

Fall 1973

# Japan Harvest

The magazine for today's Japan Missionary



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**JANET LYNN IN JAPAN**

**HISTORY OF JAPAN REVIVALS**

**FROM BANGKOK TO LAUSANNE**

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# *Devotional*

*by Don Hunter*

## **SELF-EXAMINATION**

2

A Christian duty of utmost importance is self-examination. We are commanded in the New Testament to examine ourselves (1 Cor. 11:26--32). In all ages men of God have examined themselves. "Let us search and try our ways, and turn again unto the Lord" (Lam. 3:40).

The experience of others is not the standard of self-examination. We may know humble, loving, radiant Christian men and women, but we cannot use the godliest of them as the standard. Public opinion likewise is not the standard. An old Christian magazine contains an article which labors to show the evil of bicycles! In some Christian circles 75 years ago it was considered wrong for a man to shave. Opinion is always changing, and today we may both shave and ride our bikes to the glory of God. The rule or standard by which we examine ourselves is the fixed and unchanging Word of God. The Bible teaches what a Christian is, and what is or is not consistent with Christian character.

The requirements of self-examination include: (1) a right standard of judgment, which is the Bible; (2) an impartial, faithful judge; (3) a set time.

What is the object of self-examination? We examine ourselves in order to determine whether we are making progress in the divine life; whether our general behaviour is consistent with our high calling as Christians; whether our motives are pure. Self-examination reveals not only outward sins but also such sins as pride and incorrect thinking. A knowledge of sins should lead us to confession of them in God's presence. Without self-examination we may easily think that all is well when in reality important adjustments should be made.

The best method of self-examination must be decided upon by the individual saint himself. The following suggestions are based on personal experience. (1) Take a Bible, paper and pen to a quiet place. Review prayerfully the period of time that has elapsed since the last examination. Ask the Lord to reveal sins that were committed, and as they are revealed to you, confess them to the Lord, asking Him for power to forsake such sins in the future. (2) Open the Bible to a practical portion such as Colossians Three. Allow the passage to suggest questions. Write the question on your paper and then write a very frank answer. Go through the chapter until you have dealt with a number of questions, such as: "Am I setting my affection on things above? Have I put to death uncleanness, covetousness? Am I allowing anger, malice, shameful speaking in my life? Am I manifesting kindness, meekness, longsuffering?" As our sins are confessed, peace and happiness will fill our souls.

# Editorial

by Vern Strom

## WHAT? ANOTHER CONGRESS?

Under the banner, "Japan for Christ," the Japan Evangelical Association is sponsoring a Japan Congress on Evangelism. The meetings are scheduled for June 3-7, 1974 in the Kyoto Kaikan.

Let me give you some brief background explanation. The Japan Evangelical Association (J.E.A.) was founded on April 29, 1967. This was the fulfillment of the vision of evangelical leaders, both national and missionary, who earnestly desired greater evangelical cooperation. Three existing organizations (two national and one missionary) cooperated to found J.E.A. The three groups were:

Japan Evangelical Fellowship (J.E.F.)-primarily denominational affiliation

Japan Protestant Council (J.P.C.)-individual membership

Japan Evangelical Missionary Association (J.E.M.A.)-both individual and mission membership

The three founding organizations continued their own unique service while cooperating on another level with the now widely recognized J.E.A. The Japan Congress on Evangelism is by far J.E.A.'s most ambitious project to date.

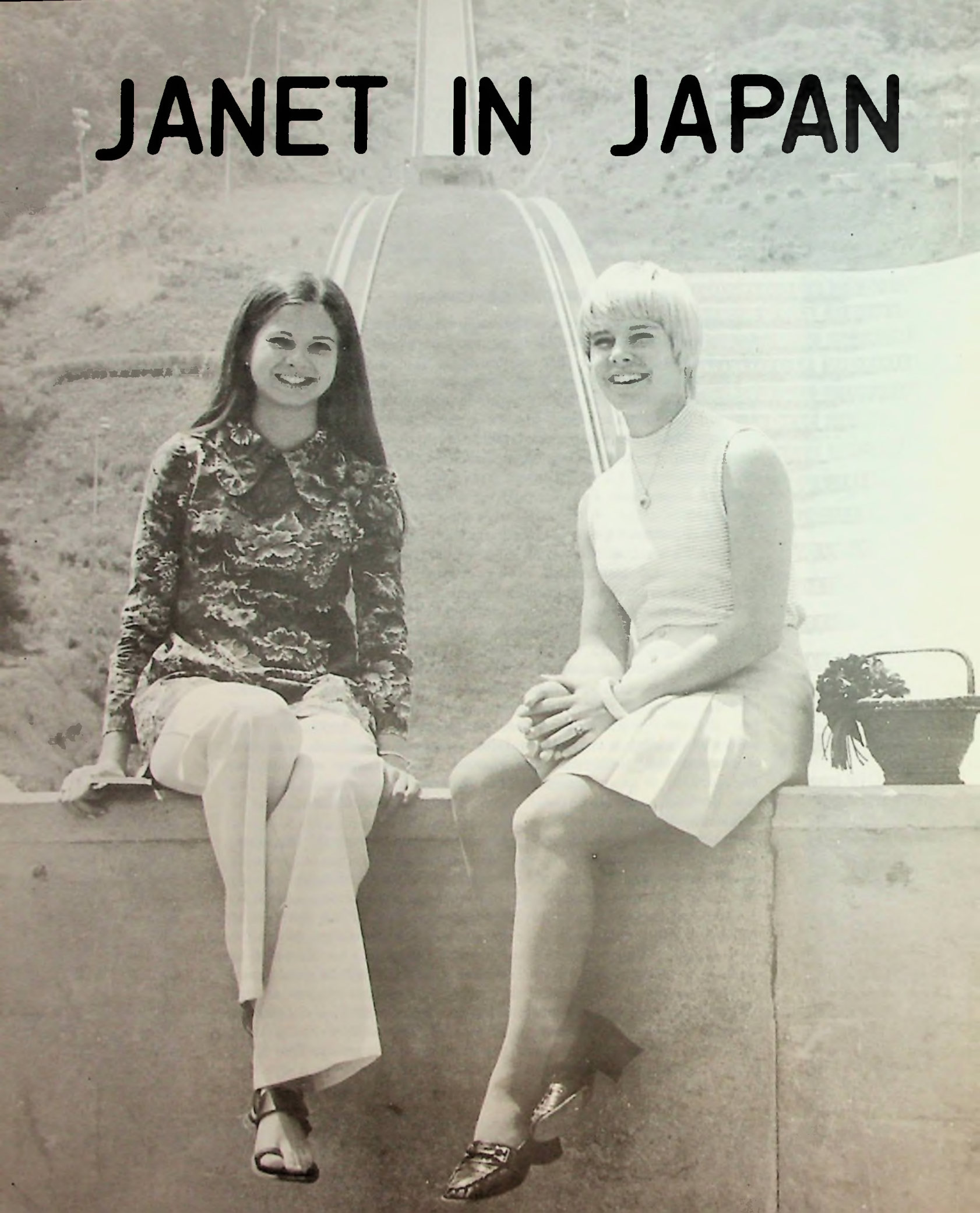
The idea of church congresses is not unique to our times. However, in recent years, several regional congresses on evangelism have been held in various countries. Undoubtedly the stimulus for this has come from the 1966 World Congress on Evangelism held in Berlin. The possibility of holding a congress in Japan has been considered a number of times without fulfillment. The problem of sponsorship was difficult. The question as to an opportune time remained unanswered. J.E.A. has now decided to sponsor the Congress. Many of us feel the time is providentially opportune.

The aim is to have 1,000 delegates—all J.E.A. members. (Membership in J.E.A. is received through being a member of one of the three founding groups.) In addition to the delegates, they anticipate inviting about 300 observers in which will be included non-members of J.E.A.

The Congress will deal with the message as well as the methods of evangelism. The emphasis will be on small group discussions (about 20 to a group) in which the various subject matters will be discussed in depth. It is expected that a Kyoto declaration of 1974 will be proclaimed.

What can we as missionaries do? J.E.M.A. has been allotted a total of 260 delegates. Several missionaries are already serving on various Congress committees. J.E.M.A. is responsible for one-third of the kick-off budget. But most of all your prayer interest is coveted. This Congress could see the emerging of the Evangelical Church as a dynamic force in Japan.

# JANET IN JAPAN





Is there anyone in Japan who doesn't know the "sweetheart of Sapporo," Janet Lynn? In August, when in Tokyo for a series of Christian youth meetings, it took Janet a matter of seconds to walk from a store entrance to a car, and yet before she reached the car, a passing pedestrian stopped her to ask for an autograph.

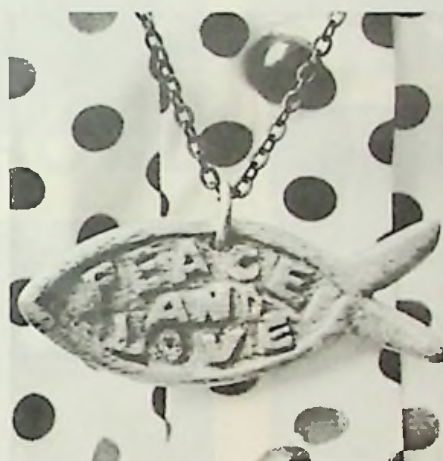
Medal winner at the Winter Olympics held in Sapporo, Japan in 1972, Janet won the heart of the Japanese nation when she flashed her winsome smile an instant after falling on the ice during a turning, jumping leap. Since then, the Japanese press and her fans have followed her activities with astonishing persistence. This past summer, shortly before her trip to Japan, Janet signed a fabulous contract with the Ice Follies which will bring her more than a million dollars. This was treated as a major news item in most of the weekly magazines in the nation.

Janet's current trip to Japan was made possible through the efforts of Missionary Ken Wendling. While in the United States on furlough, he heard Janet give a testimony on the Billy Graham TV program. Knowing Janet's great appeal to the Japanese, he wanted very much to contact her to ask her help with a series of Tokyo Youth Crusade meetings. Going only by the information of her hometown in Indiana, he placed a person-to-person call for Janet Lynn. The operator said no such person lived in that town. Ken pleaded with her, stressing that it really was a vital matter. Finally the operator said, "Her name is 'Nowicki,'" and then cut him off. Ken again placed his call asking for Janet Nowicki and this time the call went through and arrangements were begun for the trip.

Time and time again during her stay in Japan this summer, Janet was asked about her skating. Always she answered with grace, and poise, and a clear Christian testimony. She started skating, she said, at the age of 2½ as part of a family project. However, she loved it and became good enough to enter her first competition at the age of 7.

Besides her faith in God and her family, the most important person in

*Pendant handmade by "Happy" Izawa, drummer for the Messengers folk song group, and presented to Janet at the Sapporo rally.*



#### PICTURES AND STORY

*by Phil Foxwell*

her life is her coach. Miss Kohout has been working with Janet for many years. Although not a Christian herself, Miss Kohout has stated that she realizes Janet's Christianity has helped her with the discipline necessary to become a champion. Before one of the international meets, Miss Kohout remarked humorously to Janet that she supposed so many prayer requests were going up on behalf of Janet that all the lines to heaven were busy.

The decision to turn from an amateur to a professional skater was a hard one for Janet. She had much advice from friends; some said do it and some said don't. But Janet did what she always does at times of crucial decisions: she prayed and waited for God's answer. Later, when she was competing for the World Figure Skating Championship in Czechoslovakia, she realized that she no longer had the intense competitive spirit she once had and she knew then that she was ready to take up skating as a profession.

During her busy weeks in Japan, Janet not only smilingly went through all the press conferences and public appearances, but she used every opportunity to witness for Christ. At the time of the Olympics, Janet had written on the wall of her Sapporo lodging place: "Peace and Love." The writing had begun to fade and when Janet revisited the room, the occupants asked her to write it again. This time she wrote, "Peace and Love, through Jesus Christ."

It is clear that Janet has had an outreach to many who would not have come to hear Billy Graham. Even the indirect impact has been helpful. Percy Luke reported that a new student in their Bible study had come out of admiration for Janet Lynn and a desire to know more about the Christianity Janet proclaimed. This particular student had no opportunity to personally attend any of the rallies.

Statistics tell a story, but the warm feeling in the hearts of thousands of Japanese for this beautiful Christian girl shows more than anything else that the response to Christ's love is love.

*continued*



*Florian Nowiki (Janet's father), Linda Foxwell, Ken Wendling,  
Paul Ariga, Sam Arai, Janet Lynn, Kenzo Nakagawa*

*The Continental Singers*



# TOKYO THE CROWDS RESPOND MEETINGS

	5-Thur	6-Fri	7-Sat	8-Sun	TOTAL
<b>I TOTAL ATTENDANCE</b>	1,300	1,700	2,000	5,000	10,200
Questionnaires returned .....	557	555	802	1,476	3,390
<b>II REASON FOR ATTENDING MEETING</b>					
A. To hear the Continental Singers .....	159	150	245	469	1,023
B. To hear Janet Lynn .....	434	413	629	1,188	2,664
C. To hear speaker .....	276	249	451	874	1,850
<b>III RESPONSE</b>					
A. To Music					
1. Wonderful .....	397	394	615	938	2,344
2. So so .....	101	75	81	183	440
3. Not so good .....	3	6	4	8	21
4. Would like to hear it again .....	105	79	160	438	782
B. To Janet Lynn's testimony					
1. Learned about life's meaning .....	340	374	488	961	2,163
2. Thought about Christ .....	164	142	261	407	974
3. Disappointed .....	58	35	71	150	314
C. To the Message					
1. Understood it well .....	286	245	450	742	1,723
2. Believe in Christ .....	110	127	198	492	927
3. Want to be baptized .....	23	27	52	141	243
4. Dedicated life .....	18	20	26	65	129
5. Want to know more .....	141	145	208	409	903
6. Not so good .....	34	43	35	75	187
7. Couldn't agree .....	53	27	32	43	155
<b>IV REGARDING THE BIBLE AND CHURCH</b>					
A. Bible					
1. Have read .....	397	385	597	1,216	2,595
2. Have not read .....	81	78	91	127	377
3. Want to read .....	54	74	97	160	385
4. Want a Bible correspondence course .....	26	12	47	105	190
B. Church					
1. Attend church .....	264	264	454	1,071	2,053
2. Want to attend .....	89	103	117	191	500
3. Want a church introduction .....	23	33	61	105	222
<b>V DECISIONS</b>	110	127	198	492	927
<b>VI REQUESTS FOR BAPTISM</b>	23	27	52	141	1,476
<b>VII FINANCES</b>					
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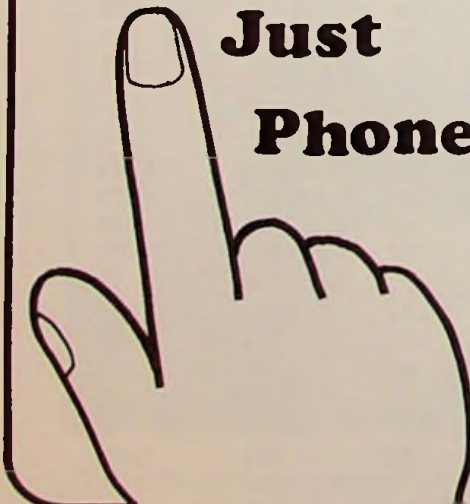
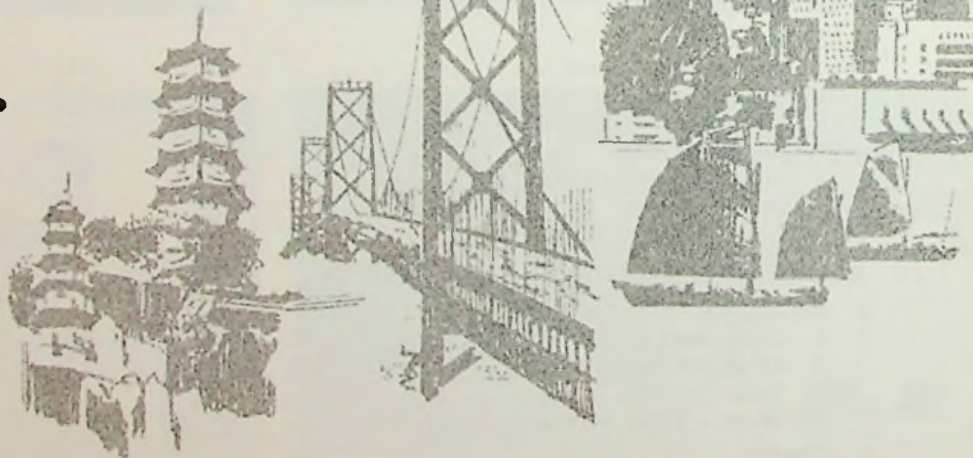
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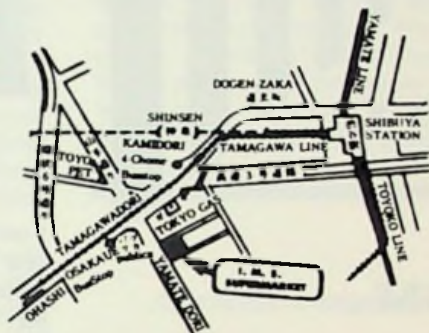
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CONFRONTATION

OF

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NATIONALISM

IN JAPAN

PART THREE

*(Final article)*

# HISTORY OF REVIVALS IN JAPAN

by Keiichi "Paul" Ariga

In 1614, Shogun Ieyasu Tokugawa issued an edict for the complete eradication of Christianity from Japan, and thereafter until the second half of the 19th century Japan remained tight-closed against the Gospel. In the 1860's, Protestant missions came to Japan mostly from America—the Episcopal, Presbyterian and Reformed churches being first in the field. But by 1872 only ten Japanese had been baptised by Protestant ministers. However by 1882 there were 5,000 adult church members in the Japanese Protestant churches.

## I. THE DOSHISHA REVIVAL

About this time an unusual man named Jo Niishima, smuggled himself out of Japan, and was able to obtain an education in Christian schools in the United States. He returned to found the Doshisha University in Kyoto.



Continuing in this issue, the *Harvest* introduces to our readers selected parts of a thesis written by Mr. Keiichi Ariga. Mr. Ariga, well known throughout Japan as an associate of Evangelist Koji Honda, recently completed a year's study at Fuller Seminary School of Missions. He has done extensive research in connection with this thesis and he has graciously allowed the *Harvest* to print sections of special interest to missionaries. The *Harvest* wishes to thank Missionary Eric Gosden, longtime acquaintance of Mr. Ariga, who has done the editing for this series of articles.

The year 1883 has usually been considered as opening a new chapter in the history of Protestant churches in Japan, because it saw the beginning of a series of revivals that exerted a powerful influence in Christians. The occasion was the Second Conference of Protestant Missionaries in Japan, the first having been held in 1872. It was considered a landmark because of its representative make-up, and its well-prepared and unhurried proceedings. The first morning Rev.

J. H. Ballagh of the Reformed Church Mission preached a sermon on "The Need and Promise of the Power of the Holy Spirit in our work as missionaries," a theme that recurred again and again during the conference.

In the month of May, the Third

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### *Japan a Christian nation in seventeen years?*

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National Christian Conference of the Japanese churches was held in Tokyo, with delegates attending from all over Japan. The conference proper ended with Niishima preaching. For five nights in a huge rented theatre there were public preaching services with a score of competent speakers taking part. Night by night numbers increased, and on the last evening, the doors had to be closed on over three thousand people, with crowds milling about outside.

During the Week of Prayer at the beginning of the same year, the fires of spiritual revival had been kindled in Yokohama. Dr. Maclay of the American Methodist Episcopal Mission wrote in the spring:

"A spirit of religious revival, bringing times of refreshing from the presence of the Lord is spreading in Japan, both among the foreign community and among Japanese Christians. I have never seen anything like it since coming to Japan, and trust we are about to witness signal displays of divine mercy in the conversion of souls."<sup>1</sup>

The delegates at the Tokyo Conference hastened to inform their churches of the blessings they had received. Hitherto the acceptance of Christianity had with many been only an intellectual acknowledgment of its truth; but now there came to them a real sense of personal sin, an acceptance of Christ as a personal Saviour, and an earnest desire for the spiritual welfare of others. There were large increases in membership of the churches. An editorial in the Independent (New York) of September 6, 1883 said:

"It is not an extravagant anticipation that Japan may become a Christian nation in seventeen years. A Japanese Constantine is not far off."<sup>2</sup>

The next year, 1884, saw the movement extending and deepening and about this time the word "ribaibaru" (revival) gained a place in the Chris-

tian vocabulary. There was constant occasion for its use in connection with the spiritual awakenings that took place in churches and Christian schools. One of the most marked of these was in Doshisha University. About the beginning of March, several Christian students began a daily meeting held at 9:30 p.m. after study hours. Interest increased until on Sunday, March 16 the whole school was greatly moved. Different classes held meetings in which for hours they engaged in prayer, confession and praise. A respite of one week was taken, after which, with the baptism of 200 students, things returned to normal.

In 1886, a similar movement struck Sendai, and then Nagoya and Nagasaki were both moved. We read of prayer meetings "full of tears, sobbings, and broken confessions of sins," while large audiences of unbelievers listened quietly to the preaching of the Gospel.

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### *Aggressive evangelism!*

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## II. TAIKYO DENDO (20th Century Forward Movements)

With delegates numbering 435, and forty-two missions represented, a missionary conference was held in Tokyo in 1900 mark the opening of the new century. The missionary movement at 1900 was stronger and larger than ever before. There was a new spiritual dynamic as well, with an upsurge of interest in world missions stemming from the Moody revivals, and carried over into the student Christian movements of America and Great Britain. The Student Volunteer Movement was challenging the most spiritual students in the west to throw themselves into the evangelisation of the world in their generation. There were sixty such volunteers in the Tokyo Conference.

The Japanese Evangelical Alliance meeting in the spring of the same year proposed a united evangelistic campaign. Called "Taikyo Dendo," literally "Aggressive Evangelism," it was held during 1901 to 1904, and was the most ambitious joint effort the church had hitherto made. It was reported that 11,626 had attended local prayer meetings to intercede for blessing, while 84,247 attended the

preaching of the Gospel in Tokyo, of whom 5,307 made a profession of faith. Reports for the whole country were not obtained, but for the year 1901 so far as the efforts of 376 churches were concerned, there had been an attendance of 322,245 at the meetings, with 15,440 enquirers and converts, and 1181 baptisms. By mid-1901 missionaries in Japan did not hesitate to describe the movements as "Pentecost in Japan." In the Kyobashi district of Tokyo alone more than a thousand people "repented of their sins." The movement spread to other cities; in Yokohama for example in June 1901, a great spiritual awakening began with 2,000 enquirers instructed.

### South Pacific Coast Revival and Taikyo Dendo

In 1889-90 among the churches in the South Pacific coast area of U.S.A., especially at the Japanese Methodist Church in San Francisco, a revival broke out, and many young Japanese experienced the Pentecostal blessing, and within a year four hundred people were saved. Among these Japanese were, Tetsusaburo Sasao, Teikichi Kawabe, Yoshigoro Akiyama, Kikutaro Matsuno, Bunji Kida, Kikumatsu Togasaki, Taiichiro Morinaga and Kyosuke Ueda. Sasao and Kawabe returned to Japan in 1894, and at the 1895 new year week of prayer at the Ginza Methodist Church they told of the South Pacific Coast revival, making a great impact. Later they were trained by Barclay F. Buxton (1860-1946) the founder with Paget Wilkes (1870-1934) of the Japan Evangelistic Band, and holding many conventions with Buxton throughout the country "a great outpouring of the Holy Spirit happened every place." So when the Taikyo Dendo started in

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### *1914 Evangelism-in-Depth*

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1900 under Yoichi Honda, Masahisa Uemura and Hiromichi Kozaki, Sasao Kawabe and Nakada took a great part in it.

During and after the Taikyo Dendo, outstanding overseas churchmen visited Japan and preached in mass meetings. Among them were John R. Mott, William Booth, Reuben Torrey and Wilbur Chapman. In October, 1901, fifteen hundred young men were won to Christ in John R. Mott's meetings, while in only nine services under General Booth in 1907, 969 enquirers were counselled.

*continued*

(Zenkoku Kyodo Dendo)

In 1913, Dr. Mott held five conferences in Japan, and as a result it was decided to hold an All Japan Co-operative Evangelistic Campaign starting in 1914 and lasting three years. Called "Zenkoku Kyodo Dendo" it was popularly called the "Taisho Evangelistic Campaign" after the new emperor. It proved to be the most determined and comprehensive witness ever made by Japanese Christians to their own nation. It continued unabated from 1914-1916 and D. R. Mackenzie, a Canadian missionary leader, estimated that 90% of the Protestant movement actively participated. Reported figures: 777,119 people attended 4,788 meetings and 27,350 registered as enquirers.

### III. THE HOLINESS REVIVAL

The Holiness Church, an indigenous church resulting from the work of the Oriental Missionary Society missionaries C. Cowman and E. Kilbourne, and headed in Japan by Jyuji Nakada, experienced revival of a different kind in the 1930's, with a great ingathering resulting. These evangelical Christians preached revival, expected revival, and put their faith in revival. And the revival for which they waited finally broke out at Yodobashi Holiness Church in Tokyo towards the end of November 1919. Though it spread to various churches in Tokyo, the results of the revival were confined to the reviving of the pastors and members, without greater growth in membership. Nakada listed the results as (1) the qualitative development of the membership; (2) an increase in giving; (3) spiritual unity with pastors of other denominations; (4) an increase in the spirit of evangelism.

On May 19, 1930, another revival broke out at the Tokyo Bible Seminary where the students had been earnestly praying for revival. When the prayer meeting turned into one of intensity and excitement, some students recognised this as revival and rushed to tell their professors, who also joined in the prayer meeting alongside the students. They continued to pray, and when Nakada returned to Tokyo, he encouraged the Holiness churches in Tokyo to hold prayer meetings from May 30 through June 7. For the next two and a half years revival meetings were held throughout Japan, the leaders of the Holiness Church travelling, preaching and praying extensively. Thus by the end of 1930, the Holiness Church had an accession of 4,311 reaching a total membership of 12,-

046. The following year 3,487 were added and by 1932 the membership had reached 19,523.

### I. EFFECTS

In all three of the above-mentioned cases, revival meant the revitalization of existing Christians. This was brought about by incessant Bible study, intense prayer and the descent of the Holy Spirit, resulting in vital Christian living and a desire to share the good news. The main result in the life of the church was tremendous growth, many churches becoming self-supporting after the Doshisha revival, and the number of ministers increasing by forty between 1888-89.

This revival also affected Japanese society. It became a topic of interest through newspaper media, and interestingly enough "by 1897, out of the half-dozen so called great papers of Japan, two are avowedly under the guidance of Christian principles, Kokumin Shimbun (The Nation) and

*25,000 believers added in twelve months*

Mainichi Shimbun (Daily News)."

More Christian schools also came into being, and in 1888 a movement for prison reform started in Hokkaido. A Mr. Oinue reached the conclusion that the principles of Christianity were needed for the instruction of prisoners, and finally secured a Christian chaplain for each of the four prisons in Hokkaido under his jurisdiction.

But the Doshisha revival and those of the 1880's in general took place in different schools at different times and for a short duration, and did not sweep the nation as a whole.

### II. AN EXAMINATION OF "TAIKYO DENDO"

This method of evangelism was highly structured and carefully planned in contrast to the spontaneous witness of revived believers. Teams of well-known pastors, theologians and Christian scholars were sent to big cities to conduct mass rallies. These lectures appealed primarily to white-collar workers and students, so that Taikyo Dendo was successful among the new middle class intellectuals.

By September, 1902, when the campaign ended, nearly 20,000 persons had signed up as enquirers. A united effort of several large Protestant denominations at the 1903

Osaka Exposition resulted in 16,000 signing decision cards out of the 246,000 who attended the meetings. There was a planned follow-up with mailings of Christian literature, and introduction to nearby churches.

Most of the preaching of the Good News during Taikyo Dendo was done by Japanese, among them Seimatsu Kimura (the Billy Sunday of Japan), a graduate of Moody Bible Institute with an unconventional vigorous style of preaching. A thousand enquirers enrolled in his two-week series of tent meetings in Tokyo.

By 1909, there were approximately 600 organized churches in Japan, a quarter of them self-supporting. The membership exceeded 70,000, served by 500 ordained and 600 unordained men, and 200 Bible-women. A hundred thousand pupils were taught in a thousand Sunday Schools. There were 4,000 students in boarding schools, 8,000 in day schools, 400 in theological colleges and 250 in women's Bible schools. Most of this progress was attributable to Taikyo Dendo.

A local missionary authority assessed the movement thus:

1. Christianity again secured the attention of the Japanese people.
2. New life and courage were injected into the Church in Japan.
3. It was an ecumenical movement in the best sense of that word.
4. The Christians were made aware that the Gospel alone is the power of God to salvation.
5. The movement proved that when the Church is revived, the money for its work is available locally.<sup>1</sup>

From 1914-16, the All-Japan Co-operative Evangelistic Campaign was conducted, larger in scope than Taikyo Dendo. People of all classes in smaller towns and villages as well as in the larger cities heard the Gospel, and in the first year, almost 10,000 responded by making a decision to follow Christ. During 1915, there was a five-months campaign in Osaka, meetings being held in theaters, hotels, banks, public schools and churches, many different methods for evangelism being employed. During that time, 1900 signed decision cards and many were baptised.

### III. AN EXAMINATION OF THE HOLINESS REVIVALS

The revival movements in the Holiness Church deepened the spiritual life of the whole church and heightened evangelistic zeal. Immediate conversion was stressed and this broke down the common pattern of other churches. They also emphasised the



conversion of the family as a unit. The Holiness Church was also most successful in mobilizing its laity.

Furthermore, the way the revival was handled made a difference. In the Doshisha revival, the school authorities (especially the missionaries) brought up in the tradition of the Western churches, hindered the unleashing of spiritual energy through cautious measures. In the 1919 Holiness revival, the leaders while having prayed for it earnestly and patiently, were unable to nurture it when it came. The story of the 1930 revival is however different. Nakada's leadership helped fan the spiritual fires beyond the walls of Tokyo and across the entire country by holding meetings in various Holiness churches. Many men and women were brought into faith as a result.

Evangelism-in-Depth, conceived in the fertile mind of R. Kenneth Strachan and born in Latin America, came upon the Japanese scene in 1961 as an innovation in the field of evangelistic and missionary theory. Its presuppositions are:—

Abundant reaping requires abundant sowing.

Christians can and must work together in evangelism.

When Christians pool their resources for evangelism, God multiplies them.

A dedicated minority can make an impact on an entire nation.

Its principles are:

Mobilization of every Christian in witness.

Mobilization within the framework of the Church.

Mobilization by local leadership.

Mobilization with global objectives.

Such a program calls for prayer, training, visitation, special efforts and evangelistic meetings.

From the present writer's observations, both Taikyo Dendo (1901-2) and the All Japan Co-operative Evangelism (1914-16) carried out what Evangelism-in-Depth aims to do, exactly sixty years prior to its inception in Latin America. Taikyo Dendo started with prayer meetings in 1901, its motto was "Our Country for Christ," and within a short time no less than 17,939 converts were added to the churches. Protestant forces which had numbered less than 40,000, added a full 25,000 in twelve months, according to reliable missionary opinion.<sup>5</sup>

It was estimated that 90% of the entire Protestant movement actively participated in the All Japan Co-operative Evangelistic Campaign, which continued at full strength for

three years. Doors were open and hearts were prepared. The people and the government were confessing their need of a new moral basis that the old religions did not supply, and they were looking to Christianity for this. The Tokyo committee of the campaign gave a banquet on April 13, 1915, and among those attending it were 250 high-ranking government officials, prominent citizens of Tokyo and other leaders. Visiting speakers of the banquet were invited to speak in schools and factories, to business men, soldiers, postal workers and railroad employees. At the Coronation of the Emperor special honours were conferred on several prominent Christians for the valuable work they had done.

Thus all the convictions, principles and programs of Evangelism-in-Depth can be seen in operation in the above two historical evangelistic campaigns.

"Sodoin-Dendo" or "Total Mobili-

### *The way the revival was handled made a difference*

zation Evangelism," a made-in-Japan parallel to Evangelism-in-Depth in Latin America or New Life for All in Africa goes back to 1964. We were facing the sunset of evangelism, finding it difficult to get a breakthrough in evangelism in Japan. Then reports from Guatemala and Colombia told glowingly of a revolution in evangelism, built around the Bible concept of every Christian becoming active in reaching into every level of society. "Sodoin Dendo"—that was what was needed! Accepting this challenge, a small group of men began to pray and plan in 1964.

In September 1967, we had the privilege of having Billy Graham in Tokyo, a good chance to test the basic principles of Sodoin Dendo. 4,000 prayer cells were formed throughout the Tokyo area, while joint prayer meetings starting with an aggregate of 225 people ended with some 6,000 attending. Out of 1,036 churches 750 co-operated. Five thousand Christians were trained for five weeks, four million Tokyo homes were visited with tracts, 220,000 people attended the ten days of meetings and 15,000 signed decision cards. By the following Easter, seven months after the crusade, 3,000 of these had been baptized.

In February, 1968, a two-day time of prayer was convened in Hakone to decide where the first concrete attempt at Sodoin Dendo should be made. Snow fell to a depth of three feet, travel was impossible, so the prayer session was extended! The vision was for all Japan, but the principles should be put to a further test in a small area; so Shikoku was chosen. Thus in January 1970, a majority of Shikoku's churches banded together to officially launch Sodoin Dendo there. Previously an All-Shikoku Christian Conference had been held in 1969 with Petrius Octavianus from the revival area of Indonesia as the key speaker. For four days there was confession of sins, and many Christians were transformed.

One million homes were visited, prayer cells formed, special simultaneous evangelistic meetings were held all over Shikoku, with radio evangelism also helping to make an impact on the area. After one year, the churches received four times more converts than in a normal year.

In 1971, Kobe City with a population of 1,200,000 was the target of Sodoin Dendo, and a new depth in evangelism was realized as Christians were trained for twelve weeks in personal work and follow-up. In 1972, there was 94% participation in Okinawa, and this year of 1973 the sphere of operation is Chugoku, five prefectures in southwest Japan. Plans are in hand for Sodoin Dendo in Kyushu in 1974.

We feel the spiritual tide is coming in, and we pray that as in the three revivals reviewed above, Japan may by the sovereignty of the Spirit of God, experience a significant awakening.

1. *The Missionary Herald*, 1883 pp. 270-271.
2. Cary, *History of Christianity in Japan*, Vol. II pp. 168-9.
3. *Missionary Review of the World*, 1887, p. 237.
4. *Japan Evangelist*, Nov. 1901, p. 338.
5. *Missionary Review of the World*, 1916, p. 143.

## IMPORTANT NEWS

ON

## JEMA FLIGHTS

*Cf. News page 17*

# CONCERT TOUR GUIDELINES

*Based on the experience of tours during 1972 by the Koinonians, a 104 member teenage choir from the USA, and the Luttio Family Band, missionary couple with four children high school and college age, a survey was made of persons who had heard the Koinonians and the Luttios and also of members of local planning committees. These findings have been combined with those of the central planning committee to make up the following guidelines.*

14

1. Small folk singing groups and youth choirs are the most welcome. Adult and children's choirs may be considered, but they do not seem as appropriate.
2. One year is needed for preparation in Japan. In the case of small groups who would sing in churches and small halls, six months might be sufficient. If a large group is coming and especially if they expect to sing in big halls, over a year is needed.
3. Since Japan, especially the larger cities, is flooded with top rate foreign musicians of every variety, any group planning to tour Japan must send recordings and press notices which validate their ability.
4. Touring groups must be prepared to guarantee their own expenses so that the Japanese churches are not embarrassed by debts in case of poor attendance.
5. Lodging in private homes is more difficult to arrange than in Western countries because of the limitations of space. Accommodations for groups of ten or so are possible, but as the numbers increase the chances for lodging in private homes diminish. Most people still do not depend on private cars for transportation and taxis are not always at hand. Especially in large cities, the larger the group the more frustrating is the transportation problem; therefore, it may be necessary to rent buses.
6. Written records of arrangements between the touring group and the Japan planning committee should be kept in order to avoid misunderstandings.
7. Basic information such as biographical data, history of the group, kinds of instruments and other equipment should be sent ahead to the planning committee.
8. Some orientation to Japan should be provided prior to coming and after arrival.
9. The group which tours under church sponsorship has great potential for witnessing about Christ through their attitudes and words. It is hoped that the group will not want such a busy schedule that they neglect their physical and spiritual health.
10. Consideration in scheduling should be given to the tendency that concerts in smaller cities and towns are easier to arrange and meet with more enthusiastic response than in the metropolitan areas.
11. Publicity should include radio and TV appearances, preferably nation wide and soon after arrival. Local publicity should not rely only on posters, but also use handbills that church members can hand out. Children should not be overlooked. Hand made posters, newspaper inserts, loud speakers all are viable tools. Company, neighborhood and local papers may be interested in receiving an article or doing one of their own. Don't forget that the local station may be very cooperative, especially if they broadcast Christian programs, since you are one of their customers.
12. The central planning committee should seek out the active cooperation of district evangelism, education and communication committees and try to meet with area representatives at an early stage in the planning. Good two-way communication should be maintained. Where possible, all churches should be invited to cooperate.
13. The central and local committees should give thought to program content that might involve the audience in singing words with scriptural content.
14. Follow-up might include a fellowship time after the concert, lists of churches with addresses and phone numbers, announcement of future meetings, class for baptismal candidates, questionnaire about impressions of concert and place for signature and address.
15. Responsibilities, especially about finances, should be clearly defined. Normally the local committee should plan to meet local expenses such as hall, equipment, advertising, and lodging and meals of performers.
16. Meals may be a problem. At least one satisfying meal should be planned for each day. Perhaps a meal allowance for each person would give the individuals a chance to choose something he craves.
17. Especially in the case of larger groups, it is wise to choose a person to take care of banking. Instead of depending on traveller's checks which cannot be cashed quickly, use of an on-line account in a bank such as Fuji would be convenient.
18. The time of concerts should be decided locally to fit local habits. Students, for instance, may have an evening curfew, or it may be examination time. Commuters depend on public transportation which may stop rather early.
19. Unsold tickets should be returned so that taxes are not paid on them.
20. Close, systematic cooperation with the travel agent or/and bus company needs to be maintained.
21. Following a tour, an evaluation should be made so that these guidelines may be revised and brought up to date.
22. A semi-permanent concert tour committee should be established to serve as the clearing house for future tour groups.



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## HAYAMA SEMINAR

The Hayama Seminar Continuation Committee reports that the 1974 seminar will be of special interest to all missionaries. The seminar, scheduled for January 5-7 at Amagi Sanso, will focus on the "Changing Concepts in the Church's Ministry." Special papers on the biblical, theological and historical aspects of this subject will be followed by four practical papers. Included in these practical papers will be one by Prof. Ishida of the Lutheran Seminary who has done extensive study on the changes in the pre-war and post-war Japanese church. For details, contact Cliff Horn.

## JBC HOLDS ANNUAL MEET

The Japan Baptist Convention (Remmei) with 221 delegates attending held its 27th annual convention in Amagi Sanso on July 25-27. Major items for discussion and decision were the finalization of the plan to actualize self-reliance and self-support. Also, a statement of opposition to the Yasukuni Shrine bill was sent to the government. (JCAN)

## AVACO SEMINAR DRAWS 637

The 24th annual Audio-Visual Education Commission seminar was held in Atami on July 26-29. Participants from all over Japan were exposed to the broad spectrum of audio-visual potential, materials, techniques and role in church activity.

## KYODAN ASSEMBLY SET

The Executive Committee of the United Church of Christ in Japan (Kyodan) at its meeting on July 10-11 finally decided, upon recommendation of the General Assembly Preparation Committee, to hold the long delayed 17th General Assembly on Nov. 20-23 of this year at Kowakien Hotel in Hakone. (JCAN)

## KOREA-JAPAN CONSULTATION

The Korea-Japan Church Consultation held in Seoul on July 2-5 seemed to be "a little spark of light under the deep, dark clouds" according to General NCC Secretary John Nakajima. The Consultation, first of its kind, dealt with "Peace in Asia" and concentrated largely on Japanese-Korean relations. The sharing and dialogue helped to relieve the "deep, dark clouds" of misunderstanding that have dominated Japanese-Korean relations for many decades. Sixteen Japanese and twenty-five Koreans attended the meeting. (JCAN)

## JAPAN CHRISTIAN ACTIVITY NEWS

The JCAN, widely read news sheet published twice a month by the National Christian Council has made a change in the editorial staff. John Nakajima, Jim Stentzel and Stan Manierre are the new editorial committee. Subscriptions (¥1000 in Japan) may be ordered by writing to the NCC Japan Christian Center, No. 24, 551 Totsuka-machi, Shinjuku-ku, Tokyo 160.

## HOSPITAL CELEBRATES 100th YEAR

On June 12th St. Barnabas Hospital in Osaka celebrated its 100th anniversary. It was close to that date in 1873 that Dr. Henry Laning arrived in Osaka and opened a clinic which later became St. Barnabas Hospital. 1873 was the year in which the Japanese government issued a decree for the removal of the Edict against Christianity from the public noticeboards.

Dr. Laning was about thirty years old when he came to Japan at the suggestion of the Bishop of New York. He was a man of deep faith as well as medical skill, and he not only had a profound influence on many patients, but also on doctors and nurses who worked with him and were trained under him. And so his memory is still revered today.

Dr. Laning, who had originally come for one year at a salary of \$1,000, bringing \$2,000 worth of medical equipment, actually stayed for forty-two years, until 1915.

A modern hospital specializing in maternity cases and child care was completed in 1928 and the present hospital in Saikudani, Osaka, is a leader in these fields. About 4,200 babies are born there a year, and there are usually eighty to a hundred babies in the hospital at all times. There are 130 beds and a staff of seventeen doctors and 120 nurses, many of whom are qualified as midwives.

Dr. Laning's grandson, Captain Robert C. Laning, commanding officer of the U.S. Naval Hospital in Yokosuka, was a guest of honor at the anniversary celebration. (JCAN)

## MISSIONARIES HELP

Ken Wendling, a key missionary involved in the recent Janet Lynn meetings, reports that a financial appeal to missionaries resulted in a response of ¥260,000.

## YASUKUNI SHRINE BILL

The highly controversial bill to nationalize Yasukuni Shrine was not taken up during the recent Diet sessions. However, postponing the bill to the next session assured it a high place in the agenda. Various Christian groups have waged a vigorous campaign to have this bill defeated. Some Christians in Japan feel that nationalization of the shrine, dedicated to Japan's war dead, has serious ramifications for the future of church-state relations in Japan.

## 1,457 LANGUAGES

The number of languages and dialects in which at least one book of the Bible has been published since the invention of printing in the 15th century increased by 26 last year to the new total of 1,457, according to the annual count made by the United Bible Societies. For the first time such groups as Finnish gypsies who speak Romany, Bantu tribesmen in Namibia (Southwest Africa) who speak Dhimba, Eskimos in Alaska who speak a dialect bearing the name of their locale—the Kobuk River and Montagnards in Vietnam who speak Chrau have a printed portion of God's Word. The 1971 report also indicates the following countries with first-time complete Bibles in previously listed languages: Angola—Chokwe; Cameroon—Bassa and Beti; and India—the Angami dialect of Naga.

## KOSAKI, TAKASAKI DIE

Dr. Michio Kosaki, well-known churchman in Japan as well as abroad, died at the age of 84 in his home on June 18. He served as the pastor of the famous Reinanzaka Church from 1922 to 1961. As a Japanese church leader, he traveled widely to the United States, Europe and Asia.

Rev. Takeshi Takasaki was a professor and former president of Tokyo Union Seminary. He died on June 29 at the age of 57. (JCAN)

## TCC STUDENTS SURVEY

Students at the Tokyo Christian College working in cooperation with the Kunitachi Christian Church conducted a religious survey as a means of evangelism. Of the 564 homes that were contacted: 73 would like to receive Christian literature, 13 would like to take a Bible correspondence course, 31 would like to attend an English Bible class, 64 would like to attend a Sunday church service, and 23 would welcome a call from a Christian pastor.

special

ANNOUNCEMENT  
about missionary  
TRAVEL

During the last eleven years, Mr. Joseph You, president of the Overseas Travel Service, has served the missionary community by arranging for the JEMA charter flights. Mr. You made available free space in his office and for the last ten and one-half years, Mr. Arthur Kennedy has donated his services. A total of 6,295 passengers have traveled on these flights saving the missionary community thousands of dollars. In 1972, the savings ran around \$180,000. After much prayer and thought, Mr. You has decided to turn over the full management of OTS to the Green Stamp Company. However, Mr. You plans to set up a "Mission Transportation Agency" office in the Ochanomizu Christian Student Center. This agency would deal only with travel for missionary personnel, church members and those wishing to take advantage of discount travel fares.

Mr. Kennedy, although he has passed the normal retirement age, and had planned to terminate his service at the end of 1973, because of this new situation, has decided to continue to serve through 1974.

For the time being until everything is set up and in working condition, all inquiries concerning missionary travel should be sent to the JEMA office. Mr. You and Mr. Kennedy are looking forward to serving the missionary community in this new venture of discount travel service.

1974

PLENARY SESSION

Feb. 26

The JEMA Executive Committee has decided to make the Japan Congress on Evangelism a special feature of the 1974 Plenary Session. Anyone who has suggestions is invited to forward them to the JEMA office.

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## MOVIE EVANGELISM

Movies were used as part of the total impact in the West Japan Evangelism-in-Depth movement. Worldwide Pictures' *Two A Penny* featuring Cliff Richards was shown in two public halls drawing audiences (paid) of 588 and 624. In both showings, over 100 indicated an interest in knowing more about Christ.

## CHILDREN'S TV RALLY

The Christian A-V Center in Tokyo, headed by Missionary John Schwab, has released statistics on the recent TV programs shown in the Tokyo and Osaka areas. In Tokyo, an estimated 5,500,000 people watched the telecasts with 9,867 children writing in for the special booklet (The Story of Jesus donated by the World Home Bible League) and a badge. Stateside support supplemented by the gifts of 480 Japanese churches and 111 missionaries fully met the financial needs. In Osaka, there was an estimated audience of 1,060,000 with 897 responses from children and 280 from cooperating churches. Janet Lynn, appearing in a special Youth Crusade, presented the five winners of the quiz with prizes of telescopes. The next TV series is scheduled for Aomori from January to March, 1974. Aomori-ken is snow country with TV being a chief diversion during the winter.

## INOCHI NO KYOKAI

Bill Bright, head of Campus Crusade International, was in Japan during September for three seminars in Tokyo, Osaka and Nagoya. The seminars drew a capacity registration and attendants reported a new enthusiasm for personal evangelism as well as a desire to attend the 1974 Explosion sponsored by Campus Crusade for Seoul, Korea.

## GOSPEL CASSETTES

Shalom Corporation, founded by the energetic Christian business man Mr. Miyakawa, has produced three new gospel-folk recordings on cassette tapes. The one tape *Shu no Teashi ni naru* (Let's be the Lord's hands and feet) has utilized Japanese Christian groups. CLC as well as other bookstores are selling the tapes.

## GOOD MORNING, MAMA

Missionary Norman Lund working in Kofu (Yamanashi) has accepted an invitation to appear three mornings a week on the "Good Morning, Mama" program broadcast over the Yamanashi radio station. The hour and a half program features news, telephone feedback, historical data and English lessons. (LWF/BS)

## OCHANOMIZU STUDENT CENTER

The four-story ferro-concrete addition to the Ochanomizu Christian Student Center has been completed and a well-attended dedication ceremony was held on October 21. Director "Chuck" Bonson reports that the new facilities are already being used and has greatly enlarged the already effective ministry of the Center. Many of the evangelical groups in Japan have their main offices here, including JEMA as well as the Japan Missionary Language Institute.

## CAJ UPS ENROLLMENT

The Christian Academy reports that in spite of the dollar devaluation and a slight decrease in the total missionary population (Cf. Summer 1973 *Harvest*), enrollment for the 1973-74 season (405) is slightly up from last year. Early registration figures indicated that there would be a substantial decrease in enrollment, but this has not proven to be the case. On the other hand, the American School in Japan is reported to have suffered a loss of around seventy students this year. The "dollar shock" may have hit the business community harder than the missionary community.

## MISSIONS TO SEAMEN

The Missions to Seamen outreach in Yokohama (called the Flying Angel) is rebuilding its facilities. The changing patterns of the shipping interests have brought many changes such as better conditions of ships, shorter contracts, and more leave. One side effect of these changes is less seamen, however the need to minister to these men remains the same. Support for this ministry is requested, especially during this year of rebuilding. The address is: Missions to Seamen Port P.O. Box 139, Yokohama.

## UNITED IN 2000?

World Council of Churches' General Secretary Philip A. Potter at the WCC's 25th anniversary meeting held in Geneva on August 23, 1973 said he saw the ecumenical movement being wherever Christians and others are seeking to work for the unity of mankind. The search for the unity of the Church, he said, "is inextricably bound up with the struggle for the unity of mankind." A suggestion was made that the Council keep before it a goal of church unity that can be attained by the year 2000 so that the present Council can be liquidated. (WCC Press Office)



from **BANGKOK**  
to **LAUSANNE**

by Don E. Hoke

DR. HOKE, VETERAN JAPAN MISSIONARY NOW SERVING AS THE DIRECTOR OF THE COMING 1974 WORLD CONGRESS ON EVANGELISM, IN THIS TIMELY ARTICLE HIGHLIGHTS THE DIFFERING EMPHASIS ON EVANGELISM AS FOUND IN THE WORLD COUNCIL OF CHURCHES ECUMENICAL MOVEMENT AND THE 1966 BERLIN CONGRESS ON EVANGELISM.

When I was in Bangkok a few months ago, I discovered that I am now called a "conservative, evangelical, cross-cultural communicator"—so in case you want to know what you are from now on, the term "missionary" is outmoded, and you can adapt yourself to the new lingo that will enable you to be a part of the "in" group, as far as the overseas community is concerned.

To those of us who have heard the call of God and have committed ourselves to the Great Commission and its completion, the building of Christ's church on new foundations is to us the greatest calling in the world. This is biblical. Missions is not a function or mission of the church—it is the function and purpose of the church. And I think all of us can rightfully with humble pride (if there is such a thing) join with Paul in his word in Romans 9 where he says, "I magnify my ministry as an apostle of Jesus Christ." There is no greater ministry in the world than to be an apostle of

*Don's message as originally delivered at the JEMA banquet*

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*There is no greater ministry than to be an apostle of the Lord Jesus Christ*

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the Lord Jesus Christ. And yet in the day in which we live a very severe crisis in the area of our own career, that of foreign missions, has gripped the world and is shaking much of the thinking and activity of the church of Jesus Christ.

In a book which just came off the press a few weeks ago, which I highly recommend to you, called, "The Crucial Issue in Missions Tomorrow," an edited symposium by Dr. Donald McGavran, he says that "missions" has now been redefined to include all the work of the church. So now in that term which has been so glibly used, "the church's mission," it has denigrated "mission" down to simply what becomes everything in fact becomes nothing. And when we so identify the mission of the church with the church itself, we have robbed mission of its essential genius and its overcoming thrust that has made it the spearhead and cutting edge of the whole ministry of the church of Jesus Christ.

Another crisis has been that missionaries of many countries have been rejected or evicted by many members of the national church. As a result of the fact that some churches have come into being because of missionary activity, some pastors have short-

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*No real theological banner was raised*

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sightedly judged that missionaries were no longer needed. We are finding people in many areas of the world who are rejecting the calling of the apostles, and sending missionaries home despite the fact there are still hundreds of millions of people who have never yet heard the Gospel of our Lord Jesus Christ.

So today we are facing a new dilemma around the world. I think the crisis that we face today is not easily identified by a denominational label—it transcends that. All of us as professional, committed, career missionaries face a crisis—we face two roads that are daily becoming more widely divergent.

A few years ago we felt that the crisis—or the critical division that existed in the church—was a division of theology. It was, "liberalism versus evangelicalism" or, "fundamentalism versus modernism," as the terminology was. I think a shift has been made—not that the theological issues are not as great as ever, but the battlefield, the front line, has shifted. It now becomes what we might call, "the ecumenical versus the non-ecumenical" or, "the conciliar versus a separated" view of the way that we are going to advance the work of Jesus Christ. In one sense it is the old division under new terminology. But with the attractiveness and appeal of the ecumenical vision we have found that it has encompassed many of the old problems of what we used to call liberal theology. The crisis now has become more difficult to fix because we find ourselves using the same language, and the lines are not as clearly drawn. We have in the conciliar movement those of both liberal and evangelical theology; and we have outside the conciliar movement also those of both liberal and evangelical theology. So we've got the same problem under new terminology.

I heard not long ago about a woman who had some serious problem

wrong with her. She had a pain inside and didn't know what it was. She went to a young doctor just out of medical school, assuming that because he had the advantage of the latest in medical training he would be able to diagnose her disease. So the doctor put her through many tests and X-ray but couldn't identify her symptoms. Finally he said, "Now, my dear lady, let me ask you a very serious question. Have you had this pain before?" "Oh yes, doctor, can you tell me what it is?" "It's just what you had the last time!"

I think some of the problems we face today are just what we had before, but under a new guise with perhaps a more embracing temptation to it. Therefore I chose as the title of my talk tonight, "From Bangkok to Lausanne," because it represents two poles—two versions or definitions of salvation, two views of evangelism,

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*Will the two million be betrayed?*

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mission, and conversion. It represents two roads which churches of our Lord Jesus Christ are taking today which are becoming increasingly divergent. Already these two views are causing the slow death of many venerable missionary organizations, and are causing on the other hand the rise of new and individualistic missionary societies.

First let me give a little background of the ecumenical movement. The "great century of missions" began with the departure of William Carey for India in 1792. It was climaxed in 1910 by the great Edinburgh Missionary Convention in Scotland when 3,000 men from all over the world (before the days of airplanes) gathered for two or three weeks to discuss the great opportunity and challenge of missions. Most of those missionaries however were Western, and very few from the third world. At that time the majority of the people gathered from all the Protestant missionary organizations of the world were overwhelmingly evangelical in their theological outlook. Spearheaded by Dr. John R. Mott and Dr. Robert E. Speer, they had a tremendous convention that fired the world imaginatively with a new vision of

world evangelism. But sadly enough, Drs. Mott and Speer felt that the introduction of any clear-cut theological emphasis there would serve to be divisive, so no real theological banner was raised with clarity. As a result, in the next ten years two new movements were born.

In 1917 the I.F.M.A. (Interdenominational Foreign Missionary Association) was born, and in 1921 the International Missionary Council was born—the former representing the work outside the old-line denominations, and the latter the work inside the denominations.

Streaming from the International Missionary Council came the Jerusalem Convention of 1928 and the Madras Convention of 1938. Here again these were overwhelmingly evangelical in their mood and thrust, and though some divergent voices of syncretism were heard, the word of Henry Kramer published for the Madras Convention became a clarion call again to the purity and uniqueness of the Christian Gospel—calling people away from syncretism and the hope of salvation in any other religion. But simultaneous with these great missionary thrusts, the first Faith and Order Group was called to order in Lausanne, Switzerland, shortly after Edinburgh, and then the Universal Christian Council for Life and Work. Out of these two groups, which were concerned largely with the churches at home, eventually was born the World Council of Churches in 1948 in Amsterdam. From that organization, the International Missionary Council stayed separate, rightly judging that the cause of missions and world evangelism was a unique, distinct, challenging, demanding goal which should be

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*7,000 Bible studies!*

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kept distinct from all other basic goals of the church lest it be modified or corrupted in any way. But this was not to be—and in 1961 in New Delhi, the two groups were brought together, somewhat forcibly, evidenced by the fact that less than half of the more than 100 groups in the International Missionary Council joined the World Council. But they became the Division of World Missions and Evangelism of the World Council of Churches.

Things began to move rather rapidly  
*continued*

ly then. In 1963 was this group's first meeting in Mexico City, at which the term, "mission on six continents," was coined. Sounds very attractive, and it had much to commend it, but sadly it was interpreted that "mission" was not preaching the Gospel to those who had never heard of Christ, but rather we are to serve one another—that we should send representatives from one country to another to fill up the lacks in church life and activity and organization, and unveil one another's blind spots in that way.

By 1968 when the World Council convened for its meeting in Upsala, the emphasis as far as evangelism and world missions is concerned had largely turned to socio-political involvement, economic development of third world nations, revolution, and a strong anti-U.S. feeling because of Vietnam. A number of writers were heralding it as the "vertical versus the horizontal," or, "humanization versus evangelization." Probably the most remembered phrase that came from the Upsala meeting was Dr. McGavran's editorial which came out six months in advance which said, "Will Upsala betray the two billion"—meaning, will Upsala ignore and neglect the two billion of the world's population who have never heard? And of course, sadly, they did. The phrase never got to the floor despite the valiant efforts of men like John Stott of the Anglican church and other outstanding leaders within the conciliar movement. There was a strong radical thrust that completely obliterated any evangelical pronouncements coming from that meeting.

But just between the meetings in Mexico City and Upsala, was the first World Congress on Evangelism in Berlin, called by Dr. Billy Graham. Twelve hundred men gathered from around the world to consider evangelism in these days of crisis. They represented every denomination from every open country in the world. Although there was a year of preparation, it was called rather on short order, and no scientific method was followed for inviting participants. But it was a tremendous conference.

In recent weeks I have been collecting some information on what God did in Berlin in 1966. It might thrill you to hear some of the things that have happened. For example, I had a letter from the director of evangelism for the Anglican church of Australia. He said that as a result of the vision of Berlin, he went back to Australia and began systematically to lay a plan for the evangelization not

only of every parish, but of every person, throughout Australia and New Zealand. He got further fuel for the flame at the Singapore Congress on Evangelism. He wrote me a few weeks ago that they are now following a systematic plan whereby by the end of 1976, by evangelical Anglicans alone, every single individual in Australia and New Zealand will have been confronted clearly with the Gospel of Jesus Christ as a result of the vision obtained at the Berlin Congress.

I have a letter from Bill Bright of Campus Crusade telling me that the vision for Expo 72 which brought 80,000 Christian young people to Dallas last summer came out of both the Berlin Congress and the one in Minneapolis which followed a few years later.

I had a letter from the director of the COW Movement (Christ the Only Way) in the Philippines. A young man by the name of Nene Ramientos

### *Who is Titus Path?*

went to Berlin and got a vision for the 40 million people of the Philippine Islands. He went back and said, "Somehow these people scattered on 700 different islands have got to hear the Gospel of Jesus Christ." And out of it the COW Movement was born. It began two years ago and will conclude in 1975. Its purpose is to unite every evangelical church, not only to confront with a piece of literature or a spoken word every person in the Philippines, but to plant consistent Bible-teaching and evangelistic groups in every tiny barrio or community. Their goal is 10,000 by the end of this year, and his letter the other day reported they have already reached their goal of 7,000 laymen-taught evangelical Bible studies meeting under every denominational flag all over the islands of the Philippines to reach that nation—all as a result of the vision of Berlin.

Then I want to share one letter which gives an idea of what can be done when a goal which is Biblical and Spirit-led grips a person. Some of us who were at Berlin remember a short, plump, dark-skinned man who was dressed like a Scotsman. He had a sort of a kilt on with his knees showing below and a great big buckle on

one side. He was always alone, and I have felt a little condemned as I have read the story of this man that I never spoke to him and made his acquaintance. His name was Titus Path. He was the only delegate from the New Hebrides Islands in the far Pacific. He went to the Congress alone with a very poor knowledge of English. They speak pidgin English there in the islands. He was the moderator of the Presbyterian Church of the New Hebrides Islands. Titus Path came back from Berlin and made a plan to hold evangelistic campaigns throughout the entire church in all of the little New Hebrides Islands scattered across the Pacific. Beginning in August, 1969, these campaigns were held in every major city and town of the islands. In the space of four years, 25% of the entire population of the New Hebrides Islands were converted and baptized and brought into active membership in the Presbyterian church. Dr. Graham Miller wrote me this letter:

"We have never known any comparable experience in the past 100 years of church building in the New Hebrides. The local congregations have been revitalized; social evils, especially alcohol, have been strongly challenged; a will to witness has been engendered in the national church which was lacking before; and a flow of young lives has been offered for the Lord's service. This fact led Titus Path to move in the 1970 General Assembly that a Presbyterian Bible College be set up. It received the endorsement of the church, and I was invited to come for three years and see it established under national leadership. We have had more applicants than we can take, and more than half of these are the direct fruit of the evangelistic campaigns of the last four years. Our 2-year student program provides for a rhythm of six weeks in class and a week out in the villages. This is working as a means of follow-up for the campaigns and is rewarding to the students who live close to the souls of men. In the case of Titus Path and myself, a retired theological educator, our whole concept of new initiative in evangelization stems from our presence at Berlin. I cannot be too grateful."

This is what God does when the banner of Biblical, evangelical witness is raised. And one man, poorly versed in the language from a remote part of the world gets the vision! These are some things that have taken place in the last few years. (End)



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# THE VINE THE FRUIT THE BRANCHES

by Francis Sorley

22



*Dr. Peters*



*Mr. Banks*

With the above theme on a beautifully painted banner suspended above the platform, JEMA President Verner Strom led the Sunday Morning worship service which opened the 1973 JEMA Summer Conference at Karuizawa, July 29 thru Aug. 1st. This year the two main speakers were Dr. George W. Peters, Professor of World Missions at Dallas Theological Seminary and Rev. Stanley Banks, Director of Emmanuel Bible College and Missions in England.

Dr. Peters brought both of the Sunday messages, speaking of Christ building His Church and our necessary share in it. This was the foundation truth upon which he based his lectures during the three morning Seminar Hours on the main topic: "Church Planting Principles of Transcultural Validity." These stimulating lectures provoked many comments and questions during the Panel Discussion portions of morning sessions. The following are points raised by Dr. Peters:

When moving from one culture to another there are adjustments and adaptations which must be made. Dr. Peters spoke out of personal experience of these adjustments since he was born of German parents in Russia, moved from there to Canada, then to the United States, later to Mexico, and finally back again to the States. When making such a transition it is impossible to completely divest oneself of his former culture, either outwardly or inwardly.

There are three basic factors involved in church expansion through missionary work. (1) The spiritual factors are a constant element—prayer, doctrine, love, etc. (2) Personal factors—God chooses men for His

instruments in His work. (3) Psychosocio-cultural factors which is where the transcultural principles are in operation. For example, comparing Japan with America, the psychology is different, the social structure is different, the cultures are different. This is why problems arise in communication, in relationships, and in organizations.

Dr. Peters vividly pointed out how the Apostolic Church grew according to Acts. "about three thousand souls (2:41)... about five thousand (4:4)... disciples multiplied in Jerusalem greatly; and a great company of priests were obedient to the faith (6:7)... multitudes both of men and women (5:14)... We are certain that historian Luke was not speaking "evangelistically" here. There were certain marks describing the Apostolic Church and the records give us abiding principles for Christian work in our day.

He described the stages which usually take place when the Gospel comes against a strong non-Christian culture. The Gospel has three enemies: (1) legalism, (2) institutionalism or formalism, and (3) syncretism. Dr. Peters illustrated various aspects of his lectures with vivid examples from other mission fields. He pointed out some of the special problems we face in Japan and some of the hindrances which Japanese culture puts in the way of the spread of the Gospel.

Dr. Peters is not convinced that missionaries have completed their work in Japan. He believes we need three thousand new evangelistic missionaries here. He doubts that the Lord is satisfied to have the great Japanese nation represented in His Body by less than one-half of one percent of the people. Perhaps the whole Missionary set-up must be rethought and reorganized.

Rev. Stanley Banks spoke to the Conference during two of the morning Bible hours and the three evening Inspirational Hours, charming us with his friendly manner and warming our hearts as he opened the Scriptures. He suggested from our theme chapter John 15 that four things mark the overflowing life of outgoing love which it describes: (1) The Source—"As the Father has loved me"; (2) The Pattern—"as I have loved you"; (3) The Obligation—"I command you"—we are not left with a choice, love to others is not just one option; (4) The Direction—"love one another"—horizontal, outgoing to our fellow men. Love of God for us must become the love of God in us. We don't love God any more than we love our fellow men. He analyzed our theme as: (1) the Life that Permeates; (2) the Knife that Prunes; and (3) the Overflow that Produces. He reminded us that the love of God the Father is (1) Universal in its scope (Jn.3:16), (2) Unique in its manifestation—the Cross (1-Jn.3:15-6) (3) Unlimited in its resources, and (4) Undying in its expression—God cannot die (1-Cor.13:13). Again, the Love of God when experienced in the regenerated soul results in (1) an Upward relationship to God—in worship and devotion; (2) an Outward relationship to others—in fellowship and service; and (3) an Inward relationship to self—in harmony and integration.

The three early morning prayer meetings were led by Rev. William Schubert who is closing his ministry in Japan. The evening film hour featured three films made in Japan and about three different Japanese Christians. "Ikiru to wa?" (The story of Yoneko), "Koko ni Ai ga Aru" (The story of Evangelist Honda), and "Eiko e no Shuppatsu" (Take-off for Glory—story of Haruo Takayama, a criminal who found Christ).

Tuesday afternoon, July 31st, the JEMA ladies held their traditional Women's Tea. Mrs. John Schone spoke and sang her message to the ladies who always look forward to their special meeting. Colorful booths were prepared by several Christian organizations. Tapes and cassettes of the various messages are available to keep the glow of the Conference challenges alight in our hearts. The beautiful banner with the theme vividly painted is available for loan to any groups who desire to have their own conference around the same important theme—contact JEMA office.

# THE MAN THE MESSAGE THE METHOD

by Morris Jacobsen



The conference for the deepening of the spiritual life held in the Karuizawa Union Church August 2-5, 1973, was not just another conference. The man, the message, and the method of follow-up were all unique.

The man, Dr. Myron Augsburg, President of Eastern Mennonite College, Harrisonburg, Virginia, combined the qualities of an evangelist and a scholar. While majoring in Historical Theology for his doctorate, he maintained an evangelistic zeal and vision and has been widely used in America and abroad. He came to Karuizawa on the last leg of a tour that took him to Indonesia and other countries of the Far East.

Some of his messages and quotes from them:

### Discipleship and Secularity

"Love means that our lives are intimately open to another."

"A disciple is one who identifies with his master."

"A legalist is hard on another and easy on himself. A disciple is hard on himself and easy on another."

### Relevance of Faith

1. "God is His own proof."
2. "God has His own program."
3. "God makes His own peace."

"Faith is really the response to evidence. A scientist that says 'there is no God' is not giving a scientific answer but a faith answer. We can challenge him to produce evidence for his statement of faith that there is no God while we give the evidence for our faith that there is a God."

### The Cost of Forgiveness

"Forgiveness means that the innocent one carries his own indignation on the sin of the guilty one."

### The Work of the Holy Spirit

"If you want to know how a Spirit-filled man acts, look at Jesus."

"Baptism is **with**, not **of** the Holy Spirit." (That is, the Holy Spirit is not the baptizer; Jesus is.)

"If you are not open to tongues, you are not consecrated. If you are demanding tongues, you are not consecrated."

"Fire—symbol of purifying power."

"Wind—symbol of inspiration."

"Tongues—symbol of communication."

"Having the gifts of the Spirit doesn't guarantee spirituality. The Corinthian church was carnal yet led many in the matter of gifts."

"There are **other** evidences of the Holy Spirit's presence—purification, illumination, love, power."

"We all relate to others in our own way, whether sensory, psychic or spiritual, and this will be true also of our relationship to the Holy Spirit. Those who usually relate to others at a sensory level will also experience the Holy Spirit at that level, and we must not condemn or judge them for their type of experience."

### The Church

"Marks of a true church:

"1. Conversion (from self to Christ as Lord).

"2. A discipling brotherhood.

"3. A missionary character.

"4. Living under the mandate of the power of Christ.

"5. A community of the redeemed and a community of reconciliation."

"Relate to others through Christ rather than directly. This puts our Christian community on a higher level than any other fellowship"—Bonhoeffer.

The messages, only partially quoted here, were made more living and practical as the audience broke up into groups of from eight to twelve each to discuss their significance and relevance to daily life. These group sessions immediately followed the messages and lasted from forty-five minutes to an hour. Experiences and insights were shared as all felt more closely drawn to each other and to Christ. New acquaintances were made as the groups cut across ethnic and denomination lines. Explanations were sometimes made to those who failed to catch the finer points of the speaker's rapid presentation in English. Burdens were shared in an atmosphere of humility and prayer. Reports on the general tenor of the discussion groups allowed the speaker to adjust his following messages or to amplify certain points that had raised questions or had been the focus of discussion.

As one who attended the conference, the writer felt that he left it quickened spiritually and with a pleasant after memory expressed in the words of the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity."

(End)

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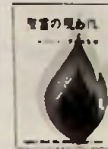
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# VIEWPOINT



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## INTENSE DEBATE

Some interesting discussions took place between delegates attending the Lutheran N.E. Asia Regional Consultation on "Evangelism and the Growth of the Church" held in Tokyo on September 10-15. Dr. Chitose Kishi, retired president of the Japan Evangelical Lutheran Church, in his opening address called for a new horizontal style of church structure. In contrast to the past vertical, authoritarian style, what is needed now, he explained, is participatory democracy where every believer is a Very Important Person.

Others, including the Reverend Kuraji Yoshikawa of the Japan Lutheran Church, warned that horizontalism may be unrealistic for Japanese society which is characterized by sociologists as vertical. Without strong leadership mediocracy results. In fulfilling the task of evangelism, especially where Christians are a small minority, competent leadership plays an indispensable role.

After a visit to the headquarters of the Risshokoseikai and the Yasukuni Shrine, a "bus dialogue" took place. Discussion centered on the question whether or not a person in becoming a Christian can become completely new. Is there discontinuity with one's past history and culture? If the past continues in the life of the "new creature," how much of the past is legitimate? What are the factors for the Christian gospel to be indigenized in a non-Christian culture? It was the opinion that an effective evangelism cannot be dealt with apart from a struggle with the past and traditions.

by George Olson

## GOING TO CHINA?

### CHINA SCHOLAR SEES IMPORTANT ROLE FOR CHRISTIANITY IN CHINA

The Lutheran World Federation Marxism and China Study Information Letter has published a paper by the famous Jesuit China scholar, Dr. George Dunne, S.J. The paper entitled *The Missionary in China—Past, Present, Future* was commissioned by the University of San Francisco and is scheduled to be read at an international symposium the latter part of July. Until 1971 Dr. Dunne was director of SODEPAX, the joint agency of the World Council of Churches and the Roman Catholic Church for the advancement of human development and peace. Complete copies of the article may be obtained through the LWF Department of Studies.

It is Father Dunne's opinion that the future role of the Christian churches should be carried out in the same spirit as that of the famous Jesuit missionary of the late 16th century, Matteo Ricci. Ricci accommodated himself to Chinese life and lived as a Chinese.

During his twenty-eight years in China, there is no evidence that he ever "preached the gospel" in the usual sense. He urged that churches not be established; instead discussion rooms should be used and masses said privately in another chapel. "One preaches" he said "more effectively and with greater fruit here through conversations than through formal sermons."

Unfortunately, Dunne feels, the Catholic missionaries who entered China during the 19th century, had little interest in Chinese culture. They consistently opposed Chinese clergy's taking over roles of leadership. In summary, Dunne says that (1) it is understandable why the Communist Party considered the Catholic Church a foreign institution serving foreign interests and necessary to declare herself independent of foreign control. (2) If the Church is to have a future she must be "the Chinese Church and not the Church in China." Because of the trend of Rome toward central control he wonders whether the Catholic Church will give that much authority to the Chinese.

Dunne thinks that Christianity can make more points of contact with Maoism than with the old Confucianism that formerly dominated Chinese thought. However, to do this the church must affirm Mao's social goals of liberation "from political and economic servitude and the building of a new society based upon social justice." However, "the quickest way to land in trouble in a communist controlled society" Dunne warns "is to concern oneself with its structures. That is a concern which the communist party vindicates as exclusively its own."

Socialism and the Gospel message, Dunne believes, are not incompatible. The Gospel contains dynamic elements which can contribute positively to the goals of a socialist society, but it is not necessary to depend only on Marxist dialectical materialism.

In contrast to usual socialist goals, he sees the dynamics of a consumer's society becoming a threat to socialist goals. Instead of making riches the goal of people, it ought to be "a universal sharing of decent poverty." It goes without saying that Francis of Assisi is closer to the evangelical ideal than Aristotle Onassis.

"... A Church authentically interpreting the evangelical ideas should easily find in a socialist society a natural terrain for the cultivation of the Christian virtues. Conversely a socialist society should find in the Christian virtues and view of life a source upon which to draw for the motivating force indispensable to the achievement of its aims."

The great contribution Christianity can make to Maoism is the doctrine of original sin, man's innate tendency toward self-centeredness. When a communist regime has used every means of propaganda to wipe out men's selfishness, "the only resort left is recourse to force." Marxist ideology is not able to deal with man's sin-

ful nature. As for love, Mao, Dunne explains, does not think it is an adequate motivating force as long as classes exist. "There will be genuine love of humanity" Mao says "after classes are eliminated all over the world."

"I would argue" Dunne insists "that love can be a force..." both before and after the classless society arrives. Love is a necessary motive force. "Contrary to his optimistic appraisal, Mao Tse-tung will discover, should he be looking on from somewhere *audela*, that an all-inclusive love of all for all will not automatically flower in a classless society. The struggle will go on. "The missionary of tomorrow will have to be one who is thoroughly committed to the ends of a socialist society and ready to contribute to the enormous task of developing the 'new man' with a radically different set of values which the realization of that kind of society demands." It would be good, too, Dunne concludes, if he were cut in the mold of Matteo Ricci.

### PASSING ALONG AN URGENT REQUEST

We wish to express our deep concern over the confiscation and destruction of the Community Christian Church in Kabul by the Government of Afghanistan. When President Eisenhower of the United States visited Afghanistan in December 1959 he indicated an interest to that government in allowing a church to be built in Kabul, following the opening of a new mosque in Washington, D.C. Permission was verbally granted through the Royal Afghan Prime Minister's office as a reciprocal gesture of goodwill, and the building plans were signed by the office of the Mayor of Kabul.

The new church for the international community in Kabul was constructed through the contributions of thousands of people all over the

world and was dedicated to God on May 17, 1970.

However, on February 25, 1973, the stone wall in front of the church was attacked and knocked down by government soldiers without a court order, an act in violation of the Afghan Constitution. The international congregation was forbidden to use the church. Then on June 13, 1973, the Afghan Government forcibly took over this, the only Christian Church on Afghanistan soil, and on June 15 demolished it with a bulldozer.

Our deep concern stems from the fact that, firstly, this action violates Article Thirteen of the United Nations Universal Declaration of Human Rights which states, "Everyone shall have the right to freedom of... religion."

Secondly, the Koran and Islamic law allow for the presence of Christian churches in Muslim states since this freedom is assured to the "People of the Book."

Thirdly, this deplorable action can have international repercussions on the good relations between Christian and Muslim peoples throughout the world.

We, the undersigned, therefore respectfully and urgently request the Afghan Government to redress this grievous wrong and assure freedom of religion in that land, and we ask our respective governments to use their good offices to persuade the Government of Afghanistan to do this.

Christians the world over are urged to write letters of concern and protest to the King of Afghanistan. Please remember that while the Kabul Community Church has been destroyed, it was there to speak of the forgiveness and love of Jesus Christ. Nothing should be written that would be contrary to that spirit.

Letters should be sent to His Majesty Mohammed Zahir Shah, The King of Afghanistan, Royal Palace, Kabul, Afghanistan. A copy of the

letter should also be sent to the Afghan Embassy in the respective country.

**Note:** This statement was signed by 44 Christian leaders including Dr. Billy Graham, Dr. Clyde Taylor, Dr. Carl F. H. Henry, Dr. Donald E. Hoke, Dr. Akira Hatori, Dr. John E. Kim, The Rev. Gabriel Eikli, The Rev. S. O. Odunaike, and The Rev. Alcebiades Vasconcelos. Editor.

### SS TEACHERS—TAKE NOTE!!

**Editor:** In the survey of Sunday school children in Tokyo and Kumamoto, what important findings did you discover?

**Suzuki:** One obvious conclusion is that Sunday school children aren't much different from other children when it comes to what and how much TV they watch or what magazines they read. It seems that the churches aren't influencing the children too much regarding mass media.

**Editor:** How do you account for this?

**Suzuki:** In the survey we asked whether topics dealt with by TV or magazines, mostly comics, are ever included in what is talked about in Sunday School. Answers were almost entirely negative. This signifies that there is a gap between the children's world and what happens in church. I think we have a problem here in communication that we must consider for the future.

(Mrs. Midori Suzuki, mother of two pre-school boys, is a member of the Lutheran World Federation Broadcasting study team investigating the impact of mass media on church school children.)

### TOKYO COST OF LIVING AGAINST THE WORLD

	1	2	3	4	5	6	7	8
	Bangkok	Hong Kong	Manila	Singapore	Sydney	Tokyo	New York	London
Bangkok = 100	100.0	184.2	87.3	116.8	123.0	301.6	193.4	147.6
Hong Kong = 100	54.3	100.0	47.4	63.4	66.8	163.7	105.0	80.1
Manila = 100	114.5	211.0	100.0	133.8	140.9	345.4	221.6	169.1
Singapore = 100	85.6	157.7	74.8	100.0	105.3	258.2	165.6	126.4
Sydney = 100	81.3	149.8	71.0	95.0	100.0	245.2	157.3	120.0
Tokyo = 100	33.2	61.1	28.9	38.7	40.8	100.0	64.1	49.0
New York = 100	54.7	95.2	45.1	60.4	63.6	155.9	100.0	76.3
London = 100	67.7	124.8	59.1	79.1	83.3	204.3	131.0	100.0

(End)

# These Seventy Years of GRACE

by Eric Gosden

*Reprinted from the July 1973 70th anniversary special edition of the JAPAN NEWS, the magazine of the JEB.*

28

Seventy years ago, during a half-night of prayer in Keswick at the time of the Convention, God gave Mrs. Herbert Wood the assurance that He would raise up a band of evangelists for Japan. This was just the confirmation that A. Paget Wilkes needed, and within days the Japan Evangelistic Band was formed, its first missionary (Miss Estelle Edmeades) enlisted, her support assured, and a home Council established with Barclay F. Buxton as chairman. Three interesting things emerge from the beginnings of the Band. The friends had met to pray not for Japan but for a needy person known to them; the commission was for a band of soul-winners; and the birthplace of the Band was a prayer meeting. Today the call is unchanged. Though its influence has been widespread J.E.B. has never been big. It has lived for others—other missions have emerged from it, church organisations have been formed, and it still labours for the Church as a whole, glad to fall into the ground and die if by that means there may be fruit. Secondly, we still are constituted a band of soul-winners. In days of increased academics, technical gadgetry, increase by

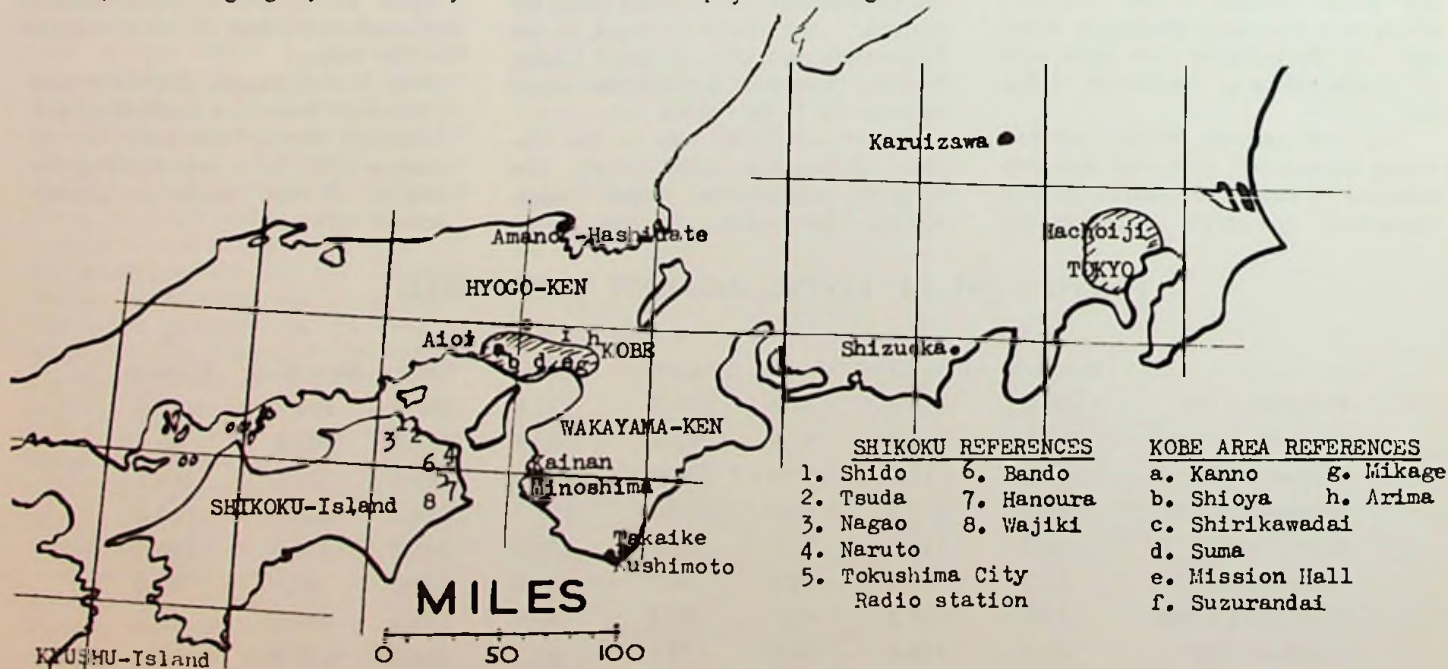
merger, over-specialisation and rationalisation by the carefully turned phrase or the hidden connotation, we still believe that it is "Not by an army, nor by power, but by My Spirit, saith the Lord of Hosts". (Zechariah 4: 6, R.V. margin). We want to be a pure, Spirit-filled group that God can use to save the lost. And so thirdly we pray, because we must and because we love the place of prayer. When we cease to pray the J.E.B. may as well cease to be.

Seventy years, a bridge spanning two world wars, the second of which resulted in the mission's complete withdrawal from Japan. And through it all we have experienced God's unaltered faithfulness. Think of it materially. Tens of thousands of pounds and dollars have passed through the treasury, with the balance always delicately poised between individual and mission needs, and the never-too-late supply of God. Hundreds of rented houses have been found, and furnishings provided, opening doors of opportunity into as many needy towns. In a volcanic, earthquake-ridden land the Band has only lost one worker through such natural disasters. And physical strength for



the stringent demands of ministry in a foreign land, has been given constantly. Most of all in spiritual warfare we have proved the Lord to be unalterably faithful to all His promises. "There failed not aught... all came to pass." Hallelujah!

Seventy years after its inception the J.E.B. is still able to minister in Japan with unrestricted liberty. Barclay F. Buxton arrived soon after the rescinding of the ban upon the Christian religion, when the swing of the pendulum was towards everything Western. They were great days, when from the gracious movements of the Spirit there were born men of God destined later to lead the Church in Japan. Even in the years when militarism was paramount the work of the Gospel went





forward. How many thousands found Christ pre-war and many of them remain today faithful witnesses to the Saviour. The field is still wide open. With the possible exception of government schools we can preach Christ anywhere. Christianity is legally recognised as one of the religions of Japan. While other countries are putting up barriers Japan is still open to the Gospel.

Seventy years, and still the task is unfinished. The 1971-72 statistics list 723,410 Protestants and 371,320 Roman Catholics in Japan for a total of 1,094,730, or about 1 per cent of the population. With 99 per cent still outside of Christ the task is still before us. The J.E.B. is available, a band of Japanese and missionaries whose hearts God has touched. We want to continue here as long as God needs us, to serve Him, to serve the Church, to serve this great and wonderful nation, to help complete in Japan the unfinished task.

"Peace, perfect peace, the future all unknown: Jesus we know and He is on the throne", runs the well-known hymn by Bishop Bickersteth, and in one sense that is all that needs to be said. But any organisation that does not plan ahead is not worthy of public support.

## WHAT ABOUT THE FUTURE?

As the J.E.B. looks into the future there are some self-evident considerations. (1) The task of evangelism in Japan is not completed, and as an evangelising agency we believe there is still a place for the J.E.B. (2) For this workers are needed, both missionary and Japanese. We know the day of paternalism is past, but the right type of missionary will continue to be welcome as a brother and fellow-worker in Christ. By "the right type" we mean those of spiritual calibre, who count the world but dross, and are sold out to God, who are willing to forget their nationality and identify with the Japanese. (3) In the provision of Japanese workers the Bible College will continue to play an important part. The directors are concerned to preserve the practical spiritual emphasis of the school, and at the same time to make it academically up-to-standard. At the moment the college has the largest enrolment of any school of its type in Japan.

There is no doubt that changes in organisation will take place in the future. Senior workers who knew the

founders of the mission will pass on, and a generation that knew not Barclay Buxton and Paget Wilkes will take over. But there need not be, there must not be, any change in our divinely-given mission and message. That would be to forfeit our charter and identity; so we make a plea for the continuance of the "J.E.B. spirit."

We hope that Japanese will carry a bigger share of responsibility for finance and for administration which will lead to a measure of autonomy, but we trust within the Band. For the Band is not so much a mission to the Japanese, as a fellowship of missionaries and Japanese working to win the lost and to minister to the Church in Japan especially in training and in a conference ministry. We pray that God will raise up among us spiritual giants who can minister acceptably of the deep things of God; and bring people into the rest of Canaan.

Finally, as we sometimes say, "We are here, because you are there," and we depend so heavily upon the saints at home who pray and give. Some of you are advancing in years too. Will you not ask God to raise up a successor to carry on when you can no longer do so? Thus at the call of our ever-living Lord, the Band can move forward into the eighties. (End)



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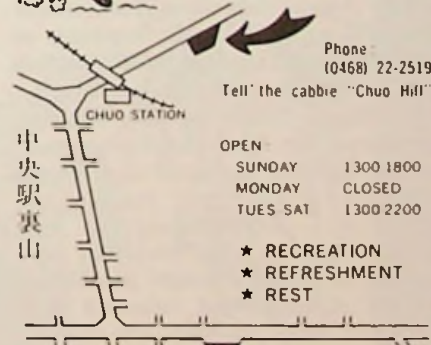
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Twenty five Asian Christians from fourteen countries who met in Seoul, Korea, from August 26-30, came to the unanimous decision that missionaries are urgently needed to strengthen the evangelistic task in Asia. Conviction came upon us from the Holy Spirit that any talk of a moratorium on sending and receiving missionaries is unscriptural. We felt constrained to declare that we shall work together towards placing at least two hundred new Asian missionaries by the end of 1974.

In spite of living in a pluralistic society where Christians believe in tolerance and respect for other religions, the missionary task was seen by us as primarily to proclaim what God has done for mankind in the death and resurrection of Jesus Christ, and as fellow-workers with Him, to persuade men to believe in this Gospel in the fellowship of His church. There was a frank assessment of existing missionary enterprise with its excessive dependence on western countries for finance and organization—to the point where it is considered by many Asians as propaganda more effectively because of their cultural, ethnic and economic affinity with the masses of Asia.

While Western missionaries have been instrumental and faithful during the past 150 years in planting churches after their own denominational pattern on Asian soil, not enough emphasis has been placed on sending of Asian missionaries beyond their national borders and cultural boundaries. Missions have been considered the prerogative of the West. Indeed, at the Consultation, we heard it testified by Asians that some had actually been discouraged from aspiring to form mission agencies for sending missionaries beyond their borders.

Dr. Ralph Winter pointed out that throughout the Christian centuries, it was through the sodalities such as the "monastic orders" that Europe was evangelized. Even among the Jews there were those who "traversed land and sea to make a single proselyte," and the Apostle Paul followed their paths and built on their efforts. He went beyond them with a new Gospel, which allowed the Greeks still to be Greeks and not be circumcised or culturally assimilated into the Jewish way of life. The modern missionary has not always been equally sensitive.

We were also conscious of the lack of coordination among Asians for the great task of sending and receiving missionaries to areas of need and op-

portunity. We did not wish to disassociate ourselves from our Western counterparts, although fear was expressed that when Western missionaries are taken into fellowship, the partnership is never equal and the balance is inevitably tilted because of their money power. We agreed to agonize over this sensitive issue through research and consultation, in order to keep the door open for international cooperation for the unfinished task of evangelizing Asia.

A Continuation Committee of men was asked to encourage the formation of National Associations in every Asian country to foster the vision of missions as well as to give advice for cooperation and concerted effort throughout Asia and other parts of the world. These National Associations will be the rallying points of sodalities within church structures. The Coordinating Office for Asian Evangelism was given responsibility for liaison and encouragement. I am appending the statement which was

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### ASIAN MISSIONS ON THE MARCH

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unanimously adopted by the participants of the Consultation before any Western advisers joined the deliberations, with a request for prayer that the National Associations may be formed quickly and right men chosen, trained and sent forth as missionaries.

#### THE STATEMENT OF THE FIRST ALL-ASIA MISSION CONSULTATION, SEOUL '73

Having gathered in Seoul from August 27-30, 1973, as Christians with deep concern for the missionary outreach of the Asian churches and having been invited by the Host Committee of Korea for the first All-Asia Mission Consultation, we came from Hong Kong, Indonesia, India, Japan, Korea, Khmer, Malaysia, Philippines, Pakistan, Republic of China, Singapore, Thailand and Vietnam.

Being convinced that God our Saviour wills that all men should be saved and come to the knowledge of the truth, He having provided salvation for all mankind in the death and resurrection of Jesus Christ, offering man forgiveness and the Holy Spirit to recreate him for eternal life, and realizing the work of the Holy Spirit in the mobilization of the Christian community of Asia, and in the expectation of a fresh mighty outpouring of the Holy Spirit which ex-

presses itself in a dynamic movement of evangelisation of the lost in Asia and other parts of the world;

Having had factual reports from representatives of many Asian countries where the Gospel of Jesus Christ has not been effectively preached; and realizing that the unfinished task is so tremendous (98% of the populations of Asia have so far not responded to Christ);

We appeal to the Christian churches in Asia to be involved in the preaching of the Gospel, specially through sending and receiving Asian missionaries to strengthen the witness to the saving power of Christ.

We are compelled by the Holy Spirit to declare that we shall work towards the placing of at least two hundred new Asian missionaries by the end of 1974.

These missionaries will be involved primarily in evangelism in the power of the Holy Spirit in order that men and women may come to believe God's work of grace through Jesus Christ and in turn be agents of evangelism in the fellowship of the Church, the Body of Christ. These missionaries will also be sent to plant evangelistic churches where they do not already exist.

To this end, we resolve to appoint a continuation committee consisting of seven persons (Dr. Simeon Kang, Dr. Philip Teng, Dr. P. Octavianus, Rev. A. Furuyama, Rev. Theodore Williams, Rev. David J. Cho, and Dr. Chandu Ray) to carry out the following functions:

1. To encourage and assist in the formation of National Associations in every country of Asia, consisting of a group of spiritually minded, mature Christians, who will act as advisors to the Christian churches, missions and agencies for receiving, placing, sending and commissioning Asian missionaries.
2. To work in close cooperation with the Coordinating Office for Asian Evangelisation for providing liaison and necessary information for these autonomous National Associations.
3. To work for the establishment of a center for Asia in cooperation with Korea International Mission for missionary orientation and research in Seoul, if possible.
4. To examine carefully through research and cooperation with the National Associations and CO-FEA, the relationship between East and West missionary enterprises. **End**

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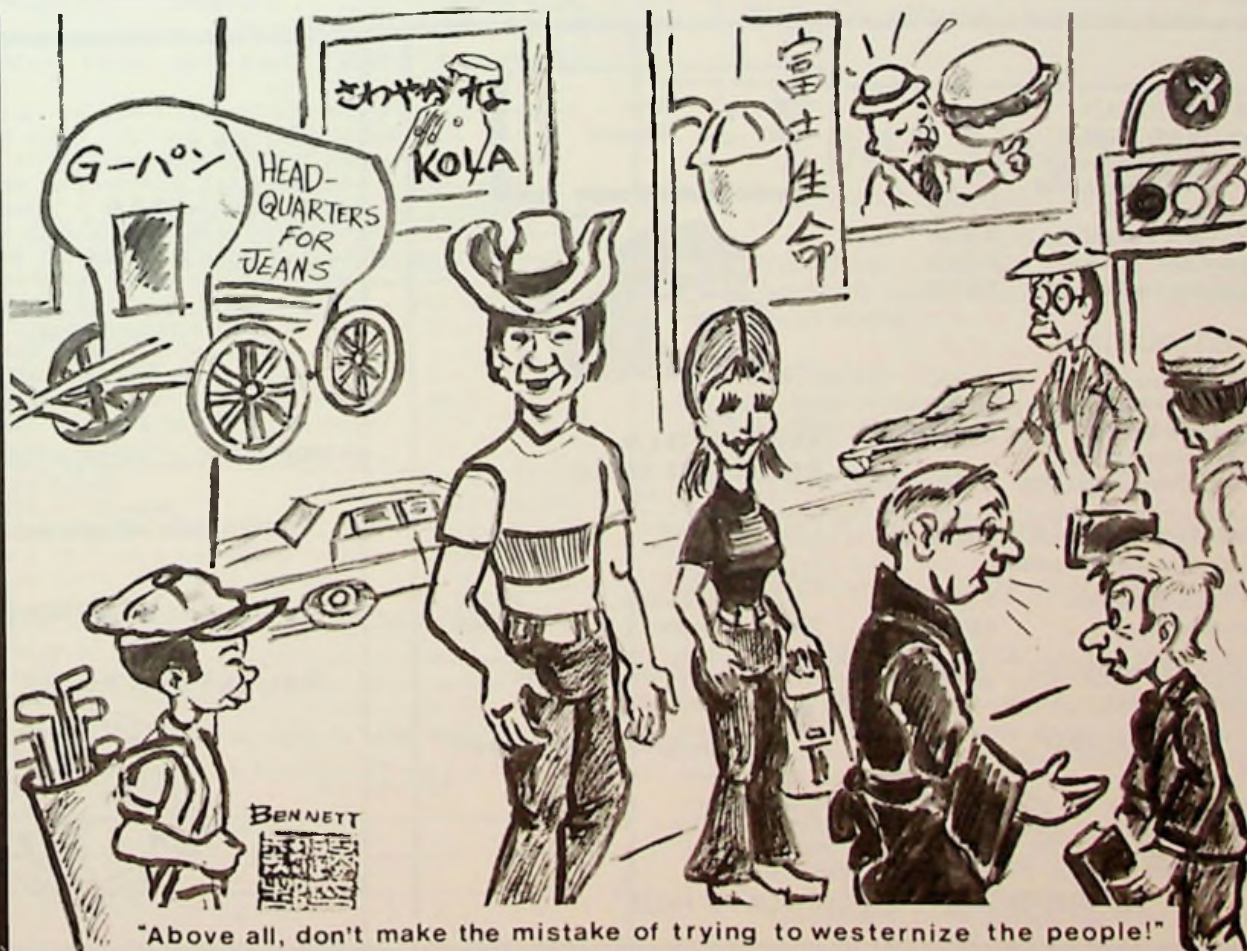
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Dear Sirs,

Please allow me to give you a letter suddenly. I am a Christian and a twenty-two years old girl.

I wish I can go to the United States, Canada, or Australia one way or other. At least for one year, I want to live there. I can afford to defray travelling expenses to the above country. After I went to the above country, I would have to work there to make my living.

I'd like to brush up my English ability and look at a foreign country from my viewpoint.

If possible, I hope I should serve as a helper in church or Christian association. Will you please introduce me the Christian association or church which is in a position to accept me? If I could go to the United States, Canada, or Australia, I'm extremely glad. I'm looking forward to receiving kind and good news from you as soon as possible. God bless you.

Sincerely yours,

Chisako Masuda c/o Wakayamaso  
523 Miyama-cho Funabashi, Chiba

## CANADIAN JAPANESE MISSION

A letter has been received by the *Harvest* office from the Canadian Japanese Mission in Vancouver, Canada. They would like to have us inform our readers regarding Japanese students going to Canada. Unless students have been accepted by a recognized school and are planning on taking a full program, they should not apply for a STUDENT visa. It is best to apply for a regular tourist visa and then renew it in Canada as the need arises. Also, the Mission maintains a home where lodging at a reasonable price is possible. The address of the mission is:

Canadian Japanese Mission  
1305 E. 20 Avenue  
Vancouver, 10, B.C. Canada

Gentlemen,

Enclosed is our three-year special couples subscription. Thank you for your service. My wife and I really appreciate Japan Harvest and the timely and relevant material included in each issue.

Dick Hazel, Principal  
Osaka Christian School

*Thank you, Dick. We are glad to know the Harvest articles help you. Ed.*

Dear Maas,

Mass, you will notice that in the August 17 issue of the JCAN our new JCAN TEAM. We still have three main editors (Jim Stentzel will be doing all the final editing). John Nakajima and I are responsible for getting the articles, translating and putting them into final shape before editing. Hope you will feel free to call me at anytime as we covet your cooperation. I really do enjoy reading the *Harvest*. In our various ways, we are all trying to fulfill our commitment to our Lord and Saviour. Let's keep in close touch.

Shalom,

Stan Manierre

Associate General Secretary  
*Thanks for the letter, Stan. The Harvest deeply appreciates your cooperation in getting out relevant news. We use much of your material on our News page. Ed.*

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4月 日 月 火 水 木 金 土 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 神は命である	10月 日 月 火 水 木 金 土 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 神は慈悲深い
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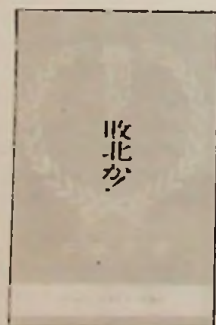
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*When you're ready to leave Hawaii, Northwest is ready too—with daily flights to Los Angeles, San Francisco and on to 35 other U.S. cities.*

*Northwest is our airline. Why not make it your airline too?*

\*\$2.50 charge on transpacific flights.

For more information and immediate reservations, call a travel agent or Northwest Orient: Tokyo 211-7211; Osaka 203-7851; Kyoto 222-1111, ext. 296; Nagoya 541-9482; Fukuoka 72-4514.

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Leave 9:40 pm	HONOLULU, SAN FRANCISCO, LOS ANGELES
Leave 3:45 pm	SEATTLE, NEW YORK

Daily DC-10's from Tokyo

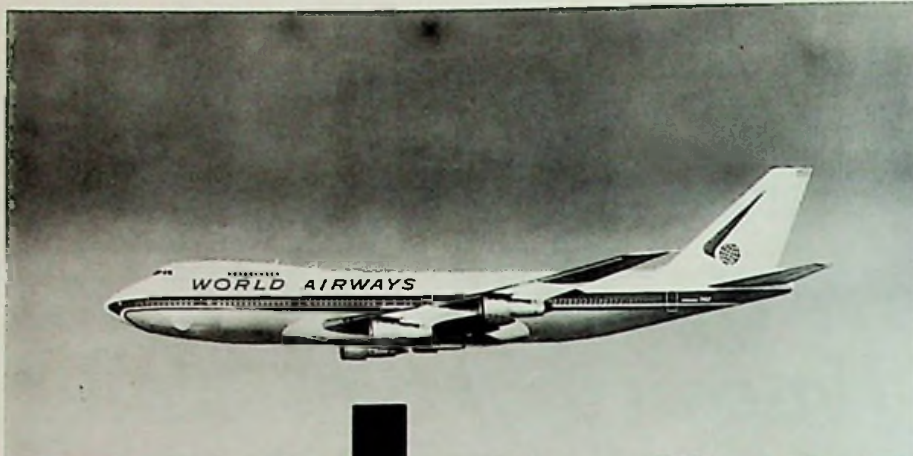
Leave 6:30 pm	ANCHORAGE, CHICAGO, NEW YORK
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