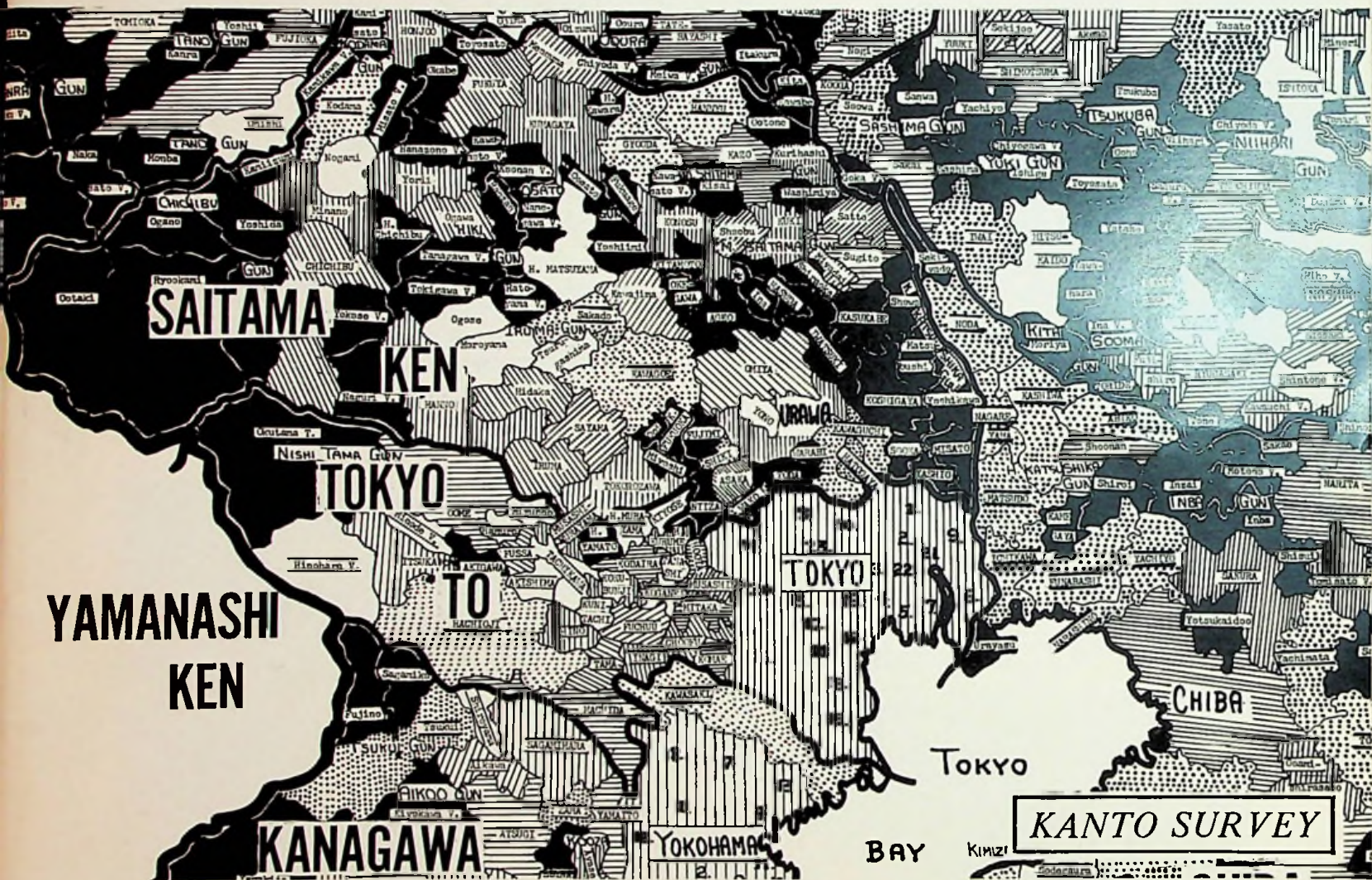


FALL-WINTER, 1974-75

JAPAN HARVEST

The Magazine For Today's Japan Missionary



SPECIAL—THE LAUSANNE CONGRESS

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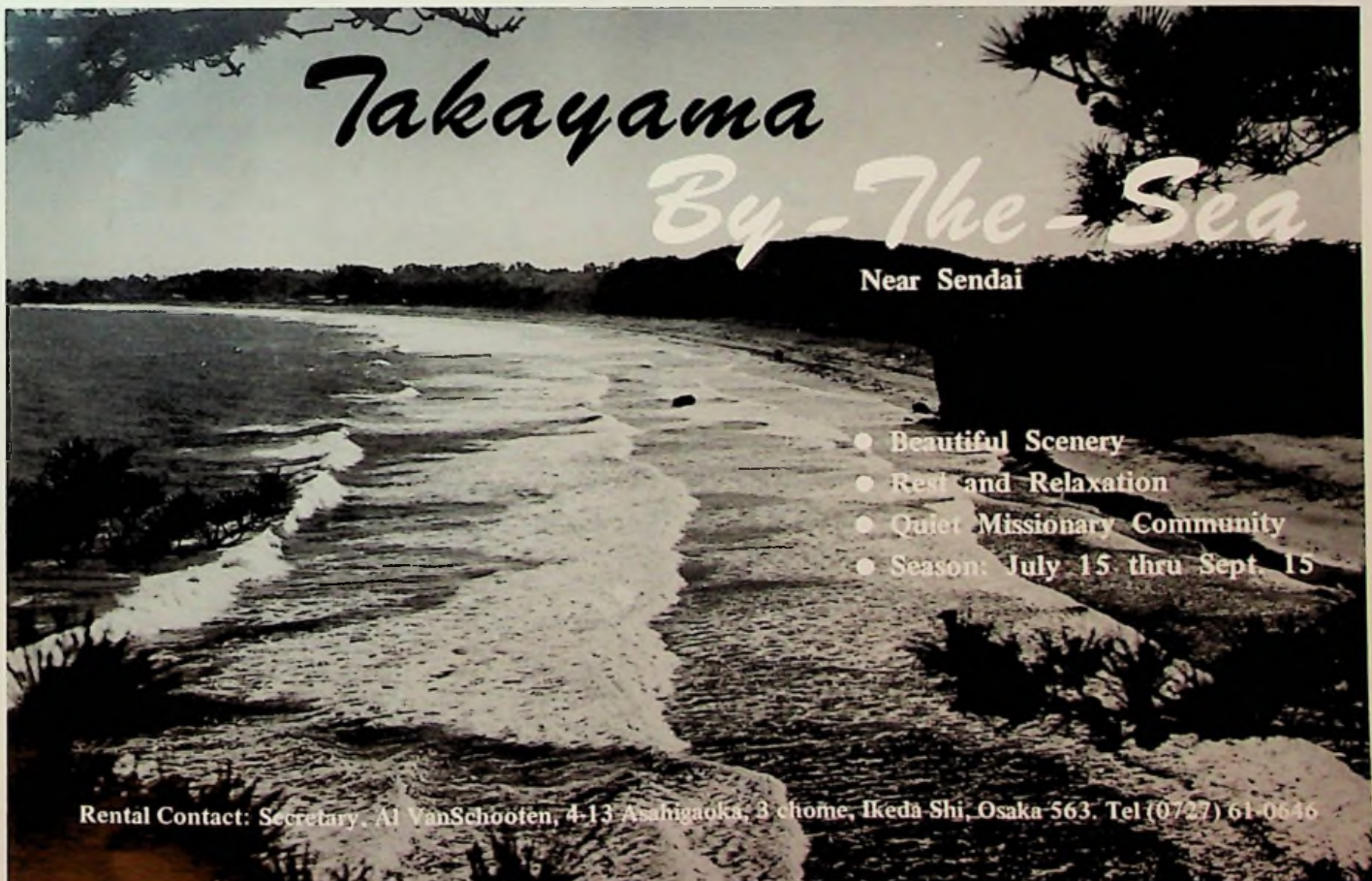
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

Fall '74, Vol. 24, No. 4; Winter '74/'75, Vol. 25, No. 1

DOUBLE ISSUE

The Fall '74 and Winter '74/'75 issues are being combined into a double issue. The last Summer issue was an enlarged one, as a special issue on the Japan Congress On Evangelism. The next Spring issue will also be expanded.
-Editor.

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Though the magazine responsibly endeavors to represent these causes, individual articles or advertising express the viewpoints of the contributors and not necessarily those of JEMA.

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Devotional

THE WORK

*"IT IS GOD HIMSELF WHO HAS GIVEN US
THIS WONDERFUL WORK
SO . . . WE NEVER GIVE UP!"*

*"THIS IS MY WORK,
AND I CAN DO IT . . .
BECAUSE CHRIST . . . IS AT WORK
WITHIN ME."*

*"I AM SURE THAT GOD . . . WILL KEEP ON HELPING (ME)
. . . UNTIL HIS TASK . . . IS FINALLY FINISHED . . ."*

*"YOU SCHEDULED EACH DAY OF MY LIFE . . . BEFORE I
BEGAN TO BREATHE."*

*"ALL OF US MUST CARRY OUT THE TASKS ASSIGNED US
FOR THERE IS LITTLE TIME LEFT BEFORE THE NIGHT
FALLS AND ALL WORK COMES TO AN END."*

*"ALWAYS ABOUND IN THE LORD'S WORK FOR YOU KNOW
NOTHING YOU DO FOR THE LORD IS EVER WASTED!"*

(Selections from The Living Bible)

II Cor. 4:1; Col. 1:29; Phil. 1:6; Psa. 139:16; John 9:4; I Cor. 15:58

WHERE PEOPLE ARE . . .

Christ was found where people were: at the sea shore, in the wheat fields, on the mountain sides, in the synagogues, in the restaurants, in the shops, along the streets. And that is what they accused Him of—of always being with the people and sometimes not the very highest kind either. But that is the way it was—wherever there were people, there was Christ. Sometimes it was with one, or with two or three, or sometimes even with the thousands, but He always cared for them. He had time for people.

Do we? Are we among farmers, or fishermen, or salaried men, or school teachers, or shop keepers, or trainmen, or even among our neighbors? Are they our friends, our acquaintances? Do we know any factory presidents and share their burdens and problems? Are we close to any students when they are sweating through their “examination hell”? Do we share the concern of the mother and the father when their children are “sweating” it out?

If we don't have time to make friends, how can we expect to witness to them? Are we really interested in them—or in just getting them to listen to our sermon? Young people in our neighborhood we fail to reach this week may be carrying a flag or a bomb of revolution next week. Do we really care? And do they know we care?

The pollsters say that 74% of young adults in Japan have “no interest” in religion, yet most of our approaches are in that vein. “We just don't feel the need of a religion!” they say. Of course not, for most of the religion they know is that of the shrines, the temples, the festivals, and a few wedding and funeral ceremonies. Their gods are “far off!”

You are the only Christian someone knows. And that is what LAUSANNE is all about—sharing Christ with people. For the total evangelization of Japan we must give total attention to witnessing. We too must be where people are!

*by Harold Johnson
President, JEMA*

LAUSANNE

The impact of Lausanne will be with us for a long time to come!

Something "new" happened. Evangelicals finally got together on a world scale and are definitely emerging as a rising force. Heretofore unorganized, unfocused, unstructured, unchanneled, everybody-going-his-own-way type of ministries are giving way to cooperation, concentration, and a let's-get-on-with-the-job attitude. In humility, in prayer, in fellowship, and in discussion together.

Read the detailed reports of the International Congress on World Evangelization held at Lausanne, Switzerland, July 16-24, 1974, when 4000 evangelical church and mission leaders, participants, observers from 150 countries of the Free World and Eastern Europe met together to consider one thing. How to get on with the evangelization of the world in OUR generation!

Lausanne's emphasis on the Bible and its authority, on the spiritual unity of believers, on the need of fellowship and working together, on the priority of evangelism to our generation, on its deep feelings for social and political concerns without these ever eclipsing the "chief" concern, on its deploring a Christianity without a personal knowledge of Jesus Christ, on its Continuation Committee, all these emphases make it a distinct challenge.

But Lausanne is not some kind of an ecclestical machine or hierarchy! It is thousands of people from around the world who believe that the Bible has a message for our times. They are beginning to awaken, to stir, to act.

"It is a fragile world we live in, trembling on the edge of self-destruction at any moment," said a leading news commentator. Should this not spur us on to the greatest days of the Church?

Our Impressions

By Eight Japanese Missionaries At Lausanne

Oliver Bergh

Kenneth Wendling

Verner Strom

Magnus Sorhus

Siegfried Buss

Chuck Bonson

Harold Johnson

Dorothy Strom

- . . . Lausanne signaled a new mission era . . .*
- . . . he hit hard at a confusion of culture and Christianity . . .*
- . . . find the talents of thousands of young men and women willing to serve Christ in Asia . . .*
- . . . if there was any predominance on the platform at all, it was the black man . . .*
- . . . in the early church not only leaders were used in evangelism but the small men too . . .*
- . . . God is raising up churches in Africa, Asia, and South America who have
a burden to be missionary sending churches themselves . . .*
- . . . no matter how much organization there is, there is absolutely no substitute for the
Holy Spirit for power . . .*
- . . . we discussed each day's lectures with our co-workers from Japan to determine
how to relate what was said to the Japan scene . . .*
- . . . panoramic views of majestic snow-covered mountains, green rolling grassy slopes,
quaint flower-trimmed chalets, tiered vineyards, ancient historic stone castles
left me breathless . . .*
- . . . I want to go back . . .*
- . . . if our generation is to be evangelized, total mobilization is needed . . .*
- . . . let us re-capture the burden for souls that
brought us to the mission field in the first place . . .*

LIST OF ATTENDANTS FROM JAPAN:

The fifty-six who attended from Japan were: Nakaichi Ando, Koji Arai, Kiichi Ariga, Oliver Bergh, Siegfried Buss, Charles Bonson, Kizen Cho, Yousuke Furuyama, Akira Hatori, Junji Hatori, Torao Harita, Tetsuo Haruna, Koji Honda, Akira Horiuchi, Kinzaburo Ikemoto, Akira Izuta, Harold Johnson, Morris Jacobsen, Kaoru Kishida, Rhinya Komiyama, Shigeji Komaki, Kazuo Kobayashi, Tsugio Kosukegawa, Mamoru Kuniyoshi, Rodolph Kuyten, Satoshi Maruyama, Kenneth McVety, Nobumichi Murakami, Haruo Mitsumori, Mamoru Nakajima, Yukio Nakajima, Takashi Niwa and wife, Shuko Nobata, Matao Okamura, Reiji Oyama, Yoshio Shinoda, Eiji Seki, Magnus Sorhus, Verner Strom and wife, Reiko Sugauchi, Atsushi Takei, Akira Takimoto, Kozo Tamura, Toshio Takahashi, Gloria Ting, Phillip Tsuchiya, Susumu Uda, Masami Usami, Maas Vanderbilt, Ernst Vatter, Kenneth Wendling, Joseph You, Hiroto Kishita. This list includes official participants, as well as observers and some staff.

OLIVER BERGH (ALCJM)

Lausanne was a study conference! Four thousand evangelical leaders from every part of the free world plus the Eastern European countries met to study mission responsibilities and opportunities which face the Churches in the remaining decades of this century. Participation was by invitation and the conditions were that each participant had to be an evangelical and a leader. Besides participants there were many observers, guests and news media. From Japan there were 54 attendants which included 14 missionaries.

Billy Graham said it was the best prepared conference he had ever attended, so those responsible had done a good job. Authors prepared and sent positional papers months in advance and participants were expected to respond, and then at the Congress the authors responded to the reactions in plenary sessions which were followed by discussions in smaller sessions. Such authors included Donald McGavran, Susumu Uda, C. Rene Padilla, G.W. Peters, Michael Green, Ralph D. Winter, Samuel Escobar, Peter Beyershaus, Francis Schaeffer, Howard A. Snyder, Henri Blocher, and John Stott.

John Stott's messages were very pointed. Describing how some evangelicals criticize some of the ecumenical Christians, he went on to say, "We evangelicals think we have begun to learn to live under the Scriptures—and there is no doubt we sincerely want to—but at times we are very selective in our submission, and the traditions of the evangelical elders sometimes owe more to culture than to Scripture."

McGavran was at his best in presenting "The Dimensions of World Evangelism." Winter in his paper, "The Highest Priority: Cross-Cultural Evangelism," contended that the cultural implications of the great commission were greater than the geographical! He stated that 80% of the world must hear the Gospel through cross-cultural communicators because they have no Christian neighbors to hear it from.

Latin Americans were the spokesmen for social concern. Escobar and Padilla both attempted to broaden the base of evangelical concerns. Padilla hit hard at what he termed "culture-Christianity," which was a confusion of culture and Christianity. For example, he attacked the "American Way

of life" in confusing culture and Christianity.

Green in his paper on "Methods and Strategy in the Evangelism of the Early Church" said he doubted that the early church had a strategy. He noted that it was not only the leaders who were used in evangelism, but the small men!

Such a gathering! Absolutely non-sectarian. There were participants from all the major churches and bishops galore. Speakers represented everything from Anglicanism to Independents.

John Stott said he hoped that throughout the Congress there would be more evangelical PENITENCE than TRIUMPHALISM! Of course such a gathering of 4000 Christian leaders from all over the world is a high e-



motional point and is bound to lead to celebration. One of the high points was reached when Stanley Mooneyham reviewed some of the places where God is working today. It was without doubt an emotional peak! Juan Carlos Ortiz, a Pentecostal from Argentina, may have been the most quoted speaker at the Congress. Corrie Ten Boom ministered through her wealth of experience and gifts. The address by Malcolm Muggeridge was like hearing a Christian Winston Churchill in his finest hour. Bishop Festo Kivengere preached a powerful sermon on the cross and we were all moved. Detailed Congress documents are scheduled to be printed and tapes also will be available for those who wish to study further. Steps were taken at Lausanne to provide for a continuing structure.

Lausanne believed that evangelicals need one another to fulfill Christ's mandate! Truly we do need one another . . . Thank God for Lausanne.

SIEGFRIED A. BUSS (TEAM)

During ten full and richly rewarding days participants from over 150 countries united at Lausanne, Switzerland, in one mission—how to reach the entire world with the Gospel. The walls of the Congress Hall proclaimed the theme in the six official languages: "Let the Earth hear His Voice."

As delegates were brought up to date on what God has done since the '66 Berlin Congress, there welled up in many hearts a fresh realization that God is mightily at work today! Participants from Japan in their regular national strategy sessions were challenged to enlarge their vision and to trust God for a great harvest.

The enthusiastic and positive leadership of members of the Third World was evident throughout the Congress. While "foreign missionaries" must continue to play an important role in cross-cultural evangelization, Lausanne underscored the urgency of bringing missionary strategy in line with today's needs and opportunities.

The hour calls for bold and imaginative leadership, re-examination of priorities, adaptability to new situations and a corresponding realignment of missionary personnel. In this regard helpful information was provided in 33 specialized evangelistic strategy groups and the 26 theology of evangelization groups which met three afternoons each.

The Bible study hour in the Book of Acts which opened each day, emphasized anew the leadership of the Holy Spirit. It is said that General Booth, founder of the Salvation Army, when reading what God through His Spirit was doing in the Book of Acts, wept and prayed: "Do it again Lord, do it again!"

This, too, was the heart-cry of Lausanne.

MAGNUS SORHUS (NLM)

In a short summary of my impressions of the Congress, I would have to list two things: (1) The Inspiration of the Congress, and (2) The Challenge of the Congress.

Inspiration and Encouragement. Just meeting so many Christian leaders from 150 countries of all colors and races was a great experience. I was

often reminded of the crowd we are going to meet in heaven, Rev. 7:9, singing "Hallelujah" to the Lamb.

Meeting brothers and sisters from India, my thoughts went back to William Carey who was one of the first to preach the Gospel there. Meeting black friends from Africa, I could not but think of David Livingstone. And I could go on. Surely the Gospel has borne fruit all over the world and what might often seem small and insignificant, has grown into a great army believing in Christ!

And in this day of apostasy to meet such a crowd of church and missionary leaders from all over the world who were conservative and evangelical men and women could not but make my heart rejoice.

Reports from different parts of the world showed that also in our day the Lord is doing great things! It was inspiring! Even in the most difficult places of persecution Jesus has His witnesses.

Lausanne rallied evangelical and conservative church and mission leaders for the great task of world evangelization ahead. This was great, but I would have liked to have seen a stronger expression in the Covenant that Lausanne does not stand for the same thing as the WCC. The Bible admonishes us to not only evangelize but to also take a clear stand for the truth, and to refute false teaching. I and many others would have liked for there to have been a stronger stand against the WCC and its strategy. We do not stand for the same things! But what a thrill to see the evangelical forces rising all around the world.

And the challenge of Lausanne! A tremendous task lies ahead. Two-thirds of the world is still without Christ. His command is still valid—to all peoples! We must let the earth hear His voice! The people of our time must be evangelized in our generation. It is too late for the next.

But if our generation is to be evangelized a total mobilization is needed. All the people of God are called to be witnesses. Each has a gift from God. So Lausanne reminded me that the task is great and time is short. In the Lausanne Covenant we promised to live a simple life in order to have a maximum amount to put into the Lord's service.

If we who attended Lausanne live up to the Covenant and challenge our Christians to be total disciples, Lausanne will signalize a new mission era.

HAROLD JOHNSON (WM)

We were startled! It was a shock! We were told that if each of the 3000 participants enroute to the Congress had won 1,000,000 people to Christ on the way, the world would now be evangelized! Only then did we realize the gigantic task before us—world evangelization.

Throughout the many sessions it was not difficult to sense that most of us became more and more aware of the tremendous need of the world and of the rigorous training necessary for us if the world was ever to really hear His voice, which was the theme of the Congress.

Ten busy, busy days from the opening address by Billy Graham on "Why Lausanne?" to his final challenge on the last day, "The King Is Coming!"

One of the highlights for me was the Area Strategy Groups which were held daily. At these those of us from



Japan were able to discuss each day's lectures with our co-workers to determine how to relate what was said to the Japan scene. Of many suggestions, two stand out: (1) The goal suggested—that we aim at seeing 10% of the Japanese population brought to Christ in the next 10 years! The fact that less than 1% of the Japanese are Christians now did not cool the ardor displayed. (2) The key to the evangelization of Japan—perhaps our Bible Schools and Seminaries! How we pray to that end.

All in all I felt personally that each of us felt an acute awareness that no matter how necessary a certain amount of organization is, there is absolutely no substitute for the filling of the Holy Spirit for power.

Great days of revival may be just around the corner. Maranatha!

CHUCK BONSON (IND)

I was a layman and an observer but I was impressed, challenged, encour-

aged and strengthened in many ways.

The speakers provided clear road maps: the challenge of the lostness of the multitudes without Christ; the clear proclamation of the Gospel as the only hope for this world; the complex trustworthiness of the Word of God; the assurance that the church in the world today has the message, the resources, and the power of the Holy Spirit to accomplish the task of world evangelization.

There were strong differences of opinion, strong debates, earnest discussions, but all carried out in an atmosphere of the grace and love of God. It was indeed a demonstration of the power and work of the Holy Spirit.

The way God is so rapidly raising up churches in Africa, Asia, and South America who have a burden to be missionary sending churches themselves is evidence that God wants the whole world to hear His voice—now!

Meeting old friends and making new friends all bound together by the blood ties of heaven, and living in this world with the common objective of serving Christ, gave me a better understanding of the body of Christ on earth.

Don Hoke and his staff surely did an outstanding administrative job to assure maximum effectiveness for those days.

I returned home with the heart-cry, "Oh, God, don't let me deceive myself. I want to be a doer of the Word, not just a hearer."

VERNER STROM (TEAM)

The scope was world-wide; the idea was daring: gather together 3,000 Christian leaders from 150 countries, ask them to spend ten days discussing, planning, and praying about World Evangelization, then see what would happen! That was Lausanne '74.

There were many differences—different races, colors, cultures, denominational backgrounds, and six official languages! There were, however, two fundamental similarities: (1) All the participants were committed Evangelicals with an interest in World Evangelism, and (2) all had some degree of local influence. No effort, however, was made to dictate the content of the presentations, to manipulate the discussions, nor to pre-determine the conclusions.

The Congress left me with a kaleidoscope of personal impressions which I have not yet sorted out. I was en-

couraged by a tremendously impressive audio-visual-interview presentation showing areas of spiritual blessing and dynamic church growth. The contrasting picture then was shown another evening as speakers honestly pointed out some of the closed doors and some of the hard areas of the world. A special period of prayer and fasting was called for the next day to remember the spiritually and physically-deprived peoples of the world.

Several tensions were evident: Evangelicals' differing interpretations of a Christian's social responsibilities, the pragmatics of the Church Growth people sometimes clashing with some who felt an emphasis on statistics was unspiritual, cross-cultural missionary difficulties, the problem of a "moratorium" on the sending of missionaries, etc. Several third-world leaders deplored this "moratorium" concept and called for an increase in (E.3) Cross-cultural Missionary activity by the Church worldwide.

KENNETH P. WENDLING (LIFE)

Speakers formed a real Who's Who, seminars gave a new and specialized insight, massive information was received, special friendships were made, and our task was clear—to decide how the earth could hear His voice!

1. Participants were reminded by the brilliant presentation of Dr. Ralph Winter that the overwhelming distribution of "unreached peoples" rest in Asia. They said two billion! At times it seemed like such a hopeless task and yet somehow the participants had faith to believe that the Master wouldn't have commanded the fulfillment of an impossible task. Our position is strategic; our responsibility is awesome!

2. Dr. Lindsell and others talked about the "suicide of man" and the

total futility of 20th century man to build a utopia that would end wars, hatred, injustice and other frustrations that have plagued him since creation. Man is desperately lost without Jesus Christ. I must confess I have at times lost sight of this fact.



3. The call by various liberal missionary societies and church leaders for a moratorium on the sending of missionaries was rejected as being neither Biblical nor in the best interest of reaching this generation with the message of Jesus Christ. Repeatedly many speakers, led by Billy Graham, called for a host of young men and women to cross cultural boundaries to preach the Good News of Salvation. The mandate to find new and creative uses of the individual and collective talents of thousands of young men and women willing to serve Christ in Asia dare not be neglected. The day of missions may be approaching an end, but only because our Lord's return is closer.

4. I would like to say that I was deeply impressed with the urgency of our task to disciple this generation for Christ. Our ministries must be marked with a new sense of urgency and a Christlike passion for the lost.

DOROTHY STROM (TEAM)

For me Lausanne was a special gift from the Lord—a telephone call at the last minute that asked me if I could be ready to occupy one vacant seat in just a few hours! Whew! Made it. I

saw Haneda come alive with participants and observers from Korea and Japan on their way to the Congress, bustling with activity as wives, children, parents, and friends came to bid them goodbye.

Once airborne Swiss Air proved all it advertized to be with the ultimate in comfort, service, and attention. In fact, it was the most luxurious flight I had ever made. Twenty-three hours later, after stopping briefly in Hong Kong, Singapore and Bombay to take on more delegates, we arrived in Geneva at 9:00 a.m. on Monday morning, and sure enough, there was Martha to greet us in "Hoke" fashion! A chartered bus whisked us away for a thirty minute drive to the great Palaise de Buleuor Congress Hall, where we registered.

Special scenic tours were arranged for the women folk present and during the second week I went on several. One took me to Zermatt, the glorious peak of Switzerland's Alpine beauty. Those Alps are really beautiful beyond description. I enjoy the majestic Rocky Mountains in Western Canada, but the Swiss Alps are something special in themselves. They seem friendly, inviting, and are inhabited. Even the magnificent Matterhorn had a beckoning look about it.

Another tour took me up luscious green rolling slopes with the snow-capped Alps in the background to the village where L'Abri is located. There in a small stone chapel Mrs. Schaeffer spoke simply of their life of faith and prayer. What a delightful and blessed experience.

My last afternoon I was taken for a cruise on Lake Geneva and that panoramic view of majestic snow-covered mountains, green rolling grassy slopes, quaint flower-trimmed chalets, tiered vineyards, and ancient historic stone castles left me breathless. I want to go back some day!

RECORDS OF THE CONGRESS

There is a one-volume book that lists in detail the records of the Congress and may be ordered. The title, CONGRESS COMPENDIUM VOLUME. World Wide Publications, P. O. Box 1240, Minneapolis, Minn., 55440 USA. Cloth \$9.95; Paper \$7.95. The Sub-title reads, "A Compilation of All Plenary Papers and Responses, Bible Studies, Strategy and Theology of Evangelism Papers, National and Regional Reports, Personal Testimonies, and the Lausanne Covenant. A set of tapes is also available.

THE LAUSANNE COVENANT

The heartbeat of the rising surge of evangelicals around the world can be clearly heard in the following text of the Lausanne Covenant, as participants of the International Congress on World Evangelization, meeting in Lausanne, Switzerland, July 1974, covenanted before God and each other to get on with the job of world evangelization. Space limits our listing the supporting Scriptures under each section. Ed.

INTRODUCTION

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress On World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

1. THE PURPOSE OF GOD

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

2. THE AUTHORITY AND POWER OF THE BIBLE

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all mankind. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole church ever more of the many-coloured wisdom of God.

3. THE UNIQUENESS AND UNIVERSALITY OF CHRIST

We affirm that there is only one Saviour and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that all men have some

knowledge of God through his general revelation in nature. But we deny that this can save, for men suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and man. There is no other name by which we must be saved. All men are perishing because of sin, but God loves all men, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Saviour of the world" is not to affirm that all men are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite all men to respond to him as Saviour and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

4. THE NATURE OF EVANGELISM

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world.

5. CHRISTIAN SOCIAL RESPONSIBILITY

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person,

regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

6. THE CHURCH AND EVANGELISM

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the church's mission of sacrificial service evangelism is primary. World evangelization requires the whole church to take the whole gospel to the whole world. The church is at the very centre of God's cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

7. COOPERATION IN EVANGELISM

We affirm that the church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless du-

plication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

8. CHURCHES IN EVANGELISTIC PARTNERSHIP

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A re-evaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's church will be more clearly exhibited. We also thank God for agencies which labour in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission.

9. THE URGENCY OF THE EVANGELISTIC TASK

More than 2,700 million people, which is more than two-thirds of mankind, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

10. EVANGELISM AND CULTURE

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because man is God's creature, some of his culture is

rich in beauty and goodness. Because he has fallen, all of it is tainted with sin and some of it demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture, and churches have sometimes been in bondage to culture rather than to the Scriptures. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

11. EDUCATION AND LEADERSHIP

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training programme for pastors and laymen in doctrine, discipleship, evangelism, nurture and service. Such training programmes should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

12. SPIRITUAL CONFLICT

We believe that we are engaged in constant warfare with the principalities and powers of evil, who are seeking to overthrow the church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armour and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the church, but also inside it in false gospels which twist Scripture and put man in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The church must be in the world; the world must not be in the church.

13. FREEDOM AND PERSECUTION

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the church may obey God, serve the Lord Christ, and preach the gospel without interference. We therefore pray for the leaders

of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practise and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for our brethren who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

14. THE POWER OF THE HOLY SPIRIT

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole church become a fit instrument in his hands, that the whole earth may hear his voice.

15. THE RETURN OF CHRIST

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the End. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that man can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign for ever. Meanwhile, we rededicate ourselves to the service of Christ and of men in joyful submission to his authority over the whole of our lives.

CONCLUSION

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia!

THE CHALLENGE OF OSAKA

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The Rev. John R.W. Stott, senior minister of All Souls Church in the heart of London, delivered some brilliant Biblical Expositions at the Japan Congress on Evangelism, Kyoto, June 1974. Selections from a special message appear here. His studies at Cambridge University with his degrees in modern languages and theology, his honorary doctorate from Trinity College in America, his serving as Chaplain to the Queen of England, his wide ministry and travels throughout the world eminently qualified him for this platform ministry to church leaders throughout Japan.

THE HOLY SPIRIT IN EVANGELISM AND CHURCH GROWTH

by John R.W. Stott

The Holy Spirit is Himself the chief Evangelist, the chief Witness, the chief Communicator of the gospel and the chief Builder of the church. Although He does not normally choose to work without human agents, without Him, the work of the human evangelist and church planter is bound to be fruitless.

I. THE NEED OF HIS WORK

The work of the Holy Spirit in evangelism is an indispensable necessity! The contemporary church is guilty of grave error and folly whenever it represents evangelism and church growth

as being fundamentally a human enterprise undertaken by human effort. Its error and folly are always due to a superficial view of man, an inadequate grasp of the biblical doctrine of man's lostness.

True, man is still made in the image of God (James 3:9). But God's image in him is damaged beyond his own ability to repair it. Besides this, Scripture describes man as darkened in his understanding and therefore blind to spiritual truth (Eph. 4:18; John 3:3; I Cor. 2:14); as alienated from the life of God, indeed dead through the trespasses and sins in which he lives (Eph. 4:18; 2:1-2); as the slave of sin and

of Satan (Eph. 2:3; Tit. 3:3; John 8:34; II Tim. 2:26; Rom. 6:17); as possessing a "heart" so twisted with self-centredness that out of it comes every imaginable evil (Mark 7:21-23); as being powerless by himself either to repent or to believe (Acts 11:18; 18:27; Eph. 2:8; Phil. 1:29); and as being by nature a child of God's wrath (Eph. 2:3). This is the biblical estimate of man in his sin and lostness.

It is urgent for the contemporary church to recover this biblical doctrine of man in sin, his guilt, his depravity, his lostness, and his helplessness when trying to save himself. Only then shall we imagine that we can give sight to

the blind, or life to the dead, or that we can rescue him from the slavery of sin and the judgment of God?

With the development of modern psychology, and the use of psychological knowledge in advertising (both overt and subliminal), in propaganda, in the deliberate inducement of mass hysteria, and in that most wicked assault on the human personality called "brain washing," we Christians must make it clear beyond all doubt, that evangelism is an entirely different kind of activity. We refuse to bludgeon people into the kingdom of God by human psychological pressures. To do so would be an affront both to them (by violating their personality), and to the Holy Spirit (by usurping His work).

The very first precondition of all true evangelism is that we humble ourselves before God, confess our personal helplessness to convert people by ourselves, renounce the use of all psychological pressure techniques ('disgraceful, underhanded ways'—II Cor. 4:2), and look for results to the Holy Spirit alone. Christian communicators have their part to play, as we shall see later, but ours is always a subordinate role. We who plant and water are nothing, 'but only God who gives the growth.' We are but 'servants through whom you believed' (I Cor. 3:5-7).

We need, therefore, to keep reminding ourselves of the doctrine of human inability. As Jesus said, 'No one can come to me unless the Father...draws him' (John 5:44). It is impossible. Paul wrote: "No one can say 'Jesus is Lord' except by the Holy Spirit" (I Cor. 12:3). I find it helpful before preaching the gospel to keep saying these two verses to myself: "No one can...No one can..." They cannot respond. I cannot make them. Only God can do it, by His Spirit.

II. THE STAGES OF HIS WORK

I have no wish to try to stereotype the work of the Holy Spirit. For he is the free and sovereign Spirit of God. Moreover, our own observations will have told us how varied is the human experience of conversion—now direct without human means, now indirect through a human agency; now sudden and dramatic with little evident preparation, now slow, painful and almost prosaic; sometimes with deep conviction of sin, sometimes with apparently little; sometimes with a clear and articulate understanding of the gospel,

sometimes with but a dim perception of it, as if through mist or fog. Nevertheless, without the Holy Spirit no man has ever been converted or ever will be. Let me outline the five major stages:

Conviction

(1) Stage one is conviction. I do not think we should restrict our understanding of this work of the Spirit to what is commonly called 'coming under conviction,' that is the experience of a terrible agony of guilt associated with time of revival! The Greek verb (*elencho*) has legal connections and can mean to secure a conviction in a court of law, that is, to prove someone to be guilty of the offense of which he is accused, whether he feels emotionally upset by it or not. There is a distinction between a man's misery and his lostness. Misery is the subjective experience, and lostness the objective state before God. So we may rightly attribute the Holy Spirit every twinge of conscience, every pricking or cutting of a person's heart (Acts 2:37 cf. Heb. 4:12), by which the moral categories of sin, righteousness and judgment, which he has previously ignored, become solemn realities to him.

Because of the current rejection of absolutes, in favour of the slippery slopes of relativism and subjectivism, it is all the more vital for us to pray that the Holy Spirit will do His unique convicting work in our day. It is perfectly true that some people appear to come to Christ without any very clear knowledge of sin, guilt, righteousness or judgment, but this gives us no excuse to neglect our duty and omit these themes from our evangelism. Nor have we any liberty to devalue the gospel into a mere offer of friendship to the lonely and comfort to the sad, or into a drug to ease the pain of those battered by adversity. We may indeed begin where people are, with their 'felt need,' but we cannot stop there. For Scripture lays upon us the obligation to preach the law before we preach the gospel, and to let men see their true plight in order to shut them up to Christ (Gal. 3:23-24).

Illumination

(b) Stage two is illumination, the opening of the eyes of condemned sinners to see in Jesus Christ—crucified, risen and exalted—their only and sufficient Saviour.

So clear is Paul about the divine ini-

tiative in this work of illumination, that he likens it to the original creation of light. The minds of unbelievers are blinded by Satan, the god of this world, he says. Their state is like the darkness of the *primaeva* chaos. But "the God who said 'let light shine out of darkness' ...has shone in our hearts" (II Cor. 4:4, 6). He is no doubt referring primarily to his own experience on the road to Damascus. And what Jesus said to Peter, is true of every convert who believes: "Flesh and blood has not revealed this to you, but my Father who is in heaven" (Matt. 16:17). It was divine revelation—an illumination of the mind of Peter, to confess Jesus as the Christ, the Son of the living God. What Paul said of himself is also true of every convert, that God "was pleased to reveal his Son to me" (Gal. 1:16). And all the eloquence and persuasion in the world can be no substitute for this work of the Spirit who opens men's eyes to see the truth as it is in Jesus.

Regeneration

(c) Stage three is regeneration, or the new birth. Of course, illumination (the gift of light) and regeneration (the gift of life) are two aspects of the same work of God. For whom God enlightens, he quickens. Yet, for purposes of study and understanding, the two may legitimately be regarded as separate and successive stages.

Evangelical Christians have sometimes become involved in sharp debate as to whether regeneration precedes or follows repentance and faith. That is, do we repent and believe in order to experience the new birth, or only because we have already been born again? I doubt whether we need lose sleep over this question, or force each other into a corner in which we have to choose. For Scripture seems to teach both truths. There are certain passages which indicate that repentance and faith are the means to life (e.g. John 3:15-16; 20:31 and Acts 11:18 "repentance unto life"). There are equally certainly other verses which point to faith as the means not so much to life, as to the assurance that we have already received life and so have been begotten of God (e.g. I John 5:1-5, 13). In either case, whichever theological formulation we choose, all biblical Christians must agree that both regeneration on the one hand, and repentance and faith on the other, are the gifts of God. It is he who begets us by his will and his word

(James 1:18; I Peter 1:23-25), and he who enables us to repent and to believe by his grace (Acts 11:18; 18:27; Rom. 2:4; Eph. 2:8-10, etc.). We could not do so otherwise.

Further, we must not rationalize or demythologize the new birth, attempting to explain it away in terms of human psychology. Regeneration is an objective act of God by his Spirit (John 1:12-13; 3:8). In it he quickens a person who has been spiritually dead. He breathes life into a dead soul.

Sanctification

(d) Stage four is sanctification, effected by the Holy Spirit's indwelling, for the Holy Spirit remains to indwell those whom he has convicted of sin, illumined with the truth and regenerated. Such a personal indwelling is the mark of God's elect, so that "any one who does not have the Spirit of Christ does not belong to him" (Rom. 8:9; I Cor. 6:19).

The results of his indwelling are many and glorious. The indwelling Spirit witnesses to our sonship, leading us into a prayerful and trustful attitude to our heavenly Father (Rom. 8:14-16). He pours God's love into our hearts (Rom. 5:5) so that we feel our whole spirit bathed in the love of God and we know ourselves the objects of divine love and salvation. He seals us for the final day of redemption, being himself the first-fruits of that harvest and the earnest or guarantee of that inheritance (Rom. 8:23; Eph. 1:13-14; 4:30; II Cor. 1:22; 5:5). Meanwhile, he writes God's law in our hearts enabling us to understand it, to love it and to desire it. He begins to transform us into the image of God's Son (II Cor. 3:18; Rom. 8:4), he makes us like Jesus, producing within us his fruit of Christian character (Gal. 5:22, 25).

Incorporation

(e) Stage five is incorporation into the church. In uniting us to Christ He also unites us in the body of Christ. Further, the Spirit who animates the church also extends the church. For He is a missionary Spirit. Pentecost was essentially a missionary event, whose object and outcome were to drive the church out into evangelism. It is a servant church, a missionary society, a community which exists for others rather than for itself.

Thus the Spirit who regenerates the sinner is the same Spirit who sanctifies

the believer and edifies the church, for he does not abandon those whom he has brought to birth, but nurtures them into maturity and coaxes them into service.

III. USUAL MODE OF HIS WORK

What is the mode of His operation? What means does He employ? The only possible answer is "the word of God." God's word is the sword the Spirit uses to pierce the conscience (Eph. 6:17; Heb. 4:12), His hammer to break the hard rock of stubborn wills (Jer. 23:29), a mirror to expose a sinner's sin to himself (James 1:23-24), and a lamp to show him the way of salvation. He uses the law to convict, the gospel to illumine, regenerate and lead into maturity.

The fact that conversion is essentially a work of God's Spirit has sometimes seemed to Christians to make evangelism superfluous. If the Holy Spirit does it, we say, then let's allow him to do it and retire from the field of conflict. But the fact that the Holy Spirit's chief weapon in bringing souls to birth is the word of God, actually makes evangelism, not superfluous, but indispensable. It is true that men are blinded by the devil and that only God can shine into their hearts. But what is the light by which he illumines them? It is "the light of the gospel." So if the light by which God dispels the darkness in human hearts is the gospel, we had better preach it! (II Cor. 4:4-6). The proclamation of the gospel is the divinely appointed means by which sinners are convicted, illumined and born again. Since in God's wisdom the world did not come to know God through its own wisdom, it pleased God through the preaching of the gospel to save those who believe (I Cor. 1:21). He also uses the proclamation of Christ as the means by which Christians are brought to maturity. (Col. 1:28, 29)

So God's word or gospel is the instrument the Holy Spirit uses. Therefore we must preach the Word, proclaim the gospel. Now the fact that the word is the word, unchanged and unchanging, does not necessarily mean that its communication must be always and only verbal. Since God's word once became flesh and dwelt visibly and tangibly upon earth (John 1:14), we evangelicals should not have been as slow as we have sometimes been, to recognize the place of a Christian communication which is partly

or even wholly non-verbal, that is, of a word which has been transmuted into flesh. Let's take a look at both verbal and nonverbal communication.

Verbal communication can be both written and spoken, and therefore includes on the one hand the distribution of Bibles, Scripture portions, books, tracts and posters, and on the other, public preaching, group study, singing, personal testimony, radio messages, records and tapes. Visual communication ranges from the simplest picture book to the much more sophisticated medium of drama, whether live, filmed, or televised.

There is another kind of non-verbal communication which God has ordained, but which is commonly overlooked, namely, the local Christian community itself, if it is a community of love. It would be by the mutual love of Christians, Jesus said, that the world would come to know and to believe (John 13:34; 17:21, 23). That is, there is a sense in which the invisible God may now be seen in the Christian community, if its members love one another with the love of God. The word became flesh in Jesus Christ. Dare we say that (albeit in a secondary sense) the word can become flesh in us? This relates to our theme of the Holy Spirit, because John goes on immediately to indicate that we can truly love one another only 'because he has given us of his own Spirit' (v. 13).

Thus the word is preached and the gospel proclaimed whenever the message of God's love in Christ for sinful men and women is communicated, whether verbally or visually, whether it is written, spoken, dramatized or actually embodied in the life and love of the Christian community.

However, all visual communication still needs to be interpreted by words. I do not myself believe that we shall ever be able to dispense with some form of verbal witness, either in public preaching or in private, personal testimony. In this work every Christian is to have a share, but the apostles Peter and Paul both emphasize that the word without the Spirit will be fruitless. Peter writes of "those who preached the good news to you through the Holy Spirit sent from heaven" (I Peter 1:12), and Paul describes his own preaching in similar terms. His gospel came to the Thessalonians, he says, "not only in word, but also in power and in the Holy Spirit and with full conviction" (I Thess. 1:5). He enlarges on the same

truth in writing to Corinth. His proclamation of God's message was not "in lofty words or wisdom." As for his theme, it was Jesus Christ and him crucified. As for his confidence, it was "not in plausible words of wisdom, but in demonstration of the Spirit and power." He himself was a weak man, full of fear and trembling. His message was folly in the eyes of the world. He did not rely for the effectiveness of his mission upon himself, but on the power of God, a power which lies in the combination of the word of the cross and the witness of the Spirit (I Cor. 1:17, 23; 2:1-5).

This leads me to strike a note of caution. The renunciation of human wisdom and of all reliance on it, which Paul himself made and to which he summons us, is commonly misunderstood.

It refers partly to our message (that we may not tamper with the gospel of Christ crucified) and partly to our manner of preaching (that we may not rely on human rhetoric). It cannot be pressed into use to justify any of the following four common mistakes: 1) slipshod preparation, 2) anti-intellectualism, 3) irrelevance, 4) the personality suppression.

FOUR COMMON MISTAKES

Slipshod Preparation

Preachers and teachers are called to diligent study and the careful preparation of their messages. Words matter, as we, of all people, should know, who believe in the verbal inspiration of Scripture. If God himself has taken the trouble to express a precise message in precise words, how can we be slovenly in our use of them? The promise of Jesus that what we are to say will be given us in that hour (Matt. 19:17-20) refers to the hour of persecution, not the hour of proclamation; to the law courts, not the pulpit. Trust in the Holy Spirit is not intended to save either the discipline of study or the bother of preparation. On the contrary, the Holy Spirit can clarify and direct our thoughts in the study as much as (if not more than) in the pulpit.

Anti-intellectualism

We are not to be shy either of using our intellect or of deploying arguments in our witness and preaching. It is not enough to say 'we preach Christ,' and then to disparage dogma. For which Christ do we preach? We

must preach the Christ of the biblical testimony. There is no other. And he is a dogmatic Christ. We have been entrusted with a body of doctrine to communicate; the great revealed truths about God, man, Christ, sin, salvation, the Holy Spirit, the church and the last things.

Further, we are called to a ministry of persuasion (II Cor. 5:11), and you cannot persuade people without using arguments. The apostles were not merely heralds; they were advocates. They argued with people out of the Scriptures, so that, as a result, people were persuaded of the truth of their message (e.g. Acts 17:2-4; 19:8-10, 26; 28:23). We must not imagine, therefore, that the use of arguments and faith in the Holy Spirit exclude one another. The opposite is the case.

Irrelevance

We need to take more seriously the need to grapple with the problem of communication, and how to relate the gospel meaningfully to the modern world. Some say with feigned piety that the Holy Spirit is himself the sole and sufficient solution to the problem of communication. What on earth does this mean? That we can be as obscure and irrelevant as we like, and the Holy Spirit will make all things plain and relevant? No, no! If Jesus could resort to parables, using common things to communicate with common people, and if the apostle Paul could "become all things to all men" in order by all means to save some (I Cor. 9:22), we too must struggle to find points of contact and ways of communication. I suppose that our weakest spot as evangelical preachers is our customary irrelevance. Trust in the Holy Spirit does not excuse us the labour of either (1) biblical studies or (2) contemporary studies, in order to relate God's word to man's world.

Personality Suppression

To renounce "plausible words of wisdom" and rely on the power of the Holy Spirit, does not necessitate the suppression of our human personality. It does not mean that our preaching must be dull, monotonous, lifeless, or languid. Our evangelical doctrine of the inspiration of Scripture should have protected us from making this mistake. The Holy Spirit did not violate or suppress the individuality of the biblical authors; on the contrary, he himself prepared, fashioned and used their individuality—their know-

ledge, convictions, background, temperament, experience, vocabulary and style—in order to convey through each an appropriate message. The Holy Spirit does not crush or obliterate our personality; He uses it. Grace neither denaturalizes, nor dehumanizes us.

Paul's "weakness," which he mentions, was natural, not artificial. He was not putting it on, and pretending to be weak when he was not weak. He was genuinely nervous. At the same time, we may be sure that he threw himself into his preaching with all his energy and effort. Indeed he says so. "I worked harder than any of them," he writes, adding, "though it was not I, but the grace of God which is with me." (I Cor. 15:10).

What, then, is forbidden us in all rhetorical affectation, all deliberate contriving of effect, all unnatural aping of other evangelists, all hypocrisy, and self-reliance. Instead, we are to be ourselves, to develop and exercise to the full all the natural and spiritual gifts which God has given us, while at the same time resting our confidence neither in ourselves, nor in our gifts, but in the power of the Holy Spirit working through us.

If we are to be instruments fit for his use, we must be careful neither to corrupt the gospel, nor to tolerate sin in our lives, nor to rely on our own resources, nor to seek our own glory. It is by such things as these that the Holy Spirit is grieved and quenched, and the work of evangelism rendered fruitless. At the same time we must never allow our confidence in the Holy Spirit either to encourage us in our laziness or to rob us of our humanity. We have to work hard in study and preparation and to be ourselves in delivery; but from beginning to end to look humbly and prayerfully to the Holy Spirit himself to speak through our faltering message.

I conclude where I began. The Holy Spirit is the chief evangelist, and the work of conversion and church growth is essentially the Holy Spirit's work. Christian witness is essentially the witness of God the Father to God the Son through God the Holy Spirit. The greatest single need of the church throughout the world, if we are ever to recover our evangelistic zeal and power, is the humility to acknowledge these truths, to fall on our faces before God, to let God be God and to look again to the Holy Spirit for power.

To Arthur Kennedy . . .

Our Deepest Thanks . . .

Arthur Kennedy has done many kinds of missionary work (OMF) but during the last eleven years has produced one of the greatest savings to missions in Japan in helping with missionary transportation. We all know his name! Having completed the 1974 transportation season, he has now retired to Australia, and we'd like to share some of his last comments:

"The work has not been easy and many times I felt like giving up, as it got increasingly difficult. As the flights increased over the years, I felt the strain and at times the burden seemed too much, but folks encouraged me to continue and so I managed to do so until our 1974 flights were finished. During June of this year, I was far from well and realizing I had already stayed two years beyond our mission retirement age, I knew I should retire.

"Furthermore, I have been unable to take a furlough during the last twelve years, except for two months spent with my four daughters and their families. Even though I intended to retire one year ago I felt it was necessary to help see some changes through in our office set-up and remain until the Missions Transport Center was established.

"The travel business is not easy. Many problems arise and it is always a struggle to secure planes for the right dates, to have flights on days most suitable to the majority of missionary passengers, and to land at the right destination for the most people. The Agent always stands between the Carriers and the passengers and when things go wrong, it is the agent that must work to get things cleared! At the last minute with many of the flights there would often be delayed departures which also meant late arrivals and many schedules were upset. The pressures were many. Naturally some have been dissatisfied, but this has been a small minority. God has given us a chance to help many!

"From the point of view of money saved to Missions, during the last eleven years, it is U.S. \$1,114,458! That



\$1,114,458 SAVED FOR MISSIONS IN ELEVEN YEARS!

is not a small amount! God has been good.

"As for the future of the work, I am confident Mr. Joseph You and his staff will continue to give excellent service to the missionary community. The Overseas Travel Service grew too large for Mr. You to operate and his health was affected, so he sold out, but in order to still continue a service to the missionary community, he decided to operate on a much smaller scale under the name of Missions Transport Center, with offices in the Ochanomizu Student Center.

"One of my greatest chores has been in the answering of letters and much grace was required. Many times much research had to be done to answer questions on exact schedules, fares, etc. and while others helped in this, I had the task of answering all the letters. One year I answered 3,500 letters alone. Never did I fall below 1,800 for a year.

"Now I have finished my work. I know it will be done more efficiently by others in the future. Mr. You knows the financial status of mission-

aries and what they require and will do his best to meet their needs."

Busy till the very last day of his departure from Japan for Australia, his last note said, "A death in the Church has just completely knocked out my already tight schedule. There is a funeral this afternoon and a memorial service tomorrow afternoon. I still hope I can get to the airport next Thursday morning . . . Thank you for your kind letter and the lovely gift from JEMA. I will use it to take care of my baggage shipment to Australia."

To you, Arthur Kennedy, who helped to transport 6,946 missionaries and their families, the JEMA missionaries in Japan offer OUR DEEPEST THANKS!! God grant that your remaining years may be pleasant and fruitful and that you may be blessed with the blessings you have brought to so many others!

How about YOUR writing him a thank-you note: Mr. Arthur Kennedy, c/o Mr. G. Tyson, Gravelly Beach P. O., West Tamar, Tasmania 7251, Australia?

MISSIONARY APPRECIATED

After reading the article on page 31 of the Summer JAPAN HARVEST a Kyushu missionary wrote: "Imagine my surprise on leaving Japan to have to suddenly return to receive an envelope containing twenty-two ¥ 10,000 bills, and another one containing eleven ¥ 10,000 bills! (US \$1,100). Then he talked about love offerings when he reached 20 years of service in Japan which came from all over the country!" I agree with him when he said, "I think it says a lot!"

HOKE IN JAPAN

Donald and Martha Hoke will return to Japan and a special banquet will be held in their honor at the Sanno Hotel on Saturday, March 22nd, 6:00 p.m., at which time Don will speak. The JEMA office may be contacted for reservations. Tel. (03) 294-0597. Dr. Hoke has served in Japan since 1952, served for many years as President of Japan Christian College, and has more recently directed the International Congress on World Evangelization at Lausanne, Switzerland.

Dr. Hoke is now serving the Graham Center for International Evangelism at Wheaton College, U.S.A.

JAPANESE MISSIONARIES

Bishop Chandu Ray says, "I have seen the Japanese missionaries working in Nepal and how they are appreciated!"

THINKING OF THE CHILDREN

The Liebenzeller Mission reports that in October a new three-storied home was opened for children of their missionary families from their other near-by mission fields like Papua (New Guinea), Yap, Truk, Manus, Taiwan, Bangladesh, etc. so they can attend the German school in Omori up to college level. It is located at Nakanoshima in Kawasaki at the location where the former chairman lived.

—Joachim Kleemann.

"LIGHTNING" CHURCH REBUILT

Missionary Dan McDaniel (TEAM) reports that the Matsuhama Church which was demolished by lightning over a year ago has been rebuilt and dedicated. All the members and Pastor Susumu Homma offer their special thanks to all who helped, and especially to the Nojiri missionaries for a generous gift.

DEEPER LIFE CONVENTION AT KARUIZAWA

"Overflow" was the banner and slogan of the 1974 convention at Karuizawa, with Dr. Arvid Carlson, pastor of the Evangelical Free Church in Felton, California, during the first few days of August. The theme centered on "The Holy Spirit in Ephesians," speaking successively on the Sealing, the Enduement, and the Unity of the Spirit. A careful exegesis plus apt quotations from the Spiritual giants of past days outlined the work of the Holy Spirit in the life of the Christian.

Morning sessions were again this year followed by group sharing which had appeared strange to many the year before, but which we now find promoted a new fellowship among us! We are getting to know one another and finding our common problems. We shared together, prayed together, solved problems together, and thought together about the pathway ahead.

The solitude and prayer life of Jesus mentioned in Mark 1:35 reminded us that solitude is essential for busy missionaries, or else we give out more than we take in.—Eric Gosden.

OKINAWA CHRISTIAN SCHOOL

297 students enrolled to begin the seventeenth year of educational service to the missionary, business, and local Okinawa Community in September 1974. A new Language Institute opened in October offering three classes of special Japanese language study using the JMLI's materials and instructional program.

—Donald T. Hageman, Urasoe, Okinawa

TOKYO TYRANNUS HALL

This training center for Christian young men attending accredited universities in Tokyo that was started by Charles Corwin (TEC) in 1959 was transferred to Japanese leadership Dec. 6, 1974. The small wooden structure has now been replaced with a three story concrete structure with room for 24 students. There are double rooms, showers, central heating and cooling, an extensive library, carefully planned meals, morning devotions three times a week, summer trips for evangelism, etc. for students leading lives compatible with evangelical Christianity. Responsibility for operations is Osamu Okumura, 2-30, 6 chome, Higashi Fushimi, Hoya Shi, Tokyo 188. Tel. (0424) 61-4620. Susumu Uda and Akira Izuta are among the board members. Students are currently being recruited for the '75-'76 school year.—Eloise Corwin.

BIBLE TEACHING MINISTRY

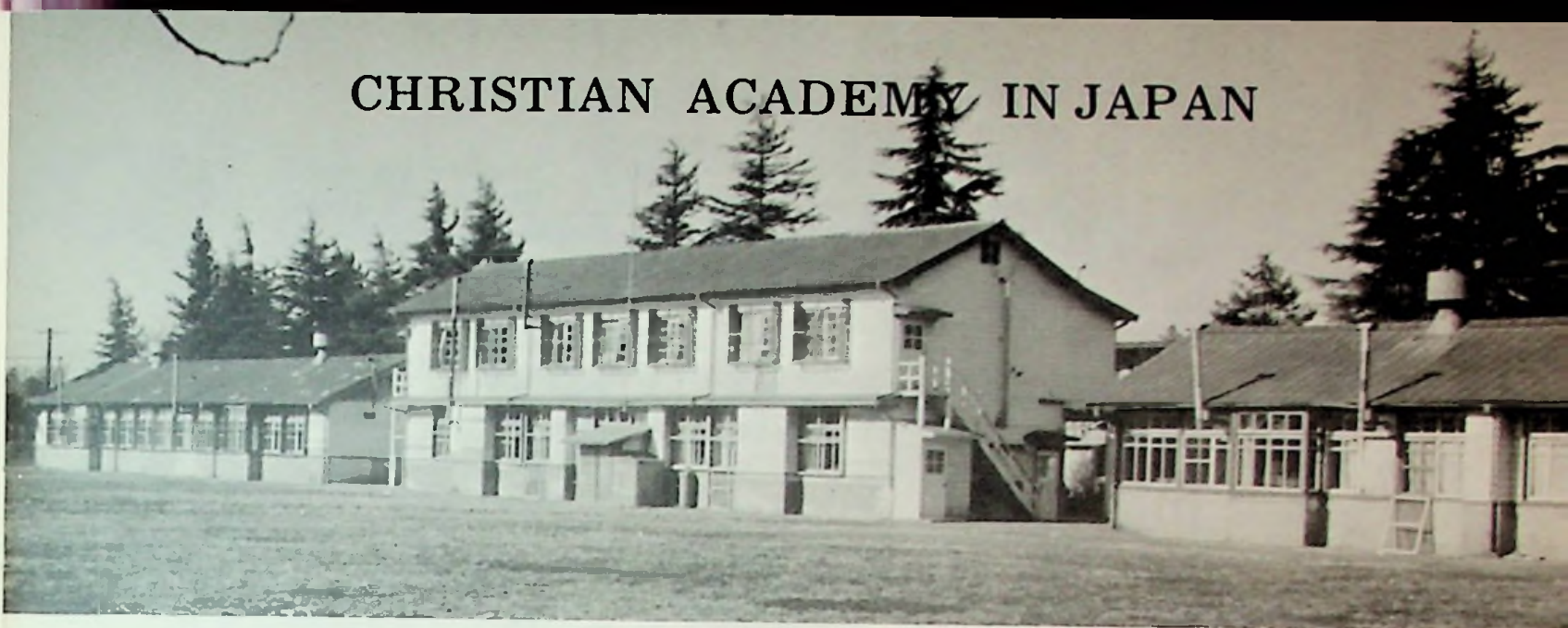
Rev. David Fife is spending the three months from January to March ministering at the Kurume Bible Fellowship which meets in the CAJ auditorium at Higashi Kurume in Tokyo, Sundays at 10:45 a.m. and 6:30 p.m.

His ministry in Japan will be followed by another three month ministry by his father, Rev. Harold Fife, from April to June. His father spent a similar period in Japan last year and has had wide experiences as the head of a mission board himself, wide travels to many mission fields, special Keswick speaker, and special minister to missionaries.

BE CAREFUL ON FREIGHT

There are recent complaints by missionaries of various companies who give an estimate on freight charges, complete to your destination, then when the bill comes, it is about double! Many have gone to parcel post as the simplest—and it is door to door delivery. Be careful to check size and weight limits on the boxes, special rates for books, etc.

CHRISTIAN ACADEMY IN JAPAN

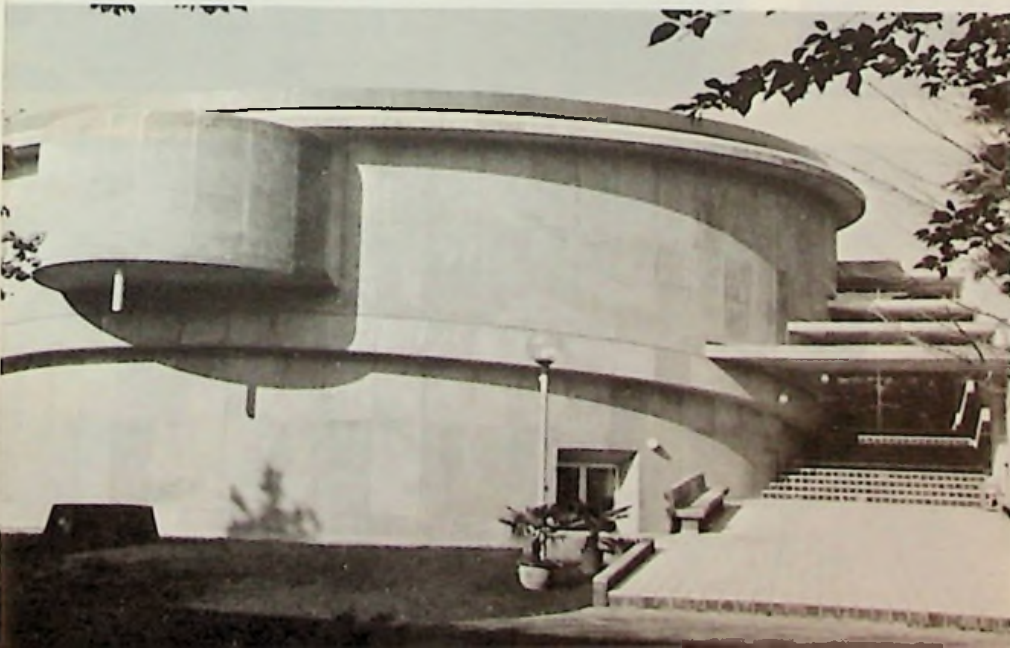


SIMPLE BEGINNINGS



THE GROUNDS

THE NEW AUDITORIUM





Twenty Five Years Of Growth

1950

1975

SPECIAL CAJ 25TH ANNIVERSARY CELEBRATION APRIL 25TH

The year was 1949. The American occupation of Japan was making an attempt to get the Japanese economy going again. Missionaries were arriving in increasing numbers to augment the missionary force in Japan.

That summer as the missionaries gathered for conference in Karuizawa, one frequent topic of discussion was the problem of schooling for missionary children, and the conviction grew that a school should be established near Tokyo to serve the missionary community.

In November that year the first Board of Education was formed, and at its very first meeting a week later, it accepted the invitation of the Oriental Missionary Society to begin school the following January in rooms on their Tokyo compound, and so the Japan Evangelical Christian School came into being.

On January 30, 1950, the new school opened its doors with one teacher and 13 students.

In November 1951 the JECS moved to its present location in Higashi Kurume, which was then a small

rural village on the western outskirts of Tokyo.

Property

The Higashi Kurume property, consisting of a little over five acres, was at that time owned by the Far Eastern Gospel Crusade. FEGC had incredibly acquired the property in exchange for a new 16 mm. movie projector and a new Plymouth station wagon. Before that, during the 1930's the property had been the site of a dairy chosen to supply milk for the Imperial Household, operated by the Morinaga Company. Part of the grounds was devoted to a bovine cemetery.

During the Second World War, the Japanese government commissioned the Nakajima Airplane factory to locate a branch plant on the Higashi Kurume property, for parts for Zero fighter planes were manufactured there.

The move to Higashi Kurume enabled the school to establish a boarding department, and when the fall term opened in September

1952, 28 of the 92 students boarded in the dormitories. The school now had its first headmaster. A 9th grade had been added, and the junior high grades departmentalized for the first time. That year textbook expenditures jumped to \$900 (compared to this year's budget of \$6000).

Name

In 1954 the school acquired a new name. The Japan Evangelical Christian School was thought by many to be a rather unwieldy handle, and although a few were hesitant about dropping the work "evangelical," the name was changed to Christian Academy In Japan.

Sports

The first of the new buildings was erected in 1955 - a gymnasium. Now that CAJ had a gym, its athletic program began to develop rapidly. The first real basketball team was organized and the first coach hired in November 1955. The first games were played with surrounding Japanese high

Howard Blair (FEGC) has served as a missionary in Japan for 22 years, part of this time as Headmaster of the Academy. One of his greatest contributions is the wonderful rapport he has with the students that pass through his classes.

by Howard Blair

THANK OFFERING FUND

To enable you to express your appreciation for CAJ's 25 years of existence, the Board of Trustees has established a Thank Offering Fund. Gifts sent will be used to enrich all phases of the CAJ Library: New book purchases, facility improvements, etc. to bring the Library up to a standard that will make it possible to receive accreditation by an American high school accrediting association. In grateful gratitude to the Lord, **CONTRIBUTE TODAY** and designate your gift for **LIBRARY FUND** and send it to Mr. Jack Jones, Headmaster, CAJ, 1-2-14 Shinkawa Cho, Higashi Kurume Shi, Tokyo 180-03.

schools. By 1957-58 CAJ had begun playing the varsity teams of some of the American military dependent schools. That same year the CAJ team got its name - the Knights. (The first vote for the name ended in a tie between Knights and Saints, and some began to relish the humor of a game between the CAJ Saints and the Yo-Hi (Yokohama) Devils. But after a little pressure from the coach, the second vote went overwhelmingly for Knights.)

During the 1958-59 school year, CAJ joined the military schools in the local Kanto Plains Basketball League and played for the first time in the annual Far East Basketball Tournament. This tournament includes American and international schools from Japan, Okinawa, Korea, the Philippines, and Taiwan. The Knights were destined in the years that followed to win the League title eight times, and to take the Far East championship four times. CAJ also engages in inter-scholastic competition in wrestling (a CAJ boy was Far East wrestling champion last year), cross country (CAJ has won the League and Far East competition the past three years), baseball, track (Far East championship last year), tennis (League winner and Far East championship this past fall), and girls' basketball, volleyball, and field hockey.

New Buildings

By the fall of 1959, with enrollment standing at 200, classes were still being held in renovated cow barns, and boarding students were still living in wooden fire traps where kerosene space heaters provided warmth. For several years the Board of Education spent many hours discussing building needs and studying architect's blueprints, and while the school was able consistently to operate in the black during the fifties, it never was able to accumulate sufficient capital for a building program that would meet its growing needs.

Up to that time, the school had been operated by an association of parents, but in 1961 the CAJ Association voted to dissolve itself and turn over the control and operation of the school to six mission boards: The Evangelical Alliance Mission, Far Eastern Gospel Crusade, the Japan Conservative Baptist Mission, Oriental

Mission Society International, the Christian Reformed Japan mission, and Evangelical Covenant Church. Funds soon became available, and in 1962 a high school classroom wing was completed. The dining hall, dormitories, and elementary classrooms followed in 1965-66. A circular auditorium-music building and a wing to house science labs, industrial arts and home economics facilities completed the campus in 1972.

During the first 20 years CAJ's enrollment kept climbing until it reached a peak of 501 in 1969. Since then, as the missionary community has grown older and the number of younger missionaries coming to Japan has dropped, enrollment has declined until it now stands at 360.



There has, of course, been no relaxation of the qualifications for teachers. In addition to the standard academic requirements, every regular teacher at CAJ must give evidence of genuine Christian commitment.

High Standards

In a school of this kind where one or both parents of most of the students are college graduates, it is not surprising that there should be an unusually high percentage of academically talented students. This is reflected in the number of finalists, semi-finalists, and commended students from CAJ in the National Merit Scholarship competition. To meet the challenge of numbers of students of this caliber, the Academy has throughout its history stressed academic excellence. The high school curriculum has been geared primarily to the needs of the college-bound student. A wide array of elective courses in science, mathematics, social studies, and English has been available. Four foreign languages are offered, including Japanese. At the same time, the needs of the student who is not academically oriented are not neglected. The industrial arts, home economics, and business departments also

offer a number of elective courses.

From the very beginning the study of music has been given high priority. The statistics during this current year are typical: 64% of the student body taking elective music courses, 81 students taking private piano lessons, 64 students taking lessons at school on other instruments. Opportunities also for participation in drama and speech are offered every year.

Finally, and above all, the Academy has consciously sought always to be what its name implies - a Christian academic community, a community which while it pursues its academic goals seeks in every way to live in and under the Word of God. Every Wednesday morning students and teachers gather for worship. The study of the Bible is a requirement in every year. More than that, the Academy's faculty make it their aim to teach every subject from the perspective of the Word of God, for only then does genuine Christian education take place.

In 1963 President John F. Kennedy himself paid for a sportsmanship trophy to be awarded to the Japan Kanto League school showing the best sportsmanship during the sports season. The winner of the award was chosen by vote of the nine member schools. CAJ was the first winner, and won it repeatedly year after year. When Ambassador Edwin O. Reischauer came out to the Academy that first time to present the trophy in behalf of the president, it was a proud moment and unforgettable for CAJ, and yet a moment, too, when faculty and students alike knew that to God belonged the glory. For it was He who had so signally blessed the undertakings of those few missionaries who had founded the Christian Academy and those many who over the years supported it. Excellence

In this quarter of a century over 200 teachers and staff members have come and gone at CAJ. Some 1600 students have passed through its classrooms. Its graduates have continued their studies at Bible Institutes and Eastern Ivy League schools, at Christian colleges and state universities. Many serve today in the professions, in the business world, and various kinds of Christian ministry. A score have become foreign missionaries, most of these returning to Japan.

KANTO SURVEY

JEMA's Pioneer Evangelism Commission presents the Kanto Area Survey. This includes the sprawling cities of Tokyo and Yokohama, plus their metropolitan areas, plus the adjoining prefectures of Chiba, Ibaraki, Tochigi, Gunma, Saitama, and Kanagawa. The following charts, maps, lists, etc. help to determine the areas of greatest need.

Chart 1 - TOKYO CITY PROPER (Ratio, 1 church/16,000 people)

No.	Area Name (Ku)	Protestant	Catholic	TOTALS	Need Ratio	
1.	Adachi	20	0	20	1/30,000	NEEDIEST
2.	Arakawa	9	1	10	1/30,000	AREA
3.	Bunkyo	14	2	16	1/20,000	(KU)
4.	Chiyoda	15	5	20	1/5,000	BY
5.	Chuo	7	1	8	1/15,000	ORDER:
6.	Edogawa	12	1	13	1/35,000	1. Edogawa
7.	Etoo	15	1	16	1/20,000	2. Katsushika
8.	Itabashi	22	1	23	1/20,000	3. Adachi
9.	Katsushik	13	0	13	1/35,000	4. Arakawa
10.	Kita	12	1	13	1/30,000	5. Oota
11.	Meguro	16	1	17	1/20,000	6. Shinagawa
12.	Minato	16	2	18	1/15,000	7. Taitoo
13.	Nakano	30	1	31	1/12,000	
14.	Nerima	32	2	34	1/15,000	
15.	Oota	26	5	31	1/30,000	
16.	Setagaya	68	4	72	1/10,000	
17.	Shibuya	36	2	38	1/8,000	
18.	Shinagawa	16	1	17	1/25,000	
19.	Shinjuku	43	0	43	1/8,000	
20.	Suginami	57	4	61	1/10,000	
21.	Sumida	14	1	15	1/20,000	
22.	Taitoo	10	2	12	1/25,000	
23.	Toshima	21	1	22	1/15,000	
TOTALS		524	39	563		

Chart 2 - YOKOHAMA CITY PROPER: (Ratio, 1 church/20,000 people)

No.	Area Name (Ku)	Protestant	Catholic	TOTALS	Need Ratio	
1.	Asahi	4	1	5	1/40,000	NEEDIEST
2.	Hodogaya	5	1	6	1/35,000	AREA
3.	Isogo	8	1	9	1/15,000	(KU)
4.	Kanagawa	14	1	15	1/15,000	BY
5.	Kanazawa	8	1	9	1/15,000	ORDER:
6.	Koonan	1	0	1	1/100,000	1. Koonan
7.	Koohoku	9	1	10	1/25,000	2. Asahi
8.	Midori	9	0	9	1/15,000	3. Hodogaya
9.	Minami	10	0	10	1/20,000	4. Totsuya
10.	Naka	17	3	20	1/7,500	5. Tsurumi
11.	Nishi	8	1	9	1/12,000	6. Koohoku
12.	Seya	3	0	3	1/25,000	7. Seya
13.	Tsurumi	7	1	8	1/30,000	
14.	Totsuya	7	1	8	1/35,000	
TOTALS		110	12	122		

Chart 3 - SURROUNDING PREFECTURES

No.	Prefecture	CITIES:		COUNTIES:		TOTALS
		Protestant	Catholic	Protestant	Catholic	
1.	Chiba	113	14	22	0	149
2.	Gunma	53	13	24	5	95
3.	Ibaraki	79	8	41	0	128
4.	Kanagawa*	141	21	18	5	185**
5.	Saitama	130	16	23	1	170
6.	Tochigi	59	13	16	4	92
7.	Tokyo*	160	10	16	1	187**
TOTALS		735	95	160	16	1006

Chart 4 - NEEDS

No.	Prefecture	Churchless	Needy	Churchless	Churchless	Churchless
		Cities	Cities	Counties	large towns	towns, villages
1.	Chiba	1	17	1	4	39
2.	Gunma	0	2	2	4	39
3.	Ibaraki	1	3	2	10	41
4.	Kanagawa*	2	3	0	0	6
5.	Saitama	3	10	2	7	41
6.	Tochigi	0	3	1	9	22
7.	Tokyo*	2	3	0	0	0
TOTALS		9	41	8	34	188

* Yokohama and Tokyo KU areas are listed in separate charts.

** These totals do NOT include the churches of Tokyo kunai and Yokohama



KANTO CHURCH SURVEY





LEGEND

Cities	Capital letters
Towns, villages	small letters
	Area boundaries
	City, town boundaries
H	Higashi (East)
K	Kita (North)
M	Minami (South)
N	Nishi (West)

COLOR EXPLANATION

[White box]	1 church/10,000 or less
[Diagonal lines box]	1 church/10,000 - 25,000
[Dotted box]	1 church/25,000 - 40,000
[Solid black box]	1 church/over 40,000
[White box]	no church

NB - Catholic churches (RC, GC) are not included in map

CHURCH DENOMINATIONS OF JAPAN

- | | | |
|-----------|---|--|
| 1. AB | Japan Baptist Union (156) | Nihon Baptist Doomei |
| 2. ACC | Apostolic Christian Church of Japan (203) | Nihon Shito Kirisuto Kyookai |
| 3. ACCP | Japan Pentecostal Gospel Group (218) | Nihon Pentecoste Fukuin Group |
| 4. AECA | Association of Evangelical Churches in Aomori (218) | Aomori Ken Fukuin Kirisuto Kyookai Kyoogikai |
| 5. AECH | Association of Evangelical Churches in Hokkaido (218) | Hokkaido Fukuin Kirisuto Kyookai Kyoogikai |
| 6. AFM | Apostolic Faith Mission (191) | Shito no Shinkoo Dendoodan |
| 7. AG | Assemblies of God (167) | Assemblies of God Kyoodan |
| 8. AK | Amen Church (218) | Amen Kyoodan |
| 9. BBF | Japan Baptist Bible Fellowship (158) | Nippon Baptist Bible Fellowship |
| 10. BCAG | Amazing Grace Japan Mission Baptist Church (160) | Amazing Grace Nihon Mission Baptist Kyookai |
| 11. BCC | Brethren in Christ Church (171) | Kirisuto Kyoodai-dan |
| 12. BIC | Japan Brethren in Christ Mission (204) | Nihon Kirisuto Kyoodai-dan |
| 13. BIMJ | Bible Institute Mission to Japan (193) | Shoorisha Iesu Kyoodan |
| 14. BSC | Bible Study Circle (208) | Seisho Kenkyuukai |
| 15. CBM | Japan Conservative Baptist Mission (159) | Hoshuu Baptist Doomei |
| 16. CC | Church of Christ (205) | Kirisuto no Kyookai |
| 17. CCC | Christian Canaan Church (184) | Kirisutokyoo Kanan Kyoodan |
| 18. CCA | Church of Christ Alliance (207) | Kirisuto Kyookai Doomei |
| 19. CCh | Church of Christ (207) | Kirisuto Kyookai (Kurisuchan Chachi) |
| 20. CEC | Christian Evangelistic Church (185) | Kirisuto Dendoodan |
| 21. CG | Church of Christ (205) | Kirisuto no Kyookai |
| 22. CGR | Church of God Convention (204) | Nihon Kami no Kyookai Renmei |
| 23. CHC | Christian Holy Convention (173) | Kirisuto Seikyoodan |
| 24. ChC | Cunningham Church of Christ (206) | Cunningham Kirisuto no Kyookai |
| 25. CHU | Christ Heart Union (183) | Kirisuto Shin Kyoodan |
| 26. CJPM | Central Japan Pioneer Mission (185) | Fukuin Dendoo Kyoodan |
| 27. CLC | Christian Literature Crusade (210) | Christian Bunshoo Dendoo-dan |
| 28. CMA | Christian and Missionary Alliance (163) | Nihon Alliance Kyoodan |
| 29. CN | Church of the Nazarene (165) | Nihon Nazarene Kyoodan |
| 30. CoG | Church of God (205) | Church of God |
| 31. COS | Christian Oriental Salvation (210) | Kirisutokyoo Tooyoo Kyuurei-dan |
| 32. CPC | Cumberland Presbyterian Church (150) | Cumberland Chooro Kyookai |
| 33. CRC | Church of the Resurrected Christ (182) | Fukkatsu Kirisuto Kyoodan |
| 34. ECC | Japan Evangelical Christian Church (183) | Nihon Fukuin Kirisuto Kyoodan |
| 35. ECCA | Evangelical Covenant Church of Japan (196) | Nihon Seikei Kirisuto Kyoodan |
| 36. EF | Gospel Church of Christ of Glory (209) | Eikoo Fukuin Kirisuto Kyookai |
| 37. EFC | Evangelical Free Church in Japan (195) | Nihon Fukuin Jiyuu Kyookai |
| 38. ELC | Japan Evangelical Lutheran Church (140) | Nihon Fukuin Lutheran Kyookai |
| 39. EOM | Evangelical Orient Mission (198) | Toyo Fukuin Senkyookai |
| 40. FCM | Free Christian Mission (217) | Jiyuu Christian Dendoodan |
| 41. FEGC | Far Eastern Gospel Crusade (192) | Kyokutoo Fukuin Juujigun |
| 42. FWB | Free Will Baptist (159) | Fukuin Baptist Kyoodan |
| 43. GAM | German Alliance Mission (212) | Doomei Fukuin Kirisuto Kyookai |
| 44. GC | Holy Orthodox Church in Japan (246) | Nihon Harisutosu Shokyookai |
| 45. GCOMM | General Conference Mennonite Mission (203) | Kyushu Mennonite Kirisuto Kyookai Kaigi |
| 46. HJS | Holy Jesus Society (178) | Sei-Iesu-Kai |
| 47. HSC | Japan Holy Springs Christ Church Association (176) | Nihon Sei-sen Kirisuto Kyookai Rengo |
| 48. IGM | Immanuel General Mission (175) | Immanuel Soogoo Dendoodan |
| 49. ICB | International Christian Body (210) | Kokusai Kirisuto Kyoodan |
| 50. ICFG | Foursquare International Gospel Church (190) | Kokusai Foursquare Fukuin Kyoodan |
| 51. IEC | International Evangelical Convention (195) | Kokusai Fukuin Renmei |
| 52. IGFM | Japan Gospel Fellowship Mission (213) | Nihon Fukuin Kooyuu Mission |
| 53. IND | Independent (220) | Tanritsu |
| 54. JACM | Japan Advent Christian Mission (187) | Nihon Advent Kyoodan |
| 55. JBA | Japan Baptist Association (158) | Nihon Baptist Rengoo |
| 56. JBCA | Japan Baptist Church Association (157) | Nihon Baptist Kyookai Rengoo |
| 57. JBCM | Japan Brethren in Christ (204) | Nihon Kirisuto-kyoo Kyoodai-dan |
| 58. JCCA | Japan Gospel Church Association (177) | Nihon Fukuin Kyookai Rengoo |
| 59. JEB | Japan Evangelistic Band (181) | Nihon Dendoo-tai |
| 60. JEB-J | Japan Evangelistic Band (179) | Nihon Iesu Kirisuto Kyoodan |
| 61. JECC | Japan Evangelical Church of Christ (197) | Nihon Kirisuto Senkyoo-dan |
| 62. JELC | West Japan Evangelical Lutheran Church (143) | Nishi Nihon Fukuin Lutheran Kyookai |

JAPAN DENOMINATIONS (Continued)

63. JEM	Japan Evangelical Mission (186)	Nihon Dendoo Fukuin Kyoodan
64. JFMM	Japan Free Methodist Church (164)	Nihon Jiyuu Methodist Kyoodan
65. JGC	Jesus Gospel Church (183)	Iesu Fukuin Kyoodan
66. JGF	Japan Gospel Fellowship (212)	Fukuin Kooyuukai
67. JGFM	Japan Gospel Fellowship Mission (213)	Nihon Fukuin Kooyuu Mission
68. JGL	Japan Gospel League (195)	Japan Gospel League
69. JHC	Japan Holiness Church (169)	Nihon Holiness Kyoodan
70. JLC	Japan Lutheran Church (144)	Nihon Lutheran Kyoodan
71. JM	Japan Mennonite Church Conference (202)	Nihon Mennonite Kyookai Kyoogikai
72. JMH	Japan Mission for Hospital Evangelism (211)	Nihon Mission
73. JNTC	Japan New Testament Church (192)	Nihon Shinyaku Kyoodan
74. JRM	Japan Rural Mission (196)	Nihon Chihoo Dendoo-dan
75. KCC	Korean Christian Church in Japan (209)	
76. KELC	Kinki Evangelical Lutheran Church (143)	Kinki Fukuin Lutheran Kyookai
77. KKK	Kassui Church of Christ (182)	Kassui Kirisuto Kyoodan
78. LBM	Lutheran Brethren Church (145)	Nihon Lutheran Doohoo Kyoodan
79. MBM	Japan Mennonite Brethren Conference (203)	Nihon Mennonite Brethren Kyoodan
80. LM	Liebenseller Japan Mission (164)	Liebenseller Nihon Dendookai
81. MCC	Mission Covenant Church in Japan (196)	Nihon Seiyaku Kirisuto Kyoodan
82. MCM	Miyako Christian Mission (207)	Miyako Christian Mission
83. MJ	Mission to Japan (219)	Nihon Fukuin Senkyoodan
84. MM	Mino Mission (194)	Mino Mission
85. NCK	Presbyterian Church in Japan (149)	Nihon Kirisuto Choro Kyookai
86. NCUC	New Christ Union Church (219)	Union Shin-Kirisuto Kyookai
87. NEC	Universal Evangelical Church (182)	Bankoku Fukuin Kyoodan
88. NFK	Japan Gospel Church (177)	Nihon Fukuin Kyoodan
89. NK	Japan Christ Church (150)	Nihon Kirisuto-kai
90. NKCK	The Reformed Presbyterian Church of Japan (150)	Nihon Kirisuto Kaikaku Chooroo Kyookai
91. NKK	Church of Christ in Japan (145)	Nihon Kirisuto Kyookai
92. NoC	Mukyookai Group (225)	Mukyookai
93. NPC	Japan Pentecostal Church (192)	Nihon Pentecostal Kyoodan
94. NSKK	Anglican-Episcopal Church (132)	Nippon Sei Ko Kai
95. NTC	Next Towns Crusade (211)	Nihon Next Towns Crusade
96. OBC	Japan Open Bible Church (186)	Nihon Open Bible Kyoodan
97. OBR	Okinawa Baptist Renmei (Convention) (229)	Okinawa Baptist Renmei
98. OCM	Okinawa Christian Mission (207)	Okinawa Christian Mission
99. ODM	Oriental Deaf Christian Evangelistic Church (213)	Tooyoo Rooa Kirisuto Dendoo Kyookai
100. OMJ	Orebro Mission (198)	Orebro Mission
101. OMSH	Oriental Missionary Society Holiness Church (174)	Tooyoo Senkyookai Kiyome Kyookai
102. OPC	Reformed Church of Japan (148)	Nihon Kirisuto Kaikakuha Kyookai
103. PB	Plymouth Brethren (Gospel Hall) (208)	Kirisuto Shintoo no Shuukai
104. PCG	Japan Church of God (Pentecostal) (204)	Nihon Kami no Kyookai Renmei
105. PCGJ	Pentecostal Church of God in Japan (191)	Nihon Pentecostal Kamo no Kyookai
106. PCM	Philadelphia Church Mission (193)	Philadelphia Church Mission
107. RC	Catholic Church (230)	Catholic Kyookai
108. SA	Salvation Army (199)	Kyuseigun
109. SAM	Swedish Alliance Mission in Japan (197)	
110. SB	Japan Baptist Convention (157)	Nihon Baptist Renmei
111. SC	Praise Church (184)	Sambi Kyoodan
112. SDA	Seventh Day Adventists (200)	Nihon Rengookai Dendoobu-kai SDA
113. SEMJ	Swedish Evangelical Mission in Japan (198)	Zainichi Sueden Fukuin Senkyoodan
114. SEOM	Swedish Evangelical Orient Mission (197)	Sweden Toyo Fukuin Dendoo-dan
115. SF	Japan Yearly Mission of the Religious Society of Friends (202)	
116. SJC	Spirit of Jesus Church (187)	Kirisuto Tomonokai Nihon Nenkai
117. TEAM	Evangelical Alliance Mission (160)	Iesu no Mitama Kirisuto Kyoodan
118. TJC	General Assembly of the True Jesus Church in Japan (184)	Nihon Doomei Kirisuto Kyoodan
119. UCCJ	United Church of Christ in Japan (105)	Shin-Iesu Kyookai Nihon
120. UPCM	Japan United Pentecostal Church (191)	Nihon Kirisuto Kyoodan
121. WEC	Worldwide Evangelization Crusade (194)	Nihon United Pentecostal Kyoodan
122. ZCC	Zion Christian Church (219)	Sekai Fukuin Dendoo-dan
		Shion Kirisuto Kyookai

I. CHIBA KEN (3,365,282)

No.	Cities	Population	Churches
A.	Abiko	49,238	CC ZCC
B.	Asahi	32,084	UCCJ JCCA
C.	CHIBA	482,084	UCCJ -6 NSKK ELC OPC CN-2 BBF-5 JHC CHC-3 OMSH IGM JCCA-2 SJC IND- SDA RC-2
D.	Chooshi	90,408	UCCJ NSKK ELC TEAM RC
E.	Funabashi	325,367	SB BBF AG JHC BCC KCC IGM RC JNAC-4 SA
F.	Futtsu	52,041	UCCJ-3 SJC
G.	Ichihara	155,994	UCCJ CN-2 ICB RC
H.	Ichikawa	261,013	UCCJ-3 NSKK ELC-2 SB AG CHC IGM RC
I.	Kamagaya	40,991	
J.	Kamogawa	31,951	NSKK RC
K.	Kashiwa	150,581	UCCJ SB JBA JHCSJC ICFG
L.	Katsuura	28,042	UCCJ
M.	Kimizu	70,314	NKK
N.	Kisazaru	73,129	UCCJ JHC SDA RC
O.	Matsudo	252,998	UCCJ-2 ELC SB BBF JBA TEAM CC OPC-2 RC
P.	Mobara	58,201	UCCJ NSKK JHC RC
Q.	Nagareyama	56,483	TEAM AG
R.	Narashino	99,935	SB BBF JHC CHC JCCA IND
S.	Narita	42,447	UCCJ-2 NSKK
T.	Noda	68,637	UCCJ BBF
U.	Sakura	60,382	UCCJ BBF CHC
V.	Sawara	46,761	UCCJ JHC RC
W.	Tateyama	55,230	UCCJ NSKK TEAM IGM RC
X.	Togane	32,076	UCCJ RC
Y.	Yachiyo	66,625	UCCJ OPC
Z.	Yokaichiba	30,961	NSKK GC
No.	Counties: Towns	Population	Churches
	AWA GUN (82,557)		
1.	Amatsuko-minato	10,356	
2.	Chikura	16,734	NSKK
3.	Kyoonan	13,313	UCCJ
4.	Maruyama	7,060	
5.	Miyoshi	4,994	
6.	Shirahama	7,129	
7.	Tomiuura	7,339	
8.	Tomiyama	7,761	
9.	Wada	7,895	NSKK
	CHOOSEI GUN (57,002)		
10.	Choonan	11,906	
11.	Choosei V.	9,353	
12.	Ichinomiya V.	9,926	UCCJ
13.	Mutsuzawa V.	7,068	
14.	Nagara	7,513	
15.	Shirako	11,236	
	H. KATSUSHIKA GUN (52,369)		
16.	Sekiyado	11,896	
17.	Shoonan	18,472	BBF
18.	Urayasu	21,891	
	INBA GUN (117,483)		
19.	Inba V.	7,333	
20.	Inzai	16,114	
21.	Motono V.	4,566	
22.	Sakae	8,825	
23.	Shiroi	10,512	
24.	Shisui	6,261	
25.	Tomisato V.	12,117	UCCJ
26.	Yachimata	25,364	UCCJ
27.	Yotsukaido	26,371	
	ISUMI GUN (66,099)		
28.	Isumi	8,883	
29.	Misaki	12,576	
30.	Onjuku	8,363	
31.	Oohara	21,655	UCCJ JCCA
32.	Ootaki	14,622	NSKK JCCA
	KAJJO GUN (19,821)		
33.	Ioka	11,307	
34.	Unakami	8,520	
	KATORI GUN (101,437)		
35.	Higata	9,227	
36.	Koozaki	5,381	JHC
37.	Kurimoto	5,376	
38.	Omigawa	20,551	UCCJ JHC

No.	Counties: towns	Population	Churches
39.	Shimofusa	6,850	
40.	Taiei	10,000	
41.	Tako	17,365	
42.	Tonosho	14,857	
43.	Yamada	11,830	
	KIMIZU GUN (32,088)		
44.	Fukuta	6,637	
45.	Hirakawa	10,360	
46.	Sodegaura	15,091	CN JHC SDA
	SANBU GUN (102,282)		
47.	Hasunuma V.	4,716	
48.	Kujuukuri	17,634	UCCJ
49.	Matsuo	10,130	
50.	Naruto	18,560	UCCJ
51.	Oamshirasato	21,929	UCCJ
52.	Sanbu	8,958	
53.	Shibayama	8,195	
54.	Yokoshiba	12,150	ELC JHC
	SOOSA GUN (20,260)		
55.	Hikari	11,042	
56.	Nosaka	9,218	
	II. GUNMA KEN (1,658,897)		
No.	Cities	Population	Churches
A.	Annaka	40,091	UCCJ-3
B.	Fujioka	44,308	UCCJ HJS CJPM RC
C.	Isesaki	91,273	UCCJ-2 CJPM RC
D.	Kiryuu	133,142	UCCJ-3 CJPM SJC SA RC
E.	MAEBASHI	233,631	UCCJ-3 NSKK TJC SB CJPM-2 ECCA SA ODM IND RC GC
F.	Numata	43,898	UCCJ CJPM RC
G.	Oota	98,257	UCCJ BBF-2 CJPM-3 HJS CN RC
H.	Shibukawa	44,308	UCCJ AG CJPM ECA RC
I.	Takasaki	193,073	UCCJ-2 NSKK IC SA CJPM ECCA RC GC
J.	Tatebayashi	61,178	UCCJ JLC BCC RC CJPM
K.	Tomioaka	45,638	UCCJ CJPM RC GC
No.	Counties: towns	Population	Churches
	AGATSUMA GUN (76,359)		
1.	Agatsuma	17,978	UCCJ
2.	Azuma V.	2,823	
3.	Kuni V.	2,580	
4.	Kusatsu	8,591	NSKK-2 RC
5.	Naganohara	7,343	
6.	Nakanojo	20,809	RC
7.	Takayama V.	4,161	UCCJ
8.	Tsumagoi V.	12,074	
	GUNMA GUN (54,802)		
9.	Gunma	16,553	
10.	Haruna	19,873	NSKK-4
11.	Kurabuchi V.	7,511	
12.	Misato	11,865	
	KANRA GUN (44,047)		
13.	Kanra	13,616	
14.	Myoogi	5,146	
15.	Nanmoku V.	7,671	
16.	Shimoniita	17,574	
	KITA GUNMA GUN (36,033)		
17.	Ikaho	4,869	
18.	Komochi V.	10,540	
19.	Onogami V.	2,566	
20.	Shinto V.	8,600	
21.	Yoshioka V.	9,431	
	NIITA GUN (52,639)		
22.	Kasakake V.	9,404	
23.	Niita	19,577	CJPM
24.	Ojima	14,782	CJPM-2
25.	Yabusukahon	8,876	
	OORA GUN (74,584)		
26.	Chiyoda V.	9,620	
27.	Itakura	16,290	
28.	Meiwa V.	8,496	
29.	Oizumi	25,149	CJPM
30.	Oora	15,029	
	SAWA GUN (58,834)		
31.	Akabori V.	8,873	
32.	Azuma V.	9,656	
33.	Sakai	27,313	CJPM UCCJ
34.	Tamamura	12,992	NSKK KKK CJPM

No.	Counties:towns	Population	Churches	No.	Counties:towns	Population	Churches
	SETA GUN (80,614)			22.	Kamisu	22,165	
35.	Akagi V.	13,064		23.	Kashima	25,166	UCCJ
36.	Azuma V.	5,814		24.	Taino V.	9,524	
37.	Fujimi V.	13,258		25.	Taiyoo V.	8,802	
38.	Kasukawa V.	9,416			K. SOOMA GUN (26,867)		
39.	K. Tachibana V.	8,161		26.	Fujishiro	16,308	TEAM
40.	Kurohone V.	3,914		27.	Moriya	12,300	
41.	Miyagi V.	7,822		28.	Tone	8,259	
42.	Niisato V.	9,431			KUJI GUN (60,624)		
43.	Oogo	9,734	CJPM	29.	Daigo	32,953	CC
	TANO GUN (53,346)			30.	Kanasago V.	12,237	
44.	Monba	4,906		31.	Satomi V.	6,120	
45.	Nakasato V.	1,972		32.	Suifu V.	9,314	
46.	Onishi	10,720	CJPM		MAKABE GUN (71,926)		
47.	Shin	14,758	NSKK RC	33.	Akeno	16,085	LM
48.	Ueno V.	2,997		34.	Kyoowa	14,101	
49.	Yoshii	1,793		35.	Makabe	20,301	LM
	TONE GUN (59,082)			36.	Sekijo	14,225	AG
50.	Katashina V.	6,754	CJPM	37.	Yamato V.	7,205	CC
51.	Kawaba V.	4,109			NAKA GUN (103,955)		
52.	Minakami	8,904	CJPM	38.	Miwa V.	6,590	CC
53.	Niiharu V.	9,211	UCCJ GC	39.	Naka	31,208	CC
54.	Shirasawa V.	3,125	CJPM	40.	Ogawa V.	6,295	CC
55.	Showa V.	8,588		41.	Omiya	23,303	CC-2
56.	Tone V.	7,288	CJPM	42.	Tookai V.	18,959	CC-2 NoC
57.	Tsukiyono	11,103		43.	Urizura	7,043	JHC CC-2
	USUI GUN (19,878)			44.	Yamagata	10,558	CC
58.	Matsuida	19,878	UCCJ		NAMEGATA GUN (67,586)		
	YAMADA GUN (19,751)			45.	Asoo	18,063	
59.	Oomama	19,751	CJPM RC GC	46.	Itako	18,432	SB JHC CHC
	III. IBARAGI KEN (2,143,391)			47.	Kitaura V.	10,951	JHC SDA
No.	Cities	Population	Churches	48.	Tamatsukuri	13,571	
A.	Hitachi	193,223	UCCJ-2 NSKK-2 SB JHC TEAM JFMM BCC HJS LM-2 CC-6 RC GC	49.	Ushibori	6,569	
B.	Hitachiota	35,468	CC		NIIHARI GUN (80,437)		
C.	Ishioka	39,510	UCCJ AB LM BCC-2 CC ZCC	50.	Chiyoda V.	13,679	
D.	Iwai	35,212	LM	51.	Dejima V.	16,581	
E.	Kasama	30,521	LM CC	52.	Niihari V.	8,353	
F.	Katsuta	66,753	UCCJ-2 JFMM SJC CC RC	53.	Sakura V.	8,942	
G.	K. Ibaragi	48,320	EOM CC-2	54.	Tamari V.	5,445	
H.	Kooga	54,173	NKK TEAM LM RC	55.	Yasato	27,437	LM
I.	MITO	173,784	UCCJ-2 NSKK SB CBM JHC BCC IGM SF CC-3 ODM NoC RC GC		SASHIMA GUN (87,277)		
J.	Mitsukaido	36,681	UCCJ LM-2 IND	56.	Goka V.	8,382	
K.	Nakaminato	32,867	LM CC	57.	Sakae	21,774	BCC CHC
L.	Ryuugasaki	37,263	UCCJ JHC BCC	58.	Sanwa	18,483	
M.	Shimadate	53,863	UCCJ NSKK LM RC	59.	Sashima	13,641	
N.	Shimotsuma	27,700	UCCJ SF	60.	Soowa	24,997	TEAM
O.	Takahagi	29,547	EOM SF CC		TAGA GUN (9,646)		
P.	Toride	40,276		61.	Juwoo	9,646	
Q.	Tsuchiura	89,953	UCCJ NSKK TEAM BCC SF CC RC		TSUKUBA GUN (83,778)		
R.	Yuuki	39,563	LM AG	62.	Ina	11,170	
No.	Counties:towns	Population	Churches	63.	Ooho	10,858	
1.	H. IBARAGI GUN (127,920)			64.	Toyosato	10,407	
1.	Gozenyama V.	5,750		65.	Tsukuba	21,308	
2.	Ibaragi	28,957		66.	Yatabe V.	20,134	
3.	Joohoku	10,787	CC	67.	Yawahara	9,901	
4.	Katsura	7,223			YUUKI GUN (48,229)		
5.	Minori	14,872	BCC	68.	Chiyogawa V.	7,813	
6.	Ogawa	16,648	LM	69.	Ishige	18,470	
7.	Ooarai	21,656	UCCJ LM IND	70.	Yachiyo V.	21,946	
8.	Tsunezumi V.	9,094			IV. KANAGAWA KEN (5,470,802)		
9.	Uchihara	12,933	BCC	No.	Cities	Population	Churches
	INASHIKI GUN (111,923)			A.	YOKOHAMA	2,237,513	
10.	Ami	24,905		1.	Asahi Ku	161,075	CPC LM PCG SDA RC
11.	Azuma V.	12,853		2.	Hodogaya Ku	166,766	UCCJ NCK SB LM IND RC
12.	Edosaki	12,096	BCC	3.	Isogo Ku	115,504	UCCJ-3 SB CMA AG SC IND RC
13.	Kawauchi V.	11,518	BCC	4.	Kanagawa Ku	207,301	UCCJ-3 NSKK ELC JLC NKK SB-3 IGM CC JNTC PCG RC
14.	Kukizaki V.	6,461		5.	Kanazawa Ku	108,699	UCCJ OPC SB-2 TEAM AG PCM CC RC
15.	Mihoo V.	8,066		6.	Koonan Ku	104,428	CoG
16.	Sakuragaa V.	7,882		7.	Koohoku Ku	221,501	UCCJ ELC AG KKK CC SJC PB IND NCUC RC
17.	Shintone V.	8,620	BCC	8.	Midori Ku	147,164	UCCJ-3 OPC TEAM CN FEGC PCG IND
18.	Ushiku	19,333	UCCJ NSKK	9.	Minami Ku	193,155	UCCJ-4 SB BBF JBCA JHC JEB-J IND
	KASHIMA GUN (129,160)			10.	Naka Ku	132,461	UCCJ-3 NSKK JLC AB NKK SB-2 JBCA TEAM PCM SA SDA KCC
19.	Asahi V.	10,151					
20.	Hasaki	27,191					
21.	Hokota	26,161	JHC				

No.	Cities	Population	Churches	No.	Cities	Population	Churches
	[Naka Ku, Continued]		IND-2 RC-2 GC	*S.	Kazo	42,149	UCCJ-2 RC
11.	Nishi Ku	97,909	UCCJ-3 SB CN JHC CC NoC RC	T.	Kitamoto	63,669	IND
12.	Seya Ku	76,492	UCCJ PCG IND	U.	Koonosu	41,989	UCCJ IGM EFC
13.	Tsurumi Ku	256,373	UCCJ NKK AG JHC BCC HJS ECCA RC	V.	Koshigaya	139,367	UCCJ AG FWB
14.	Totsuka Ku	248,685	UCCJ-2 JLC-2 SB IND LB RC	W.	Kumagaya	120,844	UCCJ NSKK BBF AG JHC CHC OMSH CJC SA IND RC
B.	Atsugi	82,894	UCCJ AB JHC HJS NCUC RC	X.	Misato	42,752	JHC
C.	Chigasaki	129,624	UCCJ-3 NKK TEAM JHC RC UPCM ECCA IND-2 ZCC	Y.	Niiza	77,704	JNTC
D.	Ebina	44,388		Z.	Okegawa	38,715	
E.	Fujisawa	228,727	UCCJ-4 NSKK JLC SB CN AG JHC-2 JCCA RC SJC IND-2	AA.	Omiya	268,773	UCCJ-2 NSKK JLC NKK OPC SB AG JHC BCC IGM EFC SDA RC ODM IND
F.	Hadano	75,224	UCCJ-2 NSKK CPC SB-2 RC	BB.	Sayama	60,900	FWB-2 TEAM SDA IND
G.	Hiratsuka	163,671	UCCJ-2 NSKK NKK-2 RC SB-2 HJS ECCA ODM IND	CC.	Shiki	31,809	UCCJ
H.	Isehara	43,752	UCCJ PCG	DD.	Sooka	123,270	UCCJ OPC EFC
I.	Kawasaki	973,251	UCCJ-10 NSKK NKK NK SB-2 AB TEAM-2 LM-3 AG JHC-3 OMSH IGM AFM CoG-2 KCC IND-2 ZCC RC-6	EE.	Toda	69,511	SB
*				FF.	Tokorozawa	136,609	UCCJ-2 OPC SB CHC TEAM ICFG SEMJ RC NTC IND
J.	M. Ashigara	30,234		GG.	URAWA	269,397	UCCJ 4 NSKK JLC NKK-2 EFC SDA CN SB OPC RC-2 IND-2
K.	Miura	45,543	UCCJ	HH.	Wako	39,513	UCCJ
L.	Odawara	163,630	UCCJ-2 NSKK ELC BCC KKK-2 SJC ECCA-3 SDA IND RC-2 GC	II.	Warabi	77,223	EFC CC
M.	Miura	102,763	UCCJ-2 CPC SB-2 SJC RC	JJ.	Yashio	37,323	
N.	Yokosuka	347,568	UCCJ-8 ELC NKK SB AG TEAM-3 CMA UPCM KCC SA CC RC-2	KK.	Yono	62,802	UCCJ NSKK IGM JCCA HJS
O.	Zama	56,726	UCCJ JHC	**	Kuki	34,828	UCCJ CJPM
P.	Zushi	48,242	UCCJ NSKK SB FEGC RC	No.	Counties: towns	Population	Churches
Q.	Kamakura	139,253	UCCJ-5 NSKK NKK OPC AG SDA IND RC-3		CHICHIBU GUN (68,905)		
*				1.	Arakawa V.	5,988	
No.	Counties: towns	Population	Churches	2.	H. Chichibu V.	5,067	
	AIKOO GUN (21,300)			3.	Minano	3,199	JNTC
1.	Aikawa	18,443	UCCJ-2	4.	Nogami	8,275	JNTC
2.	Kiyokawa V.	2,757		5.	Ogano V.	12,638	
	ASHIGARAKAMI GUN (49,219)			6.	Ootaki	4,799	
3.	Kaisei	8,205		7.	Ryookami V.	3,839	
4.	Matsuda	11,876	ECCA	8.	Yokose V.	8,090	
5.	Nakaii	6,028		9.	Yoshida	7,118	
6.	Ooii	8,876	UCCJ		HIKI GUN (87,780)		
7.	Yamakita	14,234		10.	Hatoyama V.	4,634	
	ASHIGARASHIMO GUN (54,879)			11.	Kawajima V.	15,049	UCCJ
8.	Hakone	21,301	UCCJ RC	12.	Nomegawa V.	7,505	
9.	Manazuru	10,284	RC	13.	Ogawa	25,641	UCCJ CJPM
10.	Yugawara	23,294	UCCJ ELC	14.	Ranzan	10,565	
	KOOZA GUN (47,903)			15.	Tamagawa V.	3,782	
11.	Ayase	24,957	UCCJ	16.	Tokegawa V.	6,632	
12.	Samugawa	23,946	ECCA	17.	Yoshimi V.	14,072	
	MIURA GUN (19,605)				IRUMA GUN (130,907)		
13.	Hayama	19,605	UCCJ	18.	Hidaka	21,651	IND
	NAKA GUN (47,801)			19.	Miyoshi	14,475	
14.	Ninomiya	21,648	UCCJ LM RC	20.	Moroyama	20,004	UCCJ NSKK ODM IND
15.	Ooiso	26,154	UCCJ-2 NSKK LM HJS RC	21.	Naguri V.	3,064	
	TSUKUI GUN (38,874)			22.	Ogose	10,105	UCCJ CHC
16.	Fujino	8,295		23.	Ooii	19,613	
17.	Sagamiko	8,145		24.	Sakado	27,310	JHC
18.	Shiroyama	8,141	NKK	25.	Tsurugashima	14,634	FEGC
19.	Tsukui	14,293	RC		KITA ADACHI GUN (27,358)		
V.	SAITAMA KEN (3,866,468)			26.	Fukiage	17,246	
No.	Cities	Population	Churches	27.	Ina	10,112	
A.	Ageo	110,792	UCCJ FEGC		KITA KATSUSHIKA GUN (165,767)		
B.	Asaka	67,941	UCCJ SB NSKK	28.	Kurihashi	16,112	LM
C.	Chichibu	60,866	UCCJ JPC IND RC	29.	Matsubushi	12,207	
D.	Fujimi	52,012	IGM	30.	Satte	27,927	NSKK CHC
E.	Fukuoka	51,748	OPC RC-2	31.	Shoowa	18,909	
F.	Fukuya	60,609	UCCJ-2 NSKK CGR RC	32.	Sugito	20,243	TEAM
G.	Gyooda	60,135	UCCJ CJPM RC	33.	Washimiya	9,099	
H.	Hannoo	53,066	UCCJ JLC PCGJ RC	34.	Yoshikawa	18,521	
I.	Hannyuu	44,996	JFMM CJPM		KITA SAITAMA GUN (44,879)		
J.	Hasuda	31,933		35.	Kawasato V.	7,080	
K.	Hatogaya	51,375	UCCJ EFC	36.	Kisai	14,621	
L.	H. Matsuyama	50,378	UCCJ NSKK-2 OBC JNTC RC	37.	K. Kawabe V.	7,694	
M.	Honjoo	47,115	UCCJ-2 CJPM RC	38.	M. Kawada V.	3,447	
N.	Iruma	65,369	UCCJ JHC PCGJ	39.	Ootone V.	12,037	
O.	Iwatsuki	56,446	UCCJ		KODAMA GUN (55,639)		
P.	Kasukabe	84,919	UCCJ EFC	40.	Kamizumi V.	1,468	
Q.	Kawagoe	171,038	UCCJ-3 NSKK OPC SB FEGC RC	41.	Kamikawa V.	9,967	
R.	Kawaguchi	305,887	UCCJ-2 OPC HSC JCCA EFC IND RC	42.	Kamisato V.	15,651	
				43.	Kodama	18,062	RC
				44.	Misato V.	10,491	
				45.	M. SAITAMA GUN (91,262)		
					Miyashiro	16,653	UCCJ

No.	Counties: towns	Population	Churches
46.	Shiraoka	21,988	
47.	Shoobu	15,238	UCCJ
OSATO GUN (102,102)			
48.	Hanazono V.	7,958	
49.	Kawamoto V.	9,764	
50.	Koonan V.	8,485	
51.	Menuma	10,847	CGR
52.	Okabe	14,544	
53.	Oosato V.	6,782	
54.	Toyosato V.	8,584	
55.	Yori	25,138	JHC JNTC

VI. TOCHIGI KEN (1,580,018)

No.	Cities	Population	Churches
A.	Ashikaga	156,000	UCCJ-3 NSKK BBF AG JHC BCC CJPM RC GC
B.	Imaichi	43,206	CJPM RC
C.	Kanuma	77,747	UCCJ CJPM RC GC
D.	Kuroiso	37,803	UCCJ JEB-J JECC-2
E.	Mooka	40,008	BCC RC
F.	Nikko	28,502	NSKK AB CJPM BC JECC RC
G.	Otawara	40,6969	UCCJ JECC RC
H.	Oyama	105,347	UCCJ NSKK NKK JNTC RC
I.	Sano	71,573	UCCJ-2 NSKK SA RC
J.	Tochigi	78,343	NSKK NKK JHC CJPM RC
K.	UTSUNOMIYA	301,239	UCCJ-5 NSKK NKK SB AG BCC OMSH IGM HJS JEB-J CJPM CC JNTC ODM IND JECC RC GC
L.	Yaita	30,163	UCCJ JHC SJC RC
No.	Counties: towns	Population	Churches
ASO GUN (46,510)			
1.	Kuzuu	17,895	
2.	Tanuma	28,615	
HAGA GUN (85,264)			
3.	Haga	16,169	
4.	Ichikai V.	10,248	
5.	Mashiko	19,843	UCCJ
6.	Motegi	21,977	JHC
7.	Ninomiya	17,027	
KAMITSUGA GUN (29,404)			
8.	Ashio	11,200	CJPM-2
9.	Awano	11,444	
10.	Nishikata V.	6,755	
KAWACHI GUN (50,338)			
11.	Kamikawachi V.	8,153	
12.	Kaminokawa	18,003	UCCJ RC
13.	Kawachi	14,832	
14.	M. Kawachi	9,350	
NASU GUN (168,968)			
15.	Batoo	16,702	GC
16.	Karasuyama	21,625	JECC RC GC
17.	Kurobane	18,328	JHC
18.	M. Nasu V.	11,914	
19.	Nasu	28,122	OMSH JECC RC
20.	N. Nasuno	20,834	JECC
21.	Ogawa	7,436	JECC
22.	Yuzukami V.	6,204	
SHIMOTSUGA GUN (131,613)			
23.	Fujioka	19,396	
24.	Ishibashi	15,687	
25.	Iwafune	16,042	
26.	Kokubunji	11,448	
27.	Mibu	25,474	
28.	Nogi	11,982	NoC
29.	Oohiro	19,505	
30.	Tsuga	12,079	
31.	Fujiwara	13,369	CJPM
32.	Kizuregawa	11,461	
33.	Kuriyama	3,142	
34.	Shiobara	10,375	
35.	Shioya	15,155	UCCJ
36.	Takanezawa	20,661	JECC
37.	Ujje	21,034	UCCJ

VII. TOKYO TO (11,398,801)

No.	Cities	Population	Churches
A. TOKYO (Central) - 8,832,647			
1.	Adachi Ku	571,526	UCCJ-5 JLC JBCA FWB JHC-2
2.	Arakawa Ku	246,974	UCCJ NSKK-2 JHC CHC HSC CC IND-2 RC
3.	Bunkyo Ku	234,340	UCCJ-8 NSKK-2 ELC-2 IND NCUC RC-2
4.	Chiyoda Ku	74,093	UCCJ-4 NSKK JLC CHC SA SDA CC CLC IND NoC-2 RC-2 GC-3
5.	Chuuoo Ku	103,545	UCCJ-2 NSKK SA-2 RC NCUC
6.	Edogawa Ku	446,011	UCCJ-6 ELC BBF CN AG IND-2 RC-2
7.	Itabashi Ku	471,163	UCCJ-7 ELC JLC SB-4 TEAM AG JHC IGM RC JCCA-2 IND-3
8.	Katsushika Ku	462,011	UCCJ-7 NSKK SB SDA OMSH JHC-2
9.	Kita Ku	430,374	UCCJ-6 NSKK AG-2 IGM JHC CC RC
10.	Kotoo Ku	355,499	UCCJ-7 NSKK SB-2 AG JHC IGM JCCA SA RC
11.	Meguro Ku	295,133	UCCJ-7 JLC SB CN RC BCC CHC ECCA NoC-2 IND
12.	Minato Ku	223,965	UCCJ-8 NSKK-2 JLC TEAM SA SF IND NCUC RC-2
13.	Nakano Ku	378,305	UCCJ-14 OPC SB CN TEAM AG-2 JCCA SJC CC-2 IND-4 NoC-2 RC
14.	Nerima Ku	527,420	UCCJ-10 NSKK-2 FWB SB AB JBCA-2 AG BCC TEAM CGR CHC IGM CLC ICFG UPCM SDA IND-5 JEB-J RC-2
15.	Oota Ku	734,591	UCCJ-11 NSKK ELC-5 JLC NKK-2 JHC SA PCG IND ZCC SDA GC RC-4
16.	Setagaya Ku	787,304	UCCJ-26 NSKK-3 JLC ELC-2 NKK-3 NCK AG SB-3 TEAM-4 CN-3 CHC JCCA HJS SEMJ ECC CGR SDA CC-3 ODM IND-6 NoC SDA NCUC-2 RC-4
17.	Shibuya Ku	274,270	UCCJ-18 NSKK-3 NK OPC NKK-2 SB-2 SA JCCA CJPM SDA IND ICB CC NoC NCUC RC-2 IGM
18.	Shinagawa	397,244	UCCJ-5 NSKK-2 SB-2 TEAM AG JHC HJS RC ODM KCC IND
19.	Shinjuku	389,464	UCCJ-16 NSKK-2 NKK ECL-2 OPC SB-2 BCC JHC-2 OMSH SF CC-4 KCC IND-5 NoC-3 NCUC
20.	Suginami Ku	552,017	UCCJ-25 NSKK-2 ELC JLC NKK NCK-2 TEAM JCCA-2 JEB-J TJC SA JNTC SDA SF JM CC PB BSC IND-8 NoC-4 RC-3 GC
21.	Sumida Ku	281,145	UCCJ-5 ELC JLC OBC TEAM-2 SA IND-3 RC
22.	Taitoo Ku	240,422	UCCJ-6 NSKK JHC SA JEB-J RC-2
23.	Toshima Ku	353,545	UCCJ-9 NSKK ELC HSC TEAM NKK-2 AG-2 SDA CC ODM IND RC
URBAN TOKYO			
B.	Akigawa	28,344	
C.	Akishima	75,653	UCCJ SB-2 SJC CC-2 NTC ODM IND-3
D.	Choofu	157,354	UCCJ-3 NCK SB BBF AG JHC JECC ACC EF KCC RC
E.	Fuchuu	163,146	UCCJ NSKK JLC TEAM SB JHC IND
F.	Fussa	37,943	UCCJ IND NTC
G.	Hachioji	253,471	UCCJ-2NSKK AG JHC CHC-2 JNTC SDA IND-2 NTC RC-2
H.	H. Kurume	78,046	UCCJ BBF FEGC IND
I.	H. Murayama	96,544	UCCJ NKK JHC IGM JGC OBC ECCA CC IND-2
J.	H. Yamato	46,168	NCK
K.	Hino	98,558	UCCJ-2 CHC ICB IND RC
L.	Hoya	86,136	ELC NCK AG JHC IND
M.	Inagi	30,812	UCCJ IND
N.	Itsukaichi	16,711	UCCJ RC
O.	Kiyose	51,897	UCCJ-2 NSKK JBCA HJS ECCA SA CC JMHI IND RC-2
P.	Kodaira	137,377	UCCJ-2 OPC SB TEAM IND RC
Q.	Koganei	894,369	UCCJ-3 NSKK CPC CHC SDA BCC IND-3

No.	Cities	Population	Churches
R.	Kokubunji	81,253	UCCJ-2 JBCA JHC
S.	Komae	60,283	UCCJ-2 SB CRC RC
T.	Kunitachi	59,460	UCCJ NCK-2 CPC TEAM CN OPC
U.	Machida	202,789	UCCJ-5 CPC LM-2 OBC IND-2 RC
V.	Mitaka	155,426	UCCJ-3 SB-2 JHC BCC IND
W.	Musashimurayama	41,275	
X.	Musashino	136,726	UCCJ-7 AG BCC IND NoC RC
Y.	Oome	70,954	UCCJ-2 SB JNTC IND RC
Z.	Tachikawa	117,053	UCCJ NSKK JLC NKK RC SB IGM
AA.	Tama	30,372	UPCM CGR-2 IND UCCJ IND

TOKYO -Rural			
No.	Counties:towns	Population	Churches
HACHIJOO GUN (island) (10,549)			
1.	Aogashima V.	234	
2.	Hachijo	10,315	UCCJ
MIYAKE GUN (island) (5,053)			
3.	Mikurashima V.	203	
4.	Miyake V.	4,850	UCCJ
N. TAMA GUN (Western Tokyo)			
5.	Hamura	22,784	ELC SB AB AG
6.	Hinode	8,835	
7.	Hinohara V.	5,036	JCCA-2 ICFG
8.	Mizuhoo	17,689	CN IND
9.	Okutama	11,732	
OSHIMA GUN (Island)			
10.	Noozushima V.	2,083	
11.	Niijima V.	3,652	UCCJ
12.	Ooshima	10,889	UCCJ-4 RC
13.	Toshima V.	251	

SURVEY HELP

Making surveys are a tedious task. You can help us by letting us know of anyone overlooked. And we are thinking of how to include a lot of meetings where no church building exists, various classes, etc.

Our Hokkaido Survey confused the SEMJ (Swedish Evangelical Mission in Japan) with another mission of almost the same Japanese name. Their Japanese name is Nihom Seisho Fukuin Kyodan and they have churches in Date, in Hakuchodai and Wanishi and Koonan in Muroran, in Horobetsu (Noboribetsu), in Tomakomai, Furenai, and Hidaka. Other areas include houses rented for meetings and a pastor, and other mission hall meetings. Yoroshiku!

The OMS International (Nihon Horinesu Kyodan) reports that besides the Sapporo church they also have a church in Asahikawa and one in Memuro.



"HE HAS A SENSITIVE NATURE SO DON'T WAKE HIM TOO ABRUPTLY!"

A SPECIAL THANKS

To Donnel McLean (AG) goes our deepest gratitude for producing the tremendous surveys, graphs, statistics, etc. for our Japan Surveys, serving as Chairman of the JEMA Pioneer Evangelism Commission and because of distance and other mitigating factors often having to work alone with all these details. Since he is leaving Japan for special work with his mission in Taiwan for a year or so, Lea Little (JEFM) has agreed to chair this important Commission, and the JEMA office will handle details. No one could have been more cooperative or driven by a greater compulsion to reach the unreached in Japan.

JEMA ANNUAL PLENARY SESSION

The annual plenary session of JEMA will be held at the Ochanomizu Student Center, Tokyo, Feb. 25th from 10:00 a.m. Suggested topics for the morning session will be: Methods of Missionary Recruitment, Japan's Economy and the Future of Missions, and Cooperation in Evangelical Circles.

SOKA GAKKAI 19% GROWTH

Nichiren Shoshu, the US mission of Soka Gakkai in Japan, reports there has been a membership growth in the USA of 19% during the past year.-EPA

HEART ATTACK

Word has just reached us of the sudden death by heart attack of Missionary Herbert Reinhardt (JCBM) in Sakata, Yamagata Ken. He and his wife Phyllis have served in Japan since 1965. He wasn't feeling well the night before but went to bed, waking at 5:00 a.m. with terrible chest pains. An ambulance was called but before he reached the hospital, he was with Christ. Age 44. The funeral was held in the First Baptist Church of Yamagata on January 24th. It was his request that his body be given for research purposes to the Yamagata University.



SAKAI MACHI CHURCH

ONLY EVANGELIST PRESENT

Dorothy Parr reports that when she arrived in Japan in 1927 work had been going on only intermittently for many years at Sakai Machi (Gunma Ken). No resident worker lived there and only a young student-evangelist came occasionally and sometimes he was the only one present at the meetings. Eventually a tin quonset structure was put up for a temporary meeting place. Fifteen more years passed by and an occasional coat of paint and some extra nails held it together. Then in 1962 she moved into a small house immediately behind it and was joined by a Biblewoman.

God began to work and people began to come. Last July the old tin structure was torn down and a nice new auditorium erected in its place, and was dedicated Oct. 6th. Among the attendants that crowded out the dedication service in the lovely new modern structure was Pastor M. Saotome, the earnest young student-evangelist of former days! He had traveled a long way just to be there. The new church was opened free of debt.

THREE KESWICK CONVENTIONS

There will be three Keswick Conventions with their special emphasis on the deeper life at Osaka, Feb. 19-21 with Alan Redpath and Bob Pierce and Yozo Seo as speakers. Arrangements telephone (06) 762-7701. Hakone Keswick Convention, Feb. 25-28 with Alan Redpath, Bob Pierce, and Masanao Fukita as speakers. Tel. (03) 291-1910. Hokkaido Keswick Convention, March 3-5 with Philip Teng from Hongkong and Yasuro Enomoto as speakers. Tel. (011) 851-4536. No business sessions will be held but emphasis will be on in-depth Bible Study, Testimony, Prayer, and the deeper life.

JEMA SUMMER CONFERENCE

Dr. James Cook from Honolulu and Dr. Paul Sundstrom from Long Beach will be the featured speakers July 27-30 at Karuizawa. The wide experiences and the wonderful ministry of each, both with completely different emphases, promise to make it an interesting convention. The Youth Week for teenagers will also be held there July 27 to Aug. 3.

SECOND HAND BOOKS

Lionel Thomson reports that he has a number of second-hand books for sale. Write for a list of titles and prices. L.H. Thomson, P.O. Box 34, Iwamizawa 068, Hokkaido.

POTENTIAL FOR EVANGELISM

To celebrate the 25th anniversary of the Evangelical Free Church in Japan 1974 was a special year. Perhaps the outstanding event was a summer youth camp attended by over 450 young people.

There were large meetings, small Bible Study groups, lively discussions, and a musical afternoon. At the closing meeting a great number went forward to signify their desire to prepare for future service. What a potential for evangelism.—Louise Little, Kyoto.

JEMA SUMMER

KARUIZAWA





1974

CONFERENCE



rhod, international radio speaker for the Back-To-God-
voice of the Christian Reformed Church, spoke six times at
r missionary conference in Karuizawa, July 1974. His target
Thinking Man," and his goal is evangelism. This provocative
lections from one of those messages and presents some strong
cating the Gospel.

COMMUNICATING THE GOSPEL

by Joel Nederhood

"I make it my business to be aware of what is going on in the world."

"We had to completely reconstruct our program to reach modern man. Now we often never use a Scripture for the first seven minutes! But then people are listening."

"Unbelievers often get goose pimples just listening to us present the message of life—the tone of our voice, the words we use, the things we say—it's like a voice from outer space—something not of their world or understanding. No wonder they turn us Christians off!"

"Missions is living out on the edge, leaning over the precipice, reaching . . ."

COMMUNICATION OF THE GOSPEL

We have data in the Scripture that assures us that communication is possible for those who seek to bring the message of Jesus' cross to the ends of the world! Even though the circumstances in which we communicate the Gospel are now so very different from the circumstances in which the Gospel was communicated in the apostolic era, we have been entrusted to communicate this message by the Creator . . . and He makes ready the hearts of the sheep, so they will respond when they hear the message.

God has chosen to work through US to get His message to men! With our gifts of speech, our gifts of mind, our gifts of emotion, our ability to communicate—He chooses to use us.

Paul's advice to Timothy was for him to (1) Take heed to YOURSELF, and (2) Take heed to the DOCTRINE.

Of course, there are many forms of Christian communication and I am going to talk about that kind of communication I am involved in personally.

Mass Communication

I don't really like that word "mass" because we never really speak to a mass. When I make my radio messages I never think of a mass but I think of a man or a woman or a young person somewhere. An instrument like radio enables us to meet many individuals at one time, but still we must speak to them as individuals. In order to reach them, I make it my business to be aware of what is going on in the world, for I have to prepare a program each week that is heard across the USA and overseas too, as well as a daily program five minutes in length which has an extremely secular sound but with a view to bringing people to the Bible!

THE APPROACH

As we speak to modern man and approach modern man we must understand that we are speaking to a person who is constitutionally different from us! I know you are confronted with all kinds of frustrations and strange cultural barriers when you come to Japan from the Western world and try to communicate the Message here. But there are other barriers too, because when we become Christians, we become constitutionally different from unbelievers. We become a new creation with all that that involves. We can read the Bible and it makes sense. We can be sustained by prayer. We can enjoy meetings. We can fellowship together. We are brothers and sisters. We are God's people, so now that means there is a difference, a GREAT difference, between ourselves and the people of the world we are trying to reach.

They are not like us; they are children of the dark, and if we are going to reach them, then we must feel what they feel. We want to approach them, so we must feel THEIR agony, THEIR loneliness, THEIR emptiness. And we must do so deliberately. We must work at it, for we have changed so much, and we now live in such a different world! Jesus was certainly able to do this, but without sin! This is a dangerous thing I am talking about, for we all know missionaries who went to a foreign culture and then who capitulated to that culture. That is a terrible thing and we must never let it happen.

Alert

Our approach means that we have to be extremely ALERT in our world. We ought to read their novels, go to their plays, listen to their music, read their newspapers, get close to their heart-beat and feel their agony. Remember the story of the Ninety and Nine? A real shepherd went out into a stormy night over horrible terrain to get a sheep that was lost! We left the warm fellowship of the fold and went out where the lost sheep was. And that is what Jesus did—He went where publicans and sinners were. He knew how they felt. He knew their despair, but because He was their friend, He could point them upwards. It is our approach that is important. Are we really friends of publicans and sinners, or are we funny people with strange words from a world far away?

THE POSITIONING

This is a word I've sort of dreamed up to describe what we are attempting in our radio broadcasts—it's where you are standing when you speak to unbelievers. Our approach deals more in terms of our psychological experiences, but our positioning will be about the WAY we put our message together and where we stand when we speak to the world. Are we going to stand at the top and yell down to them to come on up and join us? Or are we going down into their valley, take them by the hand and say, "Let's go on to a new land. Let's go where there's light! And where there's meaning!"

I believe that the traditional worship service approach for missions is inappropriate, if we really want to reach people with the Gospel. We must

learn to use elements of THEIR culture and THEIR experiences. That is the whole meaning of the approach and positioning of Acts 17. When Paul went to Athens and stood on the Areopagus and spoke to the people, he used a message remarkably different from the many stereotyped messages we find in Acts. Speaking to people with a Jewish background was one thing, but speaking as an Apostle and evangelist to the Greeks was another! He used the statements of Greek and Roman philosophers with great skill as the POSITION from which to bring his message. He spoke of their idolatry without censure at this point, or even condemnation, but simply recognizing its presence as a part of the environment, "As I passed by and observed the objects of your worship, I found an altar with this inscription . . ." Then he goes on to describe the real God to them. He even quoted some of their poets in verse 28, "As even some of your poets have said, 'we are His offspring.'"



Format Change

Let me share with you what has happened to our program, the Back-To-God-Hour, during the last few years. It used to have a regular worship service format, starting with the theme song, "By the sea of crystal, saints in glory stand . . ." which is a beautiful song, and it filled our hearts with joy each time we heard it. Then we had a call to worship and then an anthem. European tradition! Marvelous! Baroque! But unintelligible! Then we read Scripture, had a musical bridge, then a sermon. Oh, what a program!

But finally we were not able to get the kind of stations we wanted, for we wanted secular stations for our program, but could not get them any more. We began losing some of our large stations! Why? Well, they said that if all they wanted was another worship service, they could get all kinds of them and could even use churches in their own cities. So we began to see that we had to completely reconstruct our program to reach modern people.

We began to put our program together with a totally secular opening theme. In fact, many would not even realize ours was a religious program during the first part! A theme we used for a while was from a movie sound track, and it became our opening theme. We try to let people who listen know that we're standing right where they're standing, in their culture. We know what it's all about. We've even used the song "Cabaret," because that song better than anything else in the world today describes the kingdom of darkness. And then we show them in our program how to move from the cabaret into the Kingdom of God. That's what our program is all about.

On a Sunday afternoon program recently we used a song straight from the charts of that time, "With My Michele, It's Time To Die," one that many teenagers were singing at that time. We've used the movie sound track from "The Sting." "Is life just a con game?" it asks. That's what that movie "Sting" is about. It's cynical, it's black, it's bleak, it's ugly, it's funny, it's hilarious. It's awful! It shows man in his emptiness! We used the song, "The Entertainer," and it created a mood and anyone who had been to the movie understood that mood. It positioned our message and made people ready to listen.

We often use interviews and with this try to create a program in which people, as they listen, will not think, "That's a strange sound. That's coming from another world." You know, sometimes we sound so strange with our message of life! The tone of our voice, the words we use, the things we say to each other. Why—unbelievers get goose pimples just listening to Christians talk! This is what I mean about positioning our message. We have to make it clear we are standing next to them, that we understand them.

That is why I find that living in Chicago, I get more benefit for the production of my broadcast from listening to a station like WLS which is a rock station, a young people's station, than I get from WMBI, for when I listen to WLS or WCFL, or one of these stations where "it is at" today, I can feel the pulse-beat of the people to whom God has called me to speak. That's what I call positioning the message. We must be careful to begin with people where THEY are, not with where WE are! And this

may mean abandoning our usual sermonizing for strict evangelism, for reaching those unfamiliar with the church. It means we use elements of THEIR experiences, THEIR problems, THEIR dilemma, for our positioning and THEN proceed with the Gospel. We must get away from our stereotypes because we are not reaching people with them!

THE FILTERING

Everything I am talking about in this area is dangerous, but I am trying to help you out of my experience. I'm thankful I work with a group of Christian people and the Christian Reformed Church can help, if I stray a little too far this way or that. Missions is living out on the edge, it's leaning over the precipice to reach people over there, and you've got to have brothers and sisters holding on to you and keeping you from falling on over the edge yourself.

A missionary is a filter—God's message to mankind is filtered through us! God's Word flows through us. It flows through our personality, so the missionary must know the Word of God and what portions to use! Not everyone needs the same portion, and the portion they do need has to be made understandable to them. Just the simple, exact, direct quotation of the Scripture to all men in every circumstance is not always appropriate! That is why there is a missionary! Why do you think God has a missionary anyway? Because a missionary is a person who is able to sensitize himself to his audience, who knows the Word of God, and who is able to apply it for each given situation. A missionary is a filter.

The early missionaries, like Timothy for example, did not have a Bible to carry around with them from which to quote texts, because the messages were even then being inscripturated. But they knew the Word of God as it had been delivered to them and they spoke to people in THEIR language so they could understand God's message for them.

Paul told the Thessalonians he commended them, "because when they received his words, they did not receive them as the words of a man, but as it was in fact, the Word of God." (I Thess. 2:13) and he did not have a New Testament then! He was using the regular language of the street and was trying to live out Jesus in his life

for them to see. He told them to follow his example.

What I am saying is that if we bring the message we have a responsibility to re-word the message so it is applicable to the people that hear it! WE must be a filter. It's something like going to a doctor. What if you went to the doctor with a disease and he told you that in medical school he had studied that disease and then proceeded to give you the history of it, the cause of it, and discussed some of the problems and questions about it, quoted differing opinions about it, etc., etc.? You could go home even sicker! What you want is the remedy! Now isn't that what we missionaries do sometimes?

People come to us with problems and we try to make theologians out of them. We talk "over" their heads. We use terminology they are not familiar with. We speak words from another world. They get confused and don't understand because there has been no real COMMUNICATION of the message. You must know which Scriptures to use and when to use them and how to communicate their meaning to the listener.



Reaching People

In our program of trying to reach people we first get their attention, and we never introduce the Scriptures anymore until we have created a platform upon which to use them so the Scriptural meaning will be perfectly clear and make sense. Sometimes we go ten minutes before even using a Scripture! Sometimes I look at my eleven page manuscript and notice that I don't really mention the Bible until page seven or so. As a good son of the Reformed Church, I feel that I ought to get it in earlier than that, but then when I look at it again, I generally leave it where it is, because from that place it really begins to make sense to people who are listening! Sometimes it takes ten minutes

to get people to the place where the Scripture makes sense!

So many missionaries feel they have done their duty when they just quote the Scriptures, regardless of whether or not those listening have understood the meaning of the passage, or what it is all about! But it makes them feel good!

THE MESSAGE

We have a message to bring! I'm not in favor of Christian messages that are just entertaining, and what I've said today is not designed to make a program that's just something to entertain people! We are programming everything to reach lost souls, blind souls, lonely souls. We have a message for them. We are a delivery system of the Gospel for them, but it is easy for us ourselves to block the meaning of the message with our delivery. Paul said in I Cor. 1 that God had sent him to preach the Gospel, and not with arrogant wisdom unless the cross be emptied of its power. Please don't misunderstand the import of my message today. We are not trying to give people just what they want—we have a message to deliver. But that message must be carried in understandable terms.

We must preach the Gospel and nothing must clutter our presentation of the clear issues of its terms. The center of our message is the Cross. Let us preach it, but let us make it clear to men and women why it had to be. No other magnet can draw people into the Kingdom-like the Cross. No other magnet, I repeat! Other things and other issues can make people fascinated by Christianity or get them interested in Christianity but what finally draws them into the Kingdom is the Cross!

Our great task is to bring men and women to the point where they kneel at Calvary's Cross and say, "Oh God, be merciful to me—a sinner!" This is the point all our programs are designed to reach! All I've said today is for the purpose of making an effective delivery system, in order to bring people to this point. I always conclude by raising up the Cross! Always the Cross! And as we talk about the cross, let's make sure its meaning is understood. We are called to bring the message of grace to man in his despair.

We have the message, but people are not listening. Let us re-study our approaches!

VACATION

AT LAKE NOJIRI

in 1975

The Nojiri Lake Association Rental Coordinator is preparing a list of NLA members who are willing to rent their homes for part or all of the summer to missionary families or to individuals. The rental arrangements are to be made directly with the owner.

The NLA Executive Committee has set a fee of ¥3,000 for receiving this list.

NLA members are reminded to submit the dates when their homes will be available for rent during 1975.



WRITE

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DONALD M. HUNTER

In Memoriam Forty Years Missionary To China And Japan

Donald Hunter was born into a family where his father was a traveling evangelist throughout Canada and the northern States among the Brethren Assemblies. Because of this work he was absent from home a lot, but his godly mother had the privilege of leading Don and four other children into a personal acquaintance with Christ. He made his decision at fourteen, attending meetings at the New Bedford, Mass., Assembly, and rather than take the bus home, he slowly walked, and on entering the house told his mother he needed the Lord. She took her well-worn Bible, explained verse after verse, then prayed with him.

After high school and business studies he began working as an accountant in Boston. God called him to become a missionary during this time, so with the Brethren Assemblies commending him to the Lord, he sailed for China in 1934.

Donald Hunter was always giving credit to others and it is his own testimony that his father taught him to love Christ and trust the Word. Arie Kok, a leading Christian statesman who was chancellor of the Netherlands Legation in Peking, oriented him in things Chinese. Henry Coray in China filled many gaps in his theological knowledge and introduced him to a wide range of Christian literature. The famous Chinese preacher and pastor, Wang Ming Tao, helped give him an emphasis on the Spirit-filled life and showed him that Chinese too can be powerful Christians. C.F. Hogg and E. H. Broadbent, both outstanding Bible scholars and writers, helped him with many problems in his early missionary career through their many letters. E. Schuyler English, editor of *The Pilgrim*, was a close friend for many years and a source of constant encouragement and counsel, and since 1947 he had served under the Pilgrim Fellowship as a missionary.



After being in China for four years, one day John and Jean Young, along with a single lady, Louise Riecke, told him they had a letter of introduction from a mutual friend and wanted to get acquainted. A year later they were married by John Young in the large evangelical church of Wang Ming Tao. It was the first marriage ceremony performed by John Young.

Inner Mongolia was the scene of his early ministry and he took many preaching trips along with experienced workers, even while studying Chinese. For many years he worked with university students in Peking, started a Gospel work in the nearby town of Mentoukou, and conducted home Bible study classes. Thousands of Japanese were in North China at that time and he engaged in a tract ministry with them. All of this work kept him busy until sudden evacuation in December 1948, just before the communists took over.

Arriving in Japan in 1950 a year was spent in Japanese language study and in home meetings conducted for nearby neighbors, but the burden of the Chinese never left him. He saw so many Chinese living in Tokyo who had themselves refueged from the communists, that he decided to start a Mandarin-speaking work among them.

With help from some outstanding couples in the diplomatic corp and from business, Bible classes were started and eventually a regular Sunday meeting which still continues. A local Chinese church was founded which now meets at Ochanomizu and is fully self-supporting, with its own pastor. Two other churches have also been formed among the Chinese.

During the Korean War much assistance was given to the G.I. Gospel Hour and his weekly Bible classes for following up those making decisions resulted in many of them becoming missionaries to various parts of the world. Assistance was given to the work of the Japan Sunday School Union in which he had a vital part. All this time, however, much personal work was done among the Japanese and a conference ministry in their churches often held. But still there was the burden of the Chinese! He found several families living in the Tachikawa area, so he started a group meeting there which still carries on.

Because of his burden to help educate children, much time was given to service on the Board of the Christian Academy in Japan. In more recent years the Kurume Bible Fellowship, which meets in the Academy Auditorium, had requested his services in a Bible teaching ministry. His days were always full!

After spending a Christmas visit to Okinawa in 1974 with his wife, visiting his daughter Margie and her family, he decided to have a check-up in the hospital. It was while he was in the hospital in Okinawa that he had a heart attack the next day which took his life. He lived only three hours after that, but died quietly and peacefully and said he was ready to meet his Lord. He had served Him faithfully.

Forty wonderful years of missionary service in China and Japan were his to offer to his Lord!

—Joe Gooden

REVIVAL

This study on revival by Eric Gosden, Chairman of the Japan Evangelistic Band, an Old Japan Hand who came to this country 41 years ago, was delivered to the special study session of the Japan Congress on Evangelism, June 1974, Kyoto.



by Eric Gosden

INTRODUCTION

In considering the work of the Holy Spirit in history, there are at least two ways in which the matter may be approached. Firstly, to record the events in correct order, giving statistical and documentary evidence, a work that has already been done in a number of cases. Secondly, to review the accounts of the movements of the Spirit of God in the history of the church, to

study common characteristics and trends, to examine the results and seek to apply our findings to the present age and our present situation. We shall pursue the second course at this time.

Definitions

The work of the Holy Spirit in history is extremely wide and varied. He is the Lord and Giver of life. In a sense all things subsist by Him. Volumes could be written on

the evidences and extent of His work. So we shall restrict our study to the operations of the Holy Spirit both in the Church of Christ, and through the Church in the world. We naturally think in this connection of "revival," or of its companion term "awakening." Let us define our terms. "Revival" by its very nature indicates the renewing of life already there. It may be life at a low ebb, well nigh gone, and "revival" is the flowing in of the tide, the gift of life in

abundance. This concerns the Church and the Christian. When we use the term "awakening," we speak of the unconverted being awakened to a sense of their spiritual need. Until then unconcerned, godless, profligate or simply indifferent, they are suddenly awakened to a sense of their spiritual need and danger. In almost every case in history the Holy Spirit first revives the Church, and then sinners are awakened. He works through the Church, but history shows that often a whole community is moved by the Holy Spirit, a work far greater than any church could accomplish. It is better and greater than the best evangelism.

Our Study

Since the first great operation of the Holy Spirit starting with the Day of Pentecost, some 1900 years have passed. During that period there have been many revivals, many awakenings. Has God always worked in the same way, to the same pattern? Is there evidence to show He will work in the same way today? This we shall seek to learn. It is impossible to cover all the ground in one paper, and as documentation of the first 1500 years is poor, we will consider largely the last 400-500 year. Our study is also limited to the Spirit's working in Protestant churches.

I. HISTORICAL SUMMARY

In these studies I have drawn liberally from two books by Dr. J. Edwin Orr who has made a life-study of revival - "The Second Evangelical Awakening of 1858," and "The Flaming Tongue, The Impact of 20th cent. Revivals." In the former book he outlines the main operations of the Holy Spirit in the period we are discussing, and shows their connection one to the other.

In the 15th cent. the Lollard Movement in England (from the Dutch "lollard" - a mumblor of prayers) was a revival movement that showed up the corruption and falsity of the state (R.C.) church. It started with John Wycliffe (1324-1384) who had translated the Bible into English. Reaction and persecution by the R.C. church followed and many Lollards were burned at the stake. Its contribution was thus the Word of God

in the English tongue. Incidentally from 1348-1407 "The Black Death" swept over England and Ireland carrying a million or more people to their death, possibly a prelude of judgment before revival?

In the 16th cent. the Protestant Reformation set believers free from the bondage of the R.C. Church, re-emphasising the preeminency of the Word of God and evangelical doctrine. It gave to the world free evangelical churches which had not been known in Christendom for a thousand years. Again counter-reformation rewon Southern Europe for the R.C. Church, but Northern Europe remained steady.

There were some Protestants who felt the Reformation had not gone far enough, and in the 17th cent. the Puritan Movement in England, and the Pietistic Movement in Europe began. They wanted freedom of worship, not worship according to the State-fixed rules of the established church. Its great contribution was evangelical theology, still highly esteemed today. Some Puritans fled to Europe and to the New World. Once again reaction set in.

The movement of the Holy Spirit in the 18th cent. is generally called "The First Evangelical Revival." It began with stirrings in the Germans in Pennsylvania, and spread to the Dutch Reformed churches, Presbyterians and Congregationalists, with Jonathan Edwards perhaps the best known name. From there the movement spread to England stirring the Wesleys and Whitefield to action. It stressed evangelical experience and tens of thousands of nominal Christians found assurance of salvation. Though the Methodist Church was formed at that time, the revival brought great blessing to all churches.

The latter half of the 19th cent. saw "The Second Evangelical Awakening" beginning in 1858. Dr. Orr thinks it ran for fifty years until 1908, with the continuing activities of great leaders like Moody, William Booth, Hudson Taylor and others. Its emphasis was upon the authority of the scriptures, the unity of all believers in Christ, and running parallel with it a deeper life and holiness emphasis. Dr. Boardman an American Christian in the midst of revival blessing wrote in 1860 a book entitled "The

Higher Christian Life." The book found its way into the hands of Rev. Evan Hopkins in England, and the present Keswick Convention Movement was started in 1875. The 1854 revival was immediately threatened by modern theology, humanism, and the holocaust of two world wars.

We are already three quarters of the way through the 20th cent. Has the Spirit of God moved in our age? Dr. Orr's second book deals with the world-wide impact of what is known as the Welsh Revival of 1905. He demonstrates that parallel and related movements occurred throughout the world. From it there resulted the Pentecostal Church with some millions of adherents. Outstanding are the Ruanda (E. Africa) Revival, a continuing, life-giving phenomenon, and the Manchurian Revival associated with the name of Dr. Jonathan Goforth. Today we hear of movements in Indonesia and other places, and of the Charismatic Movement which has brought new life to many churches of all denominations.

Japan

The history of the propagation of the Gospel in Japan covers little more than a hundred years. Has Japan been bypassed, has God forgotten to be gracious? While there has been no nation-wide movement of the Spirit of God, there have been local movements. At a missionary conference in 1883, Rev. J.M. Ballagh spoke on "The Need and Promise of the Power of the Holy Spirit in Our Work as Missionaries." Reports tell "of a tender spirit of expectancy abroad, a real sense of personal sin, an earnest desire for the spiritual welfare of others, and of hundreds flocking to the churches." In the six years 1882-1888 church membership increased from 4,367 to 25,514. Dr. Orr in his study of 20th cent. revivals lists the Taikyo Dendo of 1900, which more than revival seems to have been a Spirit-planned, co-ordinated evangelistic effort. It is said that 25,000 were added to the Church in twelve months. We still await the day when the Holy Spirit so works throughout the nation, that it is manifestly demonstrated that God is One and the Living God. Are conditions ripe for this? That brings us to our first main point.

II. THE TIME OF REVIVAL

When does God work? Is there in the history of the Holy Spirit's working a similarity of national and social condition that always exists? Is it when moral standards are high, godliness widespread, and when a nation prospers that God works? Or is it when there is godlessness, pleasure-seeking, poverty, crime and profligacy?

(a) Social and Religious Conditions

In 1662 in England 2000 ministers were ejected from their churches because they would not conform to the Act of Uniformity which demanded absolute allegiance to the state church. They were deprived of their livelihood, many thrown into jail, and all forbidden to preach the Gospel. John Bunyan spent time in jail then. In place of the 2000 all kinds of people became ministers, with the consequent weakening of the church. At that time Deism was introduced into England. God was the great First Cause, and it was sufficient if man recognised that, no moral obligation being binding upon him. The deists were against supernatural religion. The Church was too weak to withstand the onslaught and morality ebbed.

In 1689 the import of liquor was prohibited and so Englishmen began to make their own gin. Young and old alike drank it and the nation became a nation of drunkards. The printed page was obscene, obscenity was on the stage, prostitution flourished, animals were cruelly treated, and for small crimes people were executed. In two places in London permanent scaffolds were erected, and crowds gathered to witness public executions.

Although the Puritans who settled in America had taken with them a living faith, and a firm confidence in the Bible, frontier life with its isolation, and the accompanying difficulty of organizing religious activity, resulted in a lowering of spiritual and moral values. In 1706 Dr. Cotton Mather wrote "there is a general and an horrible decay of Christianity among the professors of it." The restraints of earlier times were dropped. Intemperance, swearing, licentiousness and other vices flourished. Yet it was in that day

and age that God raised up John and Charles Wesley to stir England, and used George Whitefield in both England and America to bring a nation back to Himself. One person in ten throughout the Colonies was converted.

It has been said that while France was rocked by the violence of political revolution, the neighbouring country of England had in the mercy of God experienced a spiritual revival. By the end of the 18th cent. French radicals had gained the ear of many scholars in America. Yale College was full of ungodly sceptics, and other religious centres of learning were in the hands of atheists. A friend wrote to George Washington in 1796:

"Our affairs seem to lead to some crisis, some revolution: something I can not foresee or conjecture. I am more uneasy than during the war." (the American War of Independence)

And Washington concurred with the opinion.

This time God laid a burden of prayer on ministers in New England. Methodists alone were losing members at the rate of 4000 a year. But God sent an Awakening which lasted a generation and covered the East coast of U.S.A. and inland areas. Coming nearer to our own time we have The Second Evangelical Awakening of 1859. For ten years before that, religious life in America was in decline. The country was rapidly expanding to the west. With the building of railways, the cheap land opened up attracted thousands of settlers. Gold had been found in California, harvests were abundant, and men's hearts turned away from God. Then in 1857 came the crash, starting when a large insurance company went into bankruptcy. Money became tight, factories shut down, unemployment became widespread, and many faced the future in despair.

At such a time God laid a burden for prayer upon the hearts of a few. As Bishop Candler (Methodist) said, "And now that the wheels of industry stood still, and the noisy cries of greed were hushed, men stopped to hear the voice of the Spirit calling them to repentance. And they heeded the call." The revival actually started in Hamilton, Ontario, in Canada in the autumn of 1857, and almost at the

same time the spirit of prayer was poured out in New York. Economic disaster - a burden for prayer - the revival of the church and an awakening, the three events seem connected in God's providence.

Again, before God moved Wales in 1905 the church was in decline. Attendance was falling, there was little power in preaching, and a worldly spirit possessed the church members. A month before he died in 1902, almost as though they were his last words Dean David Howell said:

"The chief need of my country and my dear nation at present is a spiritual revival through the outpouring of the Holy Spirit."

The thesis seems clear that when men's hearts have been drawn away from God by greed and gold; when the witness of the church is weak and impotent; when the standard of morality is low - then God moves out by His Spirit in quickening power. But how does He begin. Does He always start with an individual, or is it purely spontaneous.

(b) The Man God Uses

It seems almost certain that God uses one or more individuals in the beginning of His working, but before long the movement is such that it continues and spreads spontaneously without human agency. As Dr. Orr suggests: "It is engineered by the Holy Spirit, and run according to human laws." As soon as Whitefield began to preach at twenty-three years of age people crowded the churches, thousands being turned away. And those who came were smitten in their hearts. It might be argued that it was a novelty to hear a minister preaching Christ, for Bishop Ryle says of the ministers of those days: "The vast majority of them were sunk in worldliness and neither knew nor cared anything about their profession. . . . They hunted, they shot, they farmed, they swore, they drank, they gambled. They seemed determined to know everything except Jesus Christ and Him crucified."

But if we look further back we see how painfully and thoroughly God dealt with Whitefield before he came to the place of an assured salvation. His agony was so great he almost died. God was preparing a vessel. There seems to be a relationship between the depth of the individual experience, and the

degree in which God uses that individual.

In Wales in 1904 a Keswick-type Convention was started under the leadership of Dr. F.B. Meyer. A number of young Welsh pastors were blessed and began praying for revival. At the same time several experienced evangelists were actively serving in Wales. Among them Rev. Seth Joshua was deeply concerned about an emphasis upon intellectual qualifications rather than spiritual experience, and prayed God would call a lad from the mines or the fields to bring revival to Wales. God did just that when He raised up Evan Roberts. However, once the movement started Evan Roberts was content to take no part, just letting the Holy Spirit work as He chose.

(c) The Spirit's Sovereignty

Summing up the origins of the 1900 awakening, Dr. Orr points out that the conviction of sin in the meetings was so intense as to be irresistible. It could not be attributed to human technique, or the power of human personality. Evan Roberts was a miner, Albert Lunde in Norway was a sailor, and neither was an outstanding personality. Concurrent movements in India, Korea and so on produced no outstanding personality. The work was Spirit-originated and Spirit-controlled.

We note two or three things in conclusion. One is that revival is infectious. It spreads from place to place, from people to people. This phenomenon is seen in all revivals in greater or lesser degree. Interestingly enough it spread from Welshmen in Wales to Welshmen in Pennsylvania, and from miners in Wales to miners in Europe. But just as it is infectious and can be transmitted by men, so also revival can be stopped by human interference. In India in 1904 Pandita Ramabai of Mukti tried to control the moving of God's Spirit. She wrote: "I soon found that I stopped the work of the Holy Spirit by interfering with it. I wanted to be proper and conduct meetings in our old civilised ways. But God would have none of it."

God is sovereign. He works when and how He will. But He chooses to use human vessels. Those He chooses He prepares, and the unwilling or disobedient are left on one side.

Not infrequently revival precedes persecution or judgment, though it may not be known at the time. It was Pentecost that enabled the early church to win through the persecution that followed the crucifixion of Christ.

III. CHARACTERISTICS OF REVIVAL

How does God work?

In the past whenever there have been revivals there have been critics. They have usually taken up so-called extravagances and excesses, and criticised the entire movement on this account. In 1859 a well-known daily paper in Ulster stated that the revival movement had increased insanity. However, when the ministers investigated the matter they found that statistics showed that in fact the incidence of insanity in 1859 was the lowest in five years.

Another criticism is that of an increase in sexual immorality, but in Ulster there were so many converted prostitutes seeking rehabilitation that facilities were inadequate to care for them. Evan Roberts in Wales 1904 was accused of moral delinquency as sometimes young woman accompanied him and took part in the meetings. But he was entirely free of any unrighteous association.

1. Physical Phenomena

The facts testify that at times there are strange phenomena when God's Spirit works. In 1906 in S. India when the Spirit was out-poured there was a rumbling noise like distant thunder." A staid C.M.S. missionary Rev. E.T. Butler reporting an awakening in Bengal spoke of seeing pentecostal tongues of fire, and of individuals going into a trance. Certainly faintings, swoonings, prostrations and trances have often accompanied the working of the Spirit. In June 1859 in Coleraine, N. Ireland so many people attended an open air meeting that the crowd was divided into sections with a different minister speaking to each. At the end of the meeting someone cried out in distress and others were prostrated. These signs continued to accompany the revival, but by October prostrations were fewer and prayer had increased.

There is little mention of speaking in tongues though they were in evidence in Pandita Ramabai's

work in Mukti in 1905, and it was these manifestations she was anxious to control. Another outbreak of this phenomenon was in the Christian and Missionary Alliance work in Dholka, W. India, a full year after the general movement, and both missionaries and Indian workers were affected. However, in only a few cases did glossalalia accompany the revival movements of 1859 and 1905. The present Pentecostal Movement started in Los Angeles and spread after the general revival had subsided.

2. Spiritual Phenomena

(a) Conviction

By far the greatest phenomena were those of a truly spiritual nature. When God works by His Holy Spirit there is always intense conviction of sin. An example is found in a report Lord William Cecil made on Korea 1906. As a missionary started to pray, "power from without seemed to take hold of the meeting. . . . Nearly everyone present was seized with the most poignant sense of mental anguish; before each one, his sins seemed to be rising in condemnation of his life. Some were springing to their feet, and pleading for an opportunity to relieve their consciences. . . and others were silent, but rent with agony." Conventional meetings are broken up erupting into confessions of sin. Quiet, retiring Christians are so smitten with a sense of sin that they cry aloud. And it would appear that it is the stress of emotion that strikes people down.

(b) Confession

The only relief is found in confession of sin, a ubiquitous characteristic of revival. Campbell Morgan reporting on the movement in Wales said:

"The movement is characterised by the most remarkable confessions of sin, confessions that must be costly. I heard some of them who have been members of the church and officers of the church, confessing hidden sin in their hearts, impurity committed and condoned, and seeking prayer for its putting away."

It is obvious that indiscriminate confession could produce wholly undesirable results, and bring

dishonour on the name of Christ. So some control seemed wise. In the Sialkot Convention in N. India that owed so much to the labours of John (Praying) Hyde, it was agreed that after much prayer that confession should be made to God and to anyone wronged, and only publicly if the Spirit of God clearly commanded it.

Evan Roberts had as his first point of exhortation stressed the necessity of confession of all known sin to God, and to the person wronged. That unrestrained confession was evident in Korea, China and other Asian countries where people are generally unwilling to risk loss of face, was itself proof that God was at work. Confession when real was followed up by restitution and reconciliation, and practical repentance.

(c) Prayer

Prayer has always preceded and accompanied any movement of the Holy Spirit. On July 1, 1857 a quiet businessman named Jeremiah Lanphier was appointed as a city missionary in downtown New York. He had been converted ten years earlier and was appointed by the Dutch Reformed Church. Burdened by the name Mr. Lamphier printed a bill announcing a noon prayer meeting each Wednesday from 12-1 o'clock to be held in Fulton Street. The idea was that businessmen could come in for 5-10 minutes and pray, or stay longer.

The first meeting was held on Sept. 23, 1857 at 12 noon, but it was not until 12:30 that one appeared and then another until six people were present and joined in prayer. By the following week the number was twenty, the next forty. Then the first week in October a daily meeting was held, and within six months 10,000 businessmen were gathering daily for prayer in New York, and within two years a million converts had been added to the American churches. The Fulton Street prayer meeting continues to this day.

Four points were emphasized at the Fulton Street meetings. Spontaneity, the meeting once started conducted itself. Catholicity, no controversial points were raised or discussed. Promptness, the meeting lasted from 12 to 1 p.m. and no longer. Objectivity, the minimum of business was permitted, but the entire meeting was

given to prayer. A newspaper report on March 26, 1858 listed ten or more places where noon prayer meetings were held, stating that 6,110 people were in attendance daily. These inter-church noon meetings became a feature of the revival, indeed the Awakening of 1858 has been described as a revival of prayer. It certainly demonstrated what God is prepared to do in answer to faithful, believing prayer.

From South Wales the revival spread to North Wales in 1904-1905, and in the ancient town of Bangor at times the crowded congregation would be praying audibly and simultaneously. This was apparently a new feature of revival, and later when the movement spread to England the same phenomenon was evidenced. In 1910 Rev. Charles Inwood of the Keswick Convention visited South Africa where hundreds of prayer meetings were being held and people were expecting God to work at the convention in London. Rev. Donald Fraser reports that first one began to pray, then another, till two or three were praying quietly together, weeping and confessing sin. "Suddenly there came the sound of a 'rushing wind.' It was the thrilling sound of 2,500 people praying audibly, no man apparently conscious of the other. . . . We were listening to the same sound as filled that upper room at Pentecost. Not noisy or discordant, it filled us with a great awe."

Again in India, in Kerala State among the members of the Anglican and Mar Thoma churches with their liturgical traditions simultaneous praying appeared. In the Maramom Convention 17,000 people broke into audible prayer together. And so in Mukti in West India, and again in Korea, so great was the Spirit-given burden of prayer that there was no time to wait. All prayed together, and there was absolutely no discord or confusion.

(d) Presence of God

Not a few have remarked on the "intense sensation of the presence of God in the congregations." Sometimes it was manifested in quietness. In Manchuria Dr. Goforth tells how when many people were praying, weeping and confessing their sins, there would suddenly be a period of quiet. "No

one spoke or prayed or cried aloud. The presence of God never seemed more real."

(e) Praise

Yes again there was rapturous praise. In 1858 the Welsh called it "moliannu" or praising - a chorus of rapturous praise from preacher and people together. Old hymns took on new meaning, new hymns were born, and the singing had life in it. Some of the Welsh hymns were translated into Czech and carried revival blessing with them. In Assam in 1905 the singing overwhelmed the preaching in a united Presbyterian meeting, fifteen hundred people joined in many dancing with joy, their faces radiant. The Khasi Christians there quickly learned to discern spurious evidences, and a solid work was done.

The hymns of Charles Wesley born in the First Evangelical Revival have enriched hymnaries the world over, and the sacred songs of Sankey have sold ninety million copies in eighty years.

3. Theological

It would appear by and large that when God the Holy Spirit works in revival, theological distinctions are forgotten. The New England movement of the 18th cent. affected Mennonites, Baptists, Dutch Reformed, Presbyterian and Congregationalist churches. George Whitefield and John Wesley were both ordained ministers of the Episcopal church, and both mightily used in revival. The later movements of the Holy Spirit in 1859 and 1905 similarly knew no denominational bounds. Every major denomination benefitted by a large increase in membership.

The days of Wesley and Whitefield had seen the bitterness of the Calvinist-Arminian controversy, yet both men had been used to the salvation of many. In later revivals there was no such dissension. In Scotland in 1860 it was said of a huge inter-church meeting "they buried sectarianism in Perth that day, and saw no Christian weep over its grave." In the U.S.A. they were too busy caring for new members to think of sectarian differences. In general every revival brings about a return to biblical theology.

IV. THE RESULTS OF REVIVAL

What has God done?

Many books cannot exhaust the record of what God has done by His Spirit in revival, and mere statistics though a source of heartfelt praise can become uninteresting. The Protestant Reformation changed the whole of Europe; the First Evangelical Revival transformed England in 1859 a million were added to the churches of America, and a further million in the British Isles. In America in 1905 two million were added to the church in five years. Some other figures: in 1905 it is said that there were less than fifty unconverted left in Atlantic City with a population of 60,000. In the same era Latin American Christians showed an 180% increase. Indonesia Christians grew from 100,000 to 300,000 in ten years. We read of Christians increasing in Africa at double the rate of increase of the population. Members of Pentecostal churches in Brazil increased to 1¼ millions in fifty years. And so we might go on.

But do the converts continue? 80% of the converts of the 1905 revival in Wales were still there after five years. Converts from Hinduism in S. India were true after fifty years. In Mukti, W. India "Those whose religion in 1907 seemed too emotional to endure long, twenty years later were bearing their witness steadfastly." Everything points to the fact that every true movement of the Holy Spirit brings a solid addition to the church of God, an addition that in view of its size and time, could not be accomplished by regular church activity and evangelism alone. God is pleased to move from time to time in revival.

(a) Concern for unsaved

More specifically, the first direct result of revival is that Christians get a burden for souls. Awakening follows revival immediately, and therefore seems identical with it. In 1902 twenty Miao tribespeople were baptised in S. China. As a result members turned from idols to God, giving up drunkenness and immorality. Hundreds were converted and went out to tell their relatives. The pattern is the same in every revival. As Samuel Chadwick wrote: "The baptism of

the Spirit is the baptism of fire . . . It kindles a fervent devotion to God, a passion for righteousness, and a consuming desire to seek and save the lost." Not infrequently the Spirit of God seems to move a whole community. In private homes, in workshops, in the fields, on the streets, men are smitten with conviction and there and then are moved to cry to God for mercy. Eventually the individual witness becomes a great flood of evangelism, spontaneous yet coordinated under the leadership of the Holy Spirit. It was not Wesley alone, but Wesley's men, and their converts that caused a massive evangelistic movement throughout the British Isles. Revival bands of young women moved out of Mukti in 1905 carrying revival blessing wherever they went. A limited revival in Shanghai in 1925 under Mr. Paget Wilkes gave rise to the Bethel Bands in China associated with the name of Dr. Andrew Gih.

(b) Social Concern

Some have criticised revival on the grounds that it majors on a purely subjective experience without any objective manifestation of social concern. The facts deny the allegation. There is evidence to support the statement that many of the strong points of democracy evidenced in the 19th cent. in England had their origins in the 18th cent. revival. Men revived by God's Spirit become concerned for others.

The change of social climate in England as a result of the Evangelical Revival demanded the cessation of the slave trade. Slavery was banned in England in 1771, and in the 19th cent. wherever the British Empire reached. Freedom for the worker from oppressive toil and excessive hours of work came at the same time, and the British Labour Party had its roots in this movement of freedom. Other men faced the problems of the poor, the hungry, the orphans, the uneducated and other deprived classes, men who in many cases had been touched by the Holy Spirit. It is said that as a result of the 10th revival in the U.S.A., CORRUPTION IN STATE AND CIVIC GOVERNMENT RECEIVED A DEFINITE SET BACK. The public conscience had been quickened by revival.

(c) Ethical Results

When men are born again by the Holy Spirit their ethical conduct immediately changes. Crime became manifestly less in Ireland. In the six counties comprising Ulster criminal convictions decreased from 889 in 1855 to 475 and 456 in 1859 and 1860. Of the 1905 revival in England it is said that though there may have been emotional manifestations the emotion was deep and true as evidenced by the high ethical character of the movement. In Norway debts were settled, stolen things restored, drinking given up and moral conditions improved. Assam could report the same, old sins being given up and hidden heathen practices stopped. Kerala told of social quarrels and long-standing feuds being brought to an end. The evidence is clear. It is not the amelioration of society that makes better men. Better men make a better society. As General Booth said it is not enough to take man out of the slums, you must take the slums out of the man.

(d) Missions

One further great result of revival is the upsurge in western nations in missionary outreach. This has in the past been paralleled by evangelistic outreach in every nation visited by revival. Much of the modern missionary movement issued from the 1859 revival, and the subsequent evangelistic campaigns of Mr. Moody. Such societies as China Inland Mission (O.M.F.), and the I.V.F. started at that time.

In 1905 a young student at Asbury College who disdained the enthusiasm of the "shouting Methodists" from the South, was filled with the Holy Spirit. He found the regular chapel services alive with spontaneous prayer, and when making a plea at a missionary meeting for workers for Africa God called him. He was Dr. E. Stanley Jones who found his life work in India. From the Yale graduating class of 1909 (five years after the revival) there came more missionaries than from any other class in the history of the college, according to K.S. Latourette's personal knowledge.

To care for the influx of those offering for full-time service Bible Institutes were started by Mr. Moody and others. Today the

Moody Bible Institute, the Bible Training Institute in Glasgow and other schools continue in this essential work.

But what about this day and age? May we expect God to work as He has done in history? There is enough evidence to show that God moves sovereignly in almost every generation, but that He awaits the prayers and preparation of His people. So in conclusion let us consider some concrete preparations we may make.

V. THE HOPE OF REVIVAL

What will God do? During the years 1949-1953 there was an awakening in the Isle of Lewis off the N.W. coast of Scotland. While its scope was geographically limited it bore all the marks of true revival. Rev. Duncan Campbell, God's instrument at that time, tells of men so overcome with a sense of God's presence that they fell prostrate where they were, beside the loom or in the fields. He lists four things that became governing principles to the men and women of Lewis as they saw God moving in revival.

1. They must themselves be related to God. Several had prayed earnestly and regularly for revival, and it was at one such meeting when Psalm 24 was being read, that the Spirit came down and hearts were searched and vows renewed.

2. They were possessed of a conviction that God was a covenant-keeping God. Had He not promised to "pour water upon him that is thirsty and floods upon the dry ground"? So they persisted in prayer and in faith until God poured out His Spirit upon them.

4. They were prepared for God to work in His own way, and not according to their program. God was sovereign and would act according to His own divine purpose.

But that does not relieve man of responsibility. Mr. Campbell quotes "God is the God of revival, but man is the human agent through whom revival is possible."

4. There must be a manifestation of God, an evidence that God was truly at work. This was something more than good evangelistic strategy. God took over and controlled the movement.

Qualified observers of the 1905 movement in the U.S.A. noted that the Holy Spirit moved in the salvation of souls in four distinct ways.

1. There was the phenomenal outburst as seen in Wales.

2. God's blessing on organised evangelism, as Moody-Sanke, Torrey-Alexander campaigns.

3. The uniting of all churches in fellowship.

4. Local congregations stirred and revived. In Kentucky one church took in 1000 new members in one year.

"But all these worketh that one and the selfsame Spirit."

May we expect God to work similarly in Japan where the vast majority of the population is non-christian? In a missionary conference in 1900, Rev. W.T. Barber of the Wesleyan Missionary Society of U.S.A. said:

"As far as my knowledge goes, ordinarily the Holy Spirit does not move on heathen populations in this wondrous way. He does mightily save men in every heathen land, but revival in the sense we have learned to associate the term with the labours of such men as Moody, do not occur among unprepared Chinese or Hindus. The remarkable thing is that such revivals do occur amidst the generations that have been leavened by the influence of Christian schools."

On the basis of this assessment we may hold a strong conviction that God will work in Japan. Add to the number of existing Christians the tens of thousands who have attended mission schools, been to church, attended Bible Classes, and there is a tremendous potential upon which the Holy Spirit can work. Once revived, Christians will move out in witnessing and evangelism and all Japan can be moved.

What Can we Do?

1. Prepare by Prayer

Behind every revival, every awakening there are those that prayed, humbly, believingly, persistently. The number of those praying may not be large. The beginning of the 1859 revival in Ulster started in a place called Kells near Ballymena. A young man James McQuilkin had been reading the testimony of George Muller, the man of faith, as well as hearing of the revival in the U.S.A. He said, "Why may we not have such a blessed work here, seeing that God did such things for Mr.

Muller simply in answer to prayer." He and others started to pray for revival, and when preaching started 3000 listened in the cold rain, hundreds kneeling in the mud to repent. Let us start by prayer.

2. Prepare by Heart-Searching

This will come when we pray. "The time is come that judgment must begin at the house of God." When the Church gives up compromise, and worldly methods, when the Christian abandons all known sin, and makes just retribution for past misdeeds, when God finds vessels cleansed, prepared for His use, He will move on the nation in saving power. Meanwhile we must not be idle.

3. Prepare by Evangelism

THE DECISION OF THE J.C.E. (JAPAN CONGRESS ON EVANGELISM) EXECUTIVE COMMITTEE TO FOLLOW UP THE CONGRESS WITH EVANGELISTIC RALLIES IS MOST OPPORTUNE. God will work, but we must remember:

(i) God's Sovereignty At the time of the 1905 revival in America, the Methodists promoted an all out evangelistic campaign aiming at two million accessions in three years. Actually it resulted in very little gain in membership. Said one, "the Lord waited until our project was out of the way to bless the Methodists." If we fulfil His conditions, God will undoubtedly work, but in His own sovereign way, and in His time.

(ii) Our Planning Evangelism is not revival and does not take its place, but we must evangelize, for that is Christ's command. However, when God's Spirit is outpoured, our plans and our programs are sometimes swept aside. The pattern of our worship service and evangelistic services may change. Let us be flexible. Let us not grieve the Spirit by stubborn adherence to traditional church patterns.

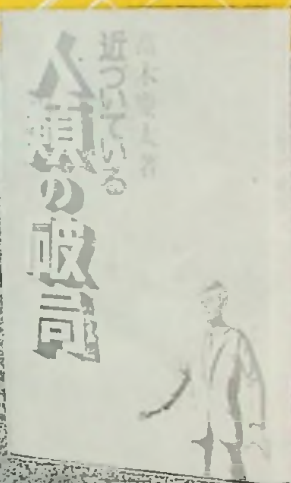
(iii) Our Expectancy Let us read the signs of the times, keep alert and expectant. Where are the signs of God's moving? Find them and follow them. Let us be willing and obedient. "When thou hearest the sound of searching . . . then thou shalt bestir thyself; for then shall the Lord go out before thee."

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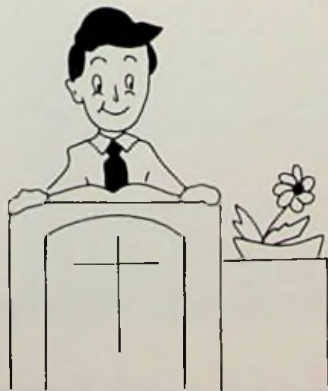
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