available in this field it will inform about programed materials available in the language and at the level desired.

For further information write the editor, Martin B. Dainton, c/o Overseas Missionary Fellowship, Newington Green, London, N 16 9QD.

JEMA RALLY IN OKINAWA

JEMA Vice-President Maas Vanderbilt will attend and speak at a missionary rally in Okinawa on February 18. It is hoped that after the Okinawa reversion missionaries in Okinawa can be officially included in JEMA.

HELP!! URGENT REQUEST!

Our spring issue has for its theme "Creative Evangelism." We need contributions from our readers badly! If you have something to contribute, send it in immediately. Please. Also, we need news to fill our news pages!

TAP — THEOLOGICAL NEWS: All members of the WEF should be on the mailing list of this quarterly publication. The Theological Assistance Program is a service arm of the WEF that has produced excellent results in Asia and is now working with theological organizations in Latin America, Europe and North America. They hope to establish contacts and encourage theological fellowships in Africa.

TAP—THEOLOGICAL NEWS can be ordered from the World Evangelical Fellowship 100 Western Union Building Washington DC 20005 or 19 Draycott Place, London S.W. 3, England. Price \$1.00 surface mail or \$2.00 air mail.

APOLOGY:

Due to circumstances beyond our control, it was impossible to make proper arrangements for the scheduled and announced Christmas banquet. Our sincere regrets!

1972 PLENARY MEETING

The 1972 Plenary Meeting is scheduled for April 25 in Tokyo. This is a reminder that area representatives should make preparations for sending their delegates.

Tim Botts, *Japan Harvest* staff artist, continues in this issue the use of traditional Japanese family crests.



tion. Thus we have the ensuing discussion about church-mission relationships so often characterized by a preoccupation with the national church and its newly found autonomy that the mission field itself is lost sight of. At various times I have called this an unbiblical syndrome of focussing on the one sheep that is found rather than the 99 that are still lost."

R. Pierce Beaver of the University of Chicago laid the blame partially upon the leaders of the new national churches when he recently wrote:

"At this moment each church in each land considers itself to be sovereign, and few welcome the coming of new missionaries. . . . Effective mission throughout the world in the future demands the giving up of false pride and the baseless assertion of self-sufficiency. There is no church, large or small, ancient or young, in any country today which appears thoroughly adequate to its responsibilities in evangelism and ministry."

Pierce Beaver speaks from within, of course, the ecumenical tradition. Ralph Winter continues:

"The second error, intertwined in the era just past, is far more subtle than the existence of the two billion non-Christians. The first error was against the western-based missionary society and says it is not needed. The second error is the strange assumption that not even the younger churches need missionary societies. Illogically it is assumed that once an overseas national church is planted, it will just naturally grow and reach out and finish the job. Even faith missions tend to make this error. Their missionaries may derive from older denominations that do not seem to be on fire for the Lord, yet they have the idea that they are able to plant national churches that will forever truly preach the Word and be evangelistic and missionary in all ways. That is, the denominations at home may have grown cold and thus justify the emergence of the faith missions. But this surely is not going to happen in the denomination that I have labored to create on the foreign field. They are determined to plant a true New Testament church which will automatically reach out, so consciously they feel that the formation of a truly indigenous church precludes the necessity of a truly indigenous mission."

These are the two very cogent errors that he points out which are again neither unique to what may be called the ecumenical conciliary group or the so-called voluntaristic group as well.

Too much I feel is taken for granted. Some of the things that are taken for granted are:

1. That unity is the supreme goal.
2. That church and mission are one in the New Testament.
3. That all national distinctions should be erased.

Perhaps there is a healthy independent selfhood. To create unity does not ignore diversity nor do away with apostolicity. Dr. Louie King points out:

"In the case of the Disciples of Christ Church in Mahajapradas, India, the structural fusion of the church and mission saddled all poverty-stricken churches with a whole series of institutional structures for educational and medical ministries which represents a tremendous reservoir of economic and political power. Struggle over these sources of security and power has almost entirely wrecked the church."

So here are some arguments for the two trends as we might say. The one is the trend increasingly in the post-war period to fusion unilaterality and functional servanthood; or the trend to dichotomy which has arisen, say, not simply in the last 100 years, as we might be led to believe, but it goes back to the earliest years of Catholic as well as Protestant missions.

At Green Lake '71 a panel of nationals spoke at the end of the conference, and there is a tape recording of their remarks which is very, very interesting, if you would like to listen to it. It included no one from Japan, but someone from Korea and from other countries. The nationals, after sitting in on five intensive discussions, said this:

1. We are missing the boat when talking about structures rather than dynamics.
2. We need to be task-oriented rather than mission-oriented.
3. The key problem in all of these discussions is giving us better missionaries.

Finally, what are the primary needs as we face this problem then? First, we must have true identification in Christ. Our primary need is not true anthropological identification so much as true spiritual identification in Christ with the church. Secondly, we need a true concept of servanthood that is dependent upon attitude and spirit rather than organizational substructures. The spirit of the servant must be found in all participants in all members of the people of God in every place. All the people of

God, including missionaries and church members and church officials, must rediscover the vocation of being the servant. The one mission of the people of God in that place is the servant's mission to each other and to the world. There is no place for insistence on rights and privileges or for any assumption that because one group contributes more it can control more. There is no place for the independent operator, the organization man, the dictatorial missionary administrator, or the dictatorial church official. All must lead the servant life and work in the spirit of the servant. Only in such a life and spirit will there be found a way to give first priority to the good of the one Christian mission in that place. Thirdly, I think a primary need is for adequate communication to achieve mutual understanding of and commitment to the goal of mission in the preaching of the Gospel to every creature.

An Indian Christian, Mr. Theodore Williams, has a unique ministry in the Indian church. He is a member of the old Martoma Church, which is claimed to be the oldest continuing church in the world, and a very splendid evangelical and an outstanding Bible teacher. Theodore Williams says this in the *Church Growth Bulletin*, with which I will conclude:

"There is no place for isolation in the Christian church. The mission of the church is not the job of any one national church, the Christian church whether in Asia or elsewhere cannot give up its character as a body transcending racial and national barriers. It is supra-national and should never be bound by narrow nationalism. There is also the need for a healthy exchange of Christian insights gained in different national and cultural contexts. There is no place for feeling that the foreign missionary should be here as long as he is needed and then pull out when he has performed his task. In the supra-national fellowship of the church which has a worldwide mission, the foreign missionary need not be a temporary factor."

## LETTERS TO THE EDITOR

Dear Editor:

I thought the summer issue of the *Harvest* was terrific. Especially the article "Challenge of the Danchi." One cannot escape the author's contention of the strategic necessity of evangelizing the danchi's. However, I would protest his downgrading of the importance of rural evangelism. "The eye cannot say to the hand 'I have no need of you.'" There are differing gifts and differing callings. The gospel must go to the uttermost part, as well as the innermost heart of the country.

*A. Robert Shade*

Dear Editor:

An excellent issue of the *Harvest* with change in format, articles that appeal, Japan-focused news. Keep up the good work.

*Lavern Snider*

Dear Editor:

... your last number gives all overseas subscriptions but I cannot find any reference to the subscription in Japan—don't you think this should be given honorable mention at least?

*P. T. Luke*

Dear Editor:

It is good to read the articles and to be informed about events on the Japan Mission Field. We here in Germany continue to pray for Japan and trust the Lord will do great things. Christian greetings to all who know us, especially to Rev. Don Hoke.

*Adalbert and Margaret Ettling*

Dear Editor:

As we found Eloise Vanderbilt's account of Captain Fuchida "Tora Tora Tora" in the *Japan Harvest* Spring 1971 most interesting even for Danish friends of evangelical mission, we have taken the liberty of publishing the article in *Dansk Missionsblad*, periodical of the Danish Missionary Society.

*Kirsten Dragsted*

Dear Mr. Hoke:

Brooks Robinson has forwarded to us your letter regarding a possible appearance by Brooks during the Orioles trip to Japan later this month. As our organization works closely with Brooks in the exclusive management of his business affairs, he has asked us to respond to your letter. I am sorry to inform you that due to the schedule which has already been drawn up by the Orioles in conjunction with their trip to Japan, it will be impossible for Brooks to make an appearance before JEMA. Perhaps we can do this at another time when his schedule is not so demanding.

Thank you for your interest in Brooks.

*Robert E. Winn*

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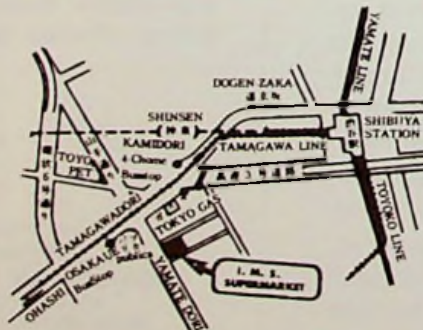
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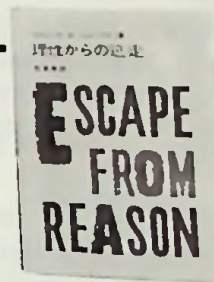


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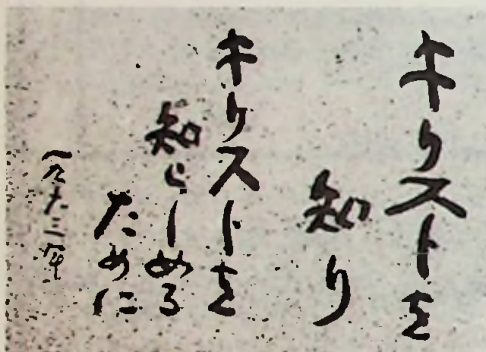
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## WHAT'S NEW AT T.C.C. ?

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## WHAT'S OLD AT T.C.C. ?

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| Oronsay  | Kobe 4 June, Yokohama 5-7 June, thence Honolulu, Vancouver, San Francisco.   |
| Orsova   | Kobe 1-2 Aug, Yokohama 3-5 Aug, thence Honolulu, Los Angeles, San Francisco, Vancouver, Honolulu, Suva, Auckland, Sydney, Melbourne, Adelaide, Fremantle, Durban, Port Elizabeth, Cape Town, Teneriffe, Lisbon, Rotterdam, Southampton.                      |
| Arcadia  | Yokohama 27-28 Sept, Kobe 29 Sept-1 Oct, Nagasaki 2 Oct, thence Hongkong, Manila, Sydney, Auckland, Suva, Pago Pago, Honolulu, Vancouver, San Francisco, Los Angeles, Acapulco, Balboa, Cristobal, Nassau, Port Everglades, Bermuda, Cherbourg, Southampton. |

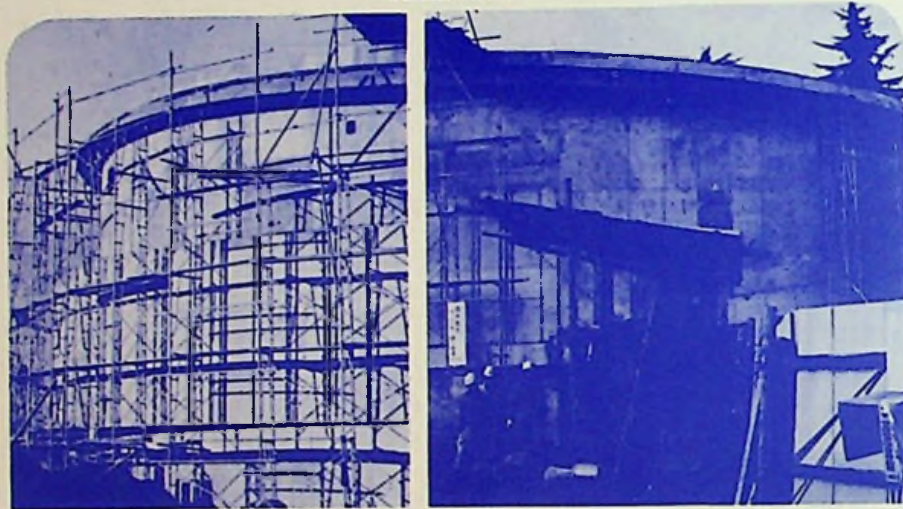
## 1973

|         |  |
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| Arcadia | Kobe 26 Feb, Yokohama 27 Feb-1 Mar, thence Honolulu, Vancouver, Seattle, San Francisco, Los Angeles, Acapulco, Balboa, Cristobal, Montego Bay, Nassau, Port Everglades, Bermuda, Cherbourg, Southampton. |
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