

Volume 39, Number 2, 1989

# JAPAN HARVEST

The Magazine for Today's Japan Missionary



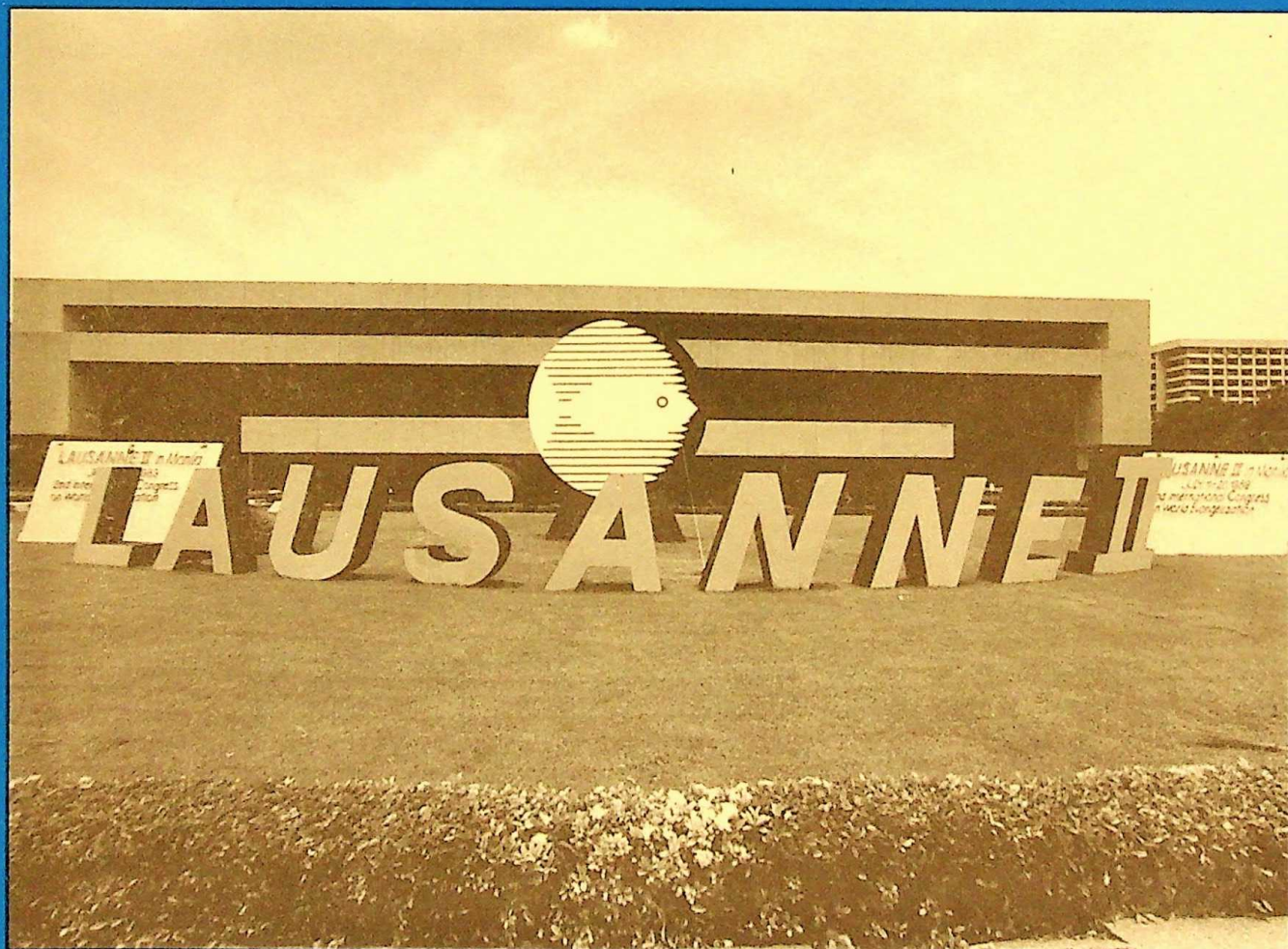
*The whole  
church taking the  
whole gospel to  
the whole world*

The Official Organ of the Japan Evangelical Missionary Association

Volume 39, Number 2, 1989

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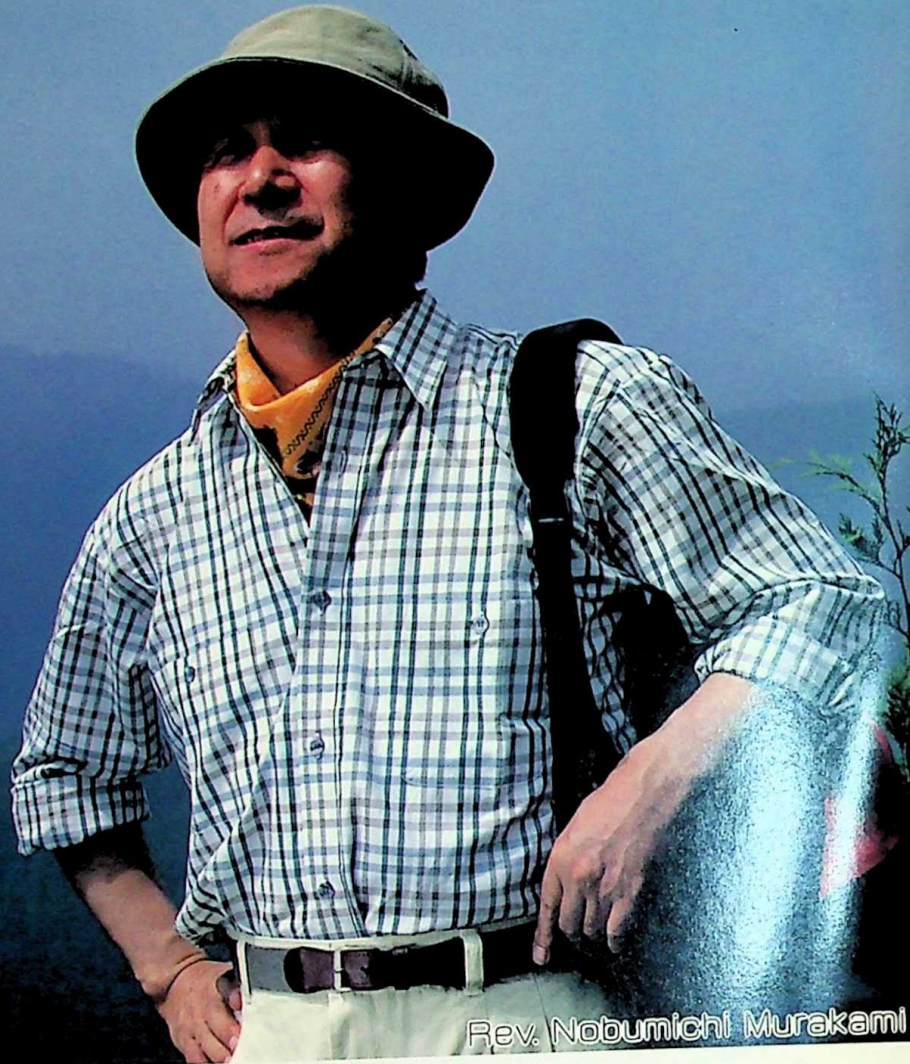
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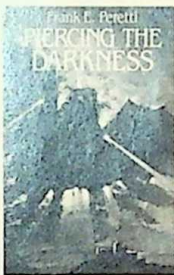


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# JAPAN HARVEST

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Photo Credit: LCWE  
Cover: Philippine Int. Convention Center

The JAPAN HARVEST is the official publication of the Japan Evangelical Missionary Association, a non-profit organization which publishes the Japan Harvest four times a year. Its purpose is to promote primarily the cause of the evangelical church and mission in Japan, and secondarily the ministry and activities of the association.

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

東京都千代田区神田駿河台2丁目1 郵便番号 101

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Price Overseas \$20.00 per year  
Price in Japan ¥2,500 per year: single copy, ¥900  
Furikae (postal Transfer): Japan Harvest, Tokyo 3-180466

# *JEMA President's Page*

If you were among the missionaries who attended the 1989 JEMA Summer Conference in Karuizawa you probably are still reflecting on the blessings and challenges of that week. The messages by Dr. Harder made Old Testament prophecy come alive as Scripture truths were applied to today. Have you taken advantage of Dr. Harder's gracious offer to mail tapes of his radio programs? I am really enjoying them!

I got rather excited when Dr. Gerig's first message at the JEMA Conference turned out to be based on Acts 27. After all that's my favorite chapter to preach from and I am always interested to see what precious gems others are discovering. You can't find a better text than 27:25 "Be of good cheer, for I believe God..."

Actually, there hasn't been that much to cheer about in 1989. It has been the toughest year of my life. You already know about the month of hospitalization in February, and November 22 is now the date of the second operation.

Another shock and disappointment were the last minute instructions from Wheaton that TEAM missionaries were not to attend LAUSANNE II. The irony was that just prior to the Congress Leighton Ford gave the dedicatory address at Tokyo Christian Institute (TCI) which had moved to its lovely new campus at Chiba Newtown. I must be the best informed non-attender of Lausanne II. There have been so many opportunities to interact with those who went and I have read extensively on the subject. It no doubt was the largest and most significant gathering in recent years to focus on world evangelization.

The RENEWAL SINGERS sang a number in Karuizawa that really spoke to me. "When God closes a door, He opens a window." How true this has been as I have looked at what happened at LAUSANNE II in Manila in July through a window.

This issue of Japan Harvest focusing on LAUSANNE II will give you a good view of this convention. I hope you will enjoy these pages as much as I already have.

Siegfried Buss



**JEMA DATES:** Next executive committee meeting  
Dec. 8, 1989 at 10 A.M. (OCC)

**JEMA MISSION LEADERS' Consultation**  
Feb. 5&6, 1990 at Fukuin no Iye, Okutama

**JEMA PLENARY SESSION**  
Feb. 6, 1990 10:00- 4:30 (OCC)

**JEMA KARUIZAWA SUMMER CONFERENCE** with Dr. William D. Lawrence  
August 2-5, 1990

**JEA PLENARY SESSION: June 12&13, 1990 in Tokyo**

**ASIA MISSIONS CONGRESS** in Seoul, Aug. 27-31, 1990

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**LAUSANNE II** in Manila  
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# LAUSANNE II ECHOES

*The whole  
church taking  
the whole  
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whole world*

*JEMA vice-president, Barry Potter, has been instrumental in preparing this Japan Harvest which focuses on LAUSANNE II in Manila. His lead article is followed by the reports of five missionaries from Japan who share their blessings and impressions.*

BARRY POTTER

## LAUSANNE II: "PROCLAIMING CHRIST UNTIL HE COMES"

Numbers tell part of the story: 4,336 participants and observers (including 1,041 women) from 191 countries around the world - more than the number of countries represented in the United Nations. Half the participants under the age of 45. Participants from Eastern Bloc countries (71 from the Soviet Union) at a major international Christian conference for the first time in history. 40% of the participants from the Two-Thirds world. Television coverage of the event to 23 nations; radio coverage in 17 languages.

43 Christian leaders from 18 countries speaking during daily plenary sessions on such topics as "The Challenge Before Us", "The Uniqueness of Christ", "The Power and Work of the Holy Spirit", "Social Concern and Evangelism", "Cross-cultural Evangelism". 50 different networks, or "tracks", on major topics such as prayer, women in evangelism, and spiritual warfare. A ten-day, \$10 million conference that planners hope will have a lasting impact on world evangelization during the remaining years of this century.

The Congress was held July 11 to 20 at the Philippine International Convention Center in Manila under the working theme, "Proclaim Christ Until He Comes". "Lausanne II in Manila" follows the first congress held 15 years earlier in Lausanne, Switzerland, attended by 2,700 evangelical leaders. But what is the Lausanne Movement, and how did it come into being? The focal point of the movement is the Lausanne Committee for World Evangelism, formed as a result of the original 1974 Lausanne Congress. The purpose of that congress, convened by Billy Graham, was to further world evangelism by building bridges of understanding and cooperation between Christian leaders. The result was the Lausanne Covenant, a landmark document promoting harmony among evangelicals and uniting them for world evangelism. Lausanne's singleness of mission has influenced the priorities of thousands of Christian leaders and organizations, and has been a catalyst in united, concerted effort in reaching the unreached areas of the world with the gospel.

In the late 1960's and early

1970's many were calling for a moratorium on missions. Some were saying that the day of missions was over, that the task was complete, that we ought to be pulling back missionaries - especially those from the West. But at Lausanne '74, the whole concept of unreached peoples surfaced and was identified. Hundreds of people groups with no gospel witness in their midst were identified. This discovery led to a renewed commitment to world evangelism on the part of the evangelical church. That commitment continues today, and has affected missions and evangelistic outreach in every part of the world.

But its roots really go back further - to the World Missionary Conference held in Edinburgh in June, 1910, the most significant international conference of its sort up to that time. Lausanne also follows in the tradition of the conference held in the fall of 1966, when about 1200 participants from over 100 countries gathered in Berlin to take a fresh look at the task of world evangelization and to study the biblical issues involved. The theme of that Congress was "One Race, One Gospel, One Task".



That event was followed by several regional and continental congresses in such places as Singapore (1968), the U.S.A. (1969), Colombia (1969), and Holland (1971). Through all of this activity an awareness of evangelical unity and the potential to reach the world for Christ together was becoming evident. The Lausanne Movement built upon this growing awareness.

One of the most important outcomes of all this has been the Lausanne Covenant. Translated into many languages and distributed throughout the world, this historical statement has served as a theological basis for evangelicals in gaining a fuller understanding of the nature of the gospel and the task of evangelism. The covenant has thus become a basis for fellowship and cooperation in world evangelism.

Since the conclusion of Lausanne I in 1974, the Lausanne Committee has been meeting once every two years, and working

groups on communication, theology, strategy and prayer have been continuing to hold occasional consultations and produce papers. However, at the 1984 meeting of the committee in Stuttgart, West Germany, it was decided to launch a five year program of planning and praying which would climax in a second International Congress on World Evangelism in 1989.

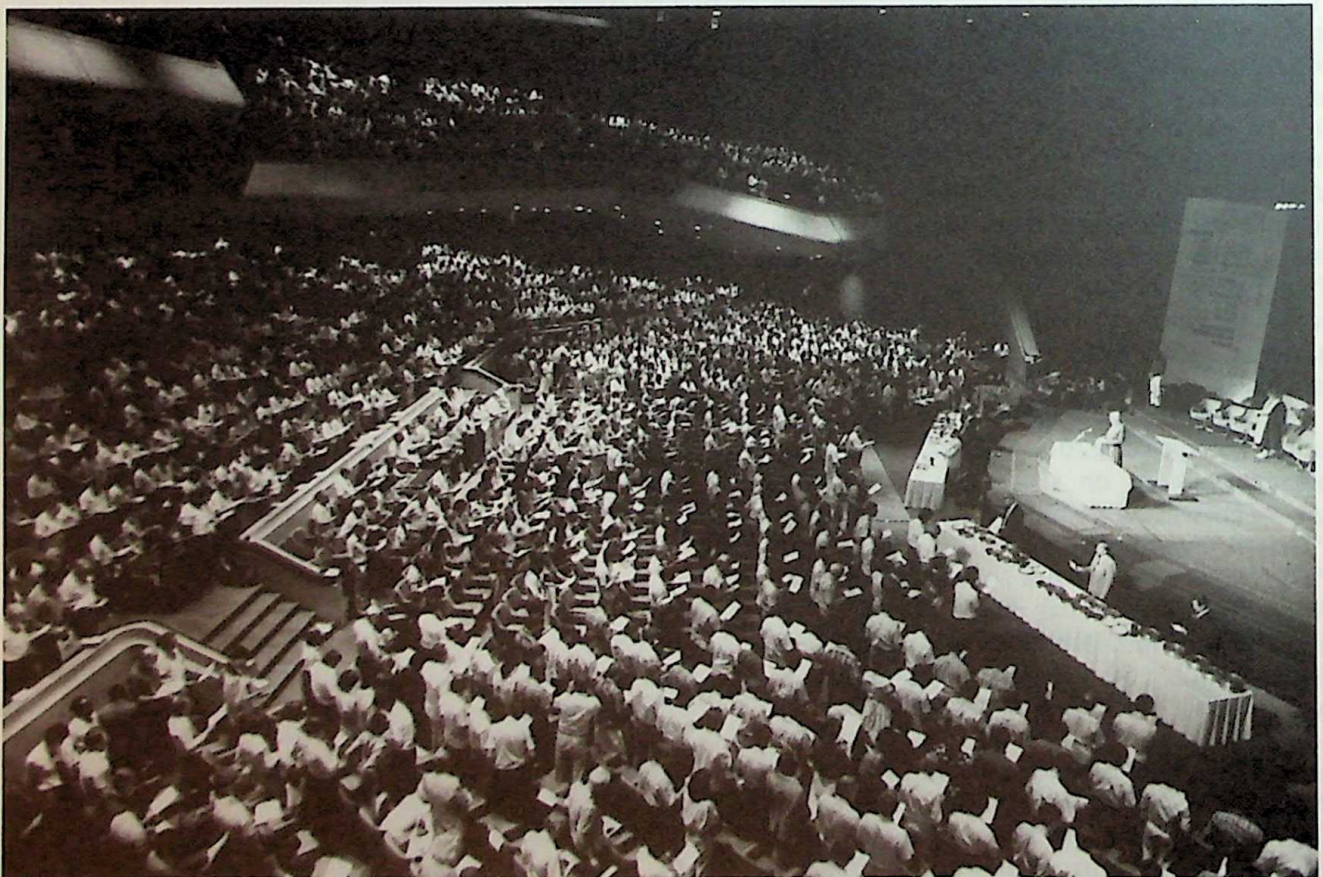
The call therefore went out. Christians from around the world, from every nationality and background were called to meet together in Manila in July of this year in order to renew their commitment to "pray, plan, study, and work together toward completing the task of world evangelism".

Prayer was a major part of the congress. 45 "prayer warriors" travelled to Manila for the conference like the other participants, but rather than attend any of the sessions, they closeted themselves in a nearby hotel, taking turns praying around the

clock to provide spiritual support for the congress. Peter Wagner, organizer of the prayer group, called it "the nearest thing to a spiritual nuclear power plant". Members of the group came from seven different countries.

But what about Japan's involvement and participation? Including those who attended on a part-time basis, 138 from Japan were at Lausanne II. The Japan group was challenged to do its part in reaching the world for Christ. In its national report, submitted to the Lausanne Committee, the Japan participants said they were determined to increase their efforts and fulfill the role of the Japanese church in world evangelism.

They mentioned two specific areas in which more could be done: sending missionaries from the Japanese church, and reaching the many foreigners presently living, visiting, and studying in Japan. The Japanese were also challenged to more effectively reach their own country, in-



**In Christ there is no East or West...participants from 173 nations at the the Lord's Table**

cluding the nine cities in Japan with no church, the 89 cities with only one church (often non-evangelical), and the scores of towns and villages without a gospel witness. In their report they said: "We desire to take this responsibility very seriously." Let us pray that they will be able to translate this vision and desire into concrete action.

As we look to the future, where will the Lausanne Movement take the Church? What do we expect it to accomplish? What do we personally want from it? JEA Chairman Akira Izuta mentions three things in particular that the Japanese church would like to see in the Movement in the coming days:

(1) Promote World Evangelism. The Japanese are particularly concerned with the fact that the Lausanne Movement does not align itself with any particular church or evangelical organization, but seeks to remain open to fellowship with any who are committed to the cause of

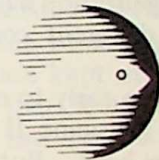
world evangelization and willing to subscribe to the Lausanne Covenant. They would like to see the movement cooperating more closely with the World Evangelical Fellowship (WEF) and building itself firmly on the foundation of local churches and evangelical alliances which form the backbone of WEF.

(2) Carry Out the Social Mandate. Lausanne II solidly addresses social concerns and the gospel. This the Japanese church endorses and encourages, both now and into the future.

(3) Cultivate New Leaders. Especially in the emerging church which is growing so quickly, fresh and dynamic leadership is needed. Pastor Izuta feels, however, that this leadership should be able to do more than just lead adequately in the local situation. Leaders should also have a sound historical and global perspective of the Church and the unfinished task. The hope is that leaders of international stature will emerge from these churches whose spir-

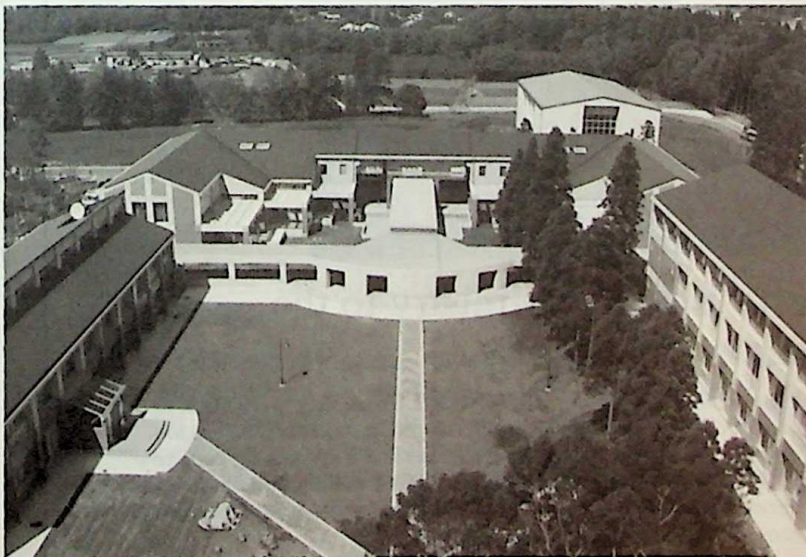
itual support and financial backing is firmly rooted in the churches of their homeland, rather than in the West or elsewhere.

How long will the Lausanne movement continue to exist in its present form? Nobody knows. But perhaps nothing else in modern times has brought together people of such diverse nations, theologies and strategies, but who are all committed to taking the historic faith to the whole world. Lausanne's role is to bring these diverse people together - through evangelistic passion, rather than organizational power. As Pastor Izuta concludes, "With a sense of great expectancy, we look to the Lausanne movement to become an increasingly powerful force for world evangelization in these end times."



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# LAUSANNE II

MAGNUS SORHUS

## 1. Lausanne 74 and Lausanne II 89.

It has been my privilege to attend both these congresses. 15 years ago there was a lot of talk about "moratorium on mission". Lausanne 74 turned that trend. It showed that the task of the Great Commission was not completed. Evangelization, both locally and globally was again put on the agenda in a more aggressive way. The evangelical section of the church became more conscious of its role and the challenge of world evangelization. A sign of that was the many congresses on evangelization which were held at the different continents and countries.

It is too early to evaluate what impact Lausanne II in Manila is going to have. But as I see it I

think it will be a renewed challenge for evangelization in a more and more secularized world, and also with a closer attention to reach out to the unreached people groups. The congress was also a strong challenge to witness both through words and deeds, for example to the poor and disabled. In addition I also hope that the strong call from the congress to activate the laity for evangelization will be heard.

To me Lausanne II in Manila was both a challenge and an encouragement. It came vividly to me through the congress that I was a part of a universal church, the body of Christ, and that I share in a worldwide fellowship and movement. In our daily work most of us serve in small churches or teach in small seminaries and

Bible schools. And yet, the congress brought home to me strongly that I am a part of a big crowd worldwide who believe in Christ and want to serve him. In Manila I just met a few of that big crowd, although there were more than 4000 from 170 nations. In a lot more countries than there are members of the United Nations there are Christians who have a burning desire to witness to their countrymen about Christ. In one plenary session I sat beside a woman from Mongolia. "We are ten Christians in Mongolia", she said. Not many, to be sure! But I had met one of those ten who want to be a witness to their fellow countrymen.

In such a gathering as Lausanne II in Manila you could not expect to be in agreement with all that was said and done. I could make



## Celebrating Forty Years of Ministry to the Christian Community...

Recognize anyone? A colleague, perhaps as he or she might have looked in 1958? These kids were about as old as their school was itself in those days. No doubt they've changed and developed as much as CAJ has too. After all, this was back in the "dairy barn" days, not so very long after their campus had been nothing but a cow pasture. But the vision was there even then. There was determination on the part of a handful of missionaries to provide a quality Christian education for their children in Japan. That vision has been fulfilled, unto the third and fourth generation, and a heritage has been established for generations to come.

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a lot of critical comments. There were tendencies which caused concern to a number of us. Nevertheless, I let them alone at this time. I would rather concentrate on the great challenge of the congress.

I want to mention two challenges from the plenary sessions and elective seminars I attended. There were 40 major tracks and 450 seminars to choose among!

## 2. Research and evangelism and unreached peoples.

Since Lausanne 74 a lot of attention has been paid to the yet unreached people groups, and rightly so. At that time Dr. Ralph Winter of the US Center for World Mission listed about 16,750 such unreached people groups. Lately the figure of 12,000 is given. These figures are often quoted, but also much discussed. It depends very much on the criteria used for defining an unreached people group. David Barrett and James W. Reapsome are talking

about 3,030 unevangelized segments out of a total of 15,000 population segments.

Whatever number of unreached people groups there are, we know they are many. And it is urgent to reach them with the gospel.

Patrick Johnstone emphasized in a seminar in Manila that missiological research is not an end in itself. It must be object orientated... Must be aimed at getting the job done. Mission research findings should be for the users. Mission research should gather information about the unreached groups, where they are, their language, religion, possible approach, etc., and provide that to the mission agencies and churches for reaching these groups with the gospel. Mission research must be realistic in its approach and yet foster a spirit of faith and hope for the advance and victory and so hasten the coming of the King.

At present there are more than 40 mission centers around the

world which have the main objective of reaching the unreached with the gospel.

## 3. The mandate of the laity.

This was the other track I attended and found very challenging. Both in a plenary session and in one of the tracks the mandate of the laity was discussed. Pete Hammond in an evening plenary session said that the immobilization of 99% of God's people is both unbiblical and discriminating, while making our task of world evangelization impossible. He challenged the congress to think where the church is on Mondays and Tuesdays. He ventured to say that the laity usually is ill thought of by church leaders. Instead of equipping believers to serve with their gifts of grace as the Bible says (Eph. 4,12), they are kept silent. But he stressed that it is the laity who meet the people of the world, the unevangelized, in their

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daily vocation, and should be equipped to be witnesses to their neighbours, colleagues and friends.

Ford Madison, a real estate investment businessman from Dallas Texas, compared the church to a soccer game. Those on the field are badly in need of some rest. Those in the stands are badly in need of exercise. Too many Christians are inactive. They need to be equipped to serve.

At one afternoon session an energetic and successful businessman in Manila, Dennis Legaspi, told of his way of serving the Lord. He was converted six years ago. Five years ago he came in contact with a group of 25 Christians. They were concerned by the fact that so many drifted away from the church. They saw the need of getting the believers rooted in the Bible, but also to be active in witness and serving the Lord.

Now they have grown to a congregation of more than 1000 Christians. All in charge of the congregation were lay people.

Some were commissioned to be in charge of preaching, others to lead Bible study groups and leadership, but all to serve.

Sunday morning at 9:30 a.m. I attended their worship service at Green Belt Theatre. The next Sunday they were going to move to the Phillippine International Convention Center, the same place as Lausanne II was held.

More than 1000 attended, the majority, young people. There was a lot of singing, four people gave their testimonies about how the Lord had dealt with them, then a one hour solid sermon, that Sunday by one of the congress speakers, Dr. James I. Packer. The whole service lasted for about 2½ hours! We got the impression that the congregation was founded on solid Biblical teaching. It had grown from 25 to more than 1000 members in 6 years, and the congregation continues to grow. A rather large group came for the first time also the Sunday I was there.

To me this congregation was an example of what can be obtained when lay Christians are equipped and given responsibility. The reformation rediscovered the Biblical principle of the priesthood of all believers. It is necessary in a much higher degree to put it into practice.

Dr. Hendrik Kraemer said that the laity is "the frozen credit and dead capital of the church." Lausanne II in Manila came with a strong call to equip and activate the great resources of the laity for the evangelization of the world.

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# LAUSANNE

The International Congress for World Evangelization, familiarly called Lausanne II, was true to its stated purpose and objectives. "Proclaim Christ until He comes" was a theme which defined our task, and put some urgency to it as well. The secondary theme was "Calling the whole church to take the whole Gospel to the whole world." And the Congress was just that, a call, ringing loud and clear, issued to God's people gathered from every corner under heaven - perhaps the most widely representative gathering this side of Glory - calling us to work toward the completion of our task of evangelism.

Representatives have often stated that Lausanne conferences foster a movement, rather than an organization. A congress such as this provided a meeting place, but did not seek to be a super church controlling activities from a central location. A word frequently heard was "networking", which means that each individual, group or activity will do its own program while communicating and cooperating with others where possible, without requiring any central organizational structure. I sense that this idea of networking will be increasingly used as we proceed in the task of world evangelization.

I have two major impressions from the Congress. First, is the fact that the grace of God really is for every people and nation. In Manila we could see it in real flesh and blood as we met brothers and sisters in Christ from around the globe. We talked with them, ate with them, worshipped with them and studied together the problems we face. At any

time a person could walk up to anyone else, and start right in to talk about the Lord and what He has been doing. We were frequently reminded that we are one family in Christ, and we experienced it day by day. Thirty minute bus rides twice daily from our hotels to the convention center provided opportunities to visit with those from other lands. I am the richer for many of those conversations.

My second major impression was the seriousness with which the topic of evangelizing the world by the year 2000 was being discussed. No one was saying the Lord would return then (it could be at any time), but, rather, that two millenia have elapsed since He gave us the task of taking the gospel to the world, and what better celebration of 2000 years since His first coming than if we could present Him with the task accomplished? Each generation must reach its own world of people, but now we have both the means and the personnel to honestly consider taking the whole gospel to the whole world. Nation by nation, and people by people, specific plans are being made and carried out to proclaim the gospel, and in some cases to lead a whole people or nation to faith in Christ. Such talk is not just a dream. It is being done. Often plans center on planting hundreds of new churches to bring the gospel within hearing range of a whole nation or people. This kind of challenge we can go to work on in Japan, and the regional and all Japan conferences on evangelism now being planned offer good oppor-

tunities to move toward such goals. I'd like to encourage the missionary community to pray earnestly that God will use these meetings and other means to give our Japanese brothers and sisters a fresh and urgent vision of what should be done in Japan. Some of us fear we may be left behind, as other nations move ahead. I was greatly encouraged to find people from other countries who are praying for Japan, and asking God to give us a spiritual breakthrough here.

One personal encounter in Manila was especially meaningful to me. It was a situation that only the Lord could have arranged. It showed His control of circumstances, and confirmed that He answers prayer.

A pastor from Hong Kong gave a mini case study in a plenary session on the local church. He was introduced as the pastor of the Swatow Baptist Church of Hong Kong. Most people did a slight double take at that name, and, as he described his historic church, I found my mind racing. He told of going back into China to trace the early years of the church. But the words "Swatow" and "Baptist" were ringing some bells in my memory.

During one furlough I had done a paper on the founder of my home church in Minnesota. The man had been born in Bangkok in 1850 when his father was studying Chinese there. Later, the father went on to Swatow and pioneered a major work for the American Baptists.

After the session I hurried to the front to talk to that pastor. When I got his attention, I asked my question. "Sir, since you

studied the history of your church, does the name of William Ashmore mean anything to you?" His startled look told me the answer! He jumped down from the platform to talk with me for just a brief moment.

After writing that paper back home, I was burdened to pray that God would continue to honor the ministry begun by Ashmore. Surely some church members, some pastors trained in the seminary he founded, or some believers would still be true to the Lord. Now at Manila God graciously let me see at least part of the answer to those prayers. That church lives on, but now in Hong Kong. Our point of contact went back over a century into the past. In addition to the worldwide dimension of fellowship in Manila, the Lord gave me this contact with historical depth as well. What an encouragement to pray even when we can't see any immediate answer. God works in unseen ways!

My chance to attend this

Congress came because of my work with the Church Information Service project (CIS), so I found myself attending several of the workshops on Research, and Information Sharing. I asked around to see if I could compare notes with someone involved in a similar nationwide service project, but didn't come up with anything. Perhaps we are unique. Technical innovations were introduced and demonstrated, but one familiar axiom kept coming up: research must be done in response to felt needs. In other words, keep it practical. It was a good reminder.

I thank the Lord for a good balance of ministry opportunities He has provided: a local church involvement, missionwide help in the evangelism department, and Japan wide opportunities to serve through CIS. Then the Lord put some frosting on my cake by allowing me to attend a world level congress such as this. It was an opportunity I'd not even dreamed of, but it is an experience I'll never forget.

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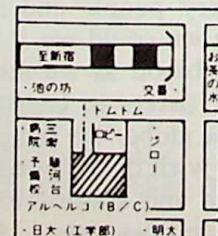
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# LAUSANNE

GARY CARLSON

When I was a small boy, my family used to go for a week's vacation every summer to a Christian family campground in upper New York state. The highlight of each week was the Sunday morning service when all the guests and staff joined together to worship God. One part of the service was the same each time. At the beginning, the congregation would sing the well known missionary hymn "We've a Story to Tell to the Nations", while members of the staff would process into the auditorium carrying the flags of the nations of the world. Looking back on that experience now, it seems as if that was the time when God first planted a seed of missions awareness that resulted in my being a missionary today.

This mental picture continued to flash through my mind during the ten days of Lausanne II in Manila. While there were many moving moments throughout the Congress, a real high point for me came during the closing service when there was a similar procession of the flags of many countries. Yet it was not simply the childhood memories of family camp that made the moment profound; whereas as a boy I only saw the flags, at Lausanne II there were the people of the nations themselves, gathered together to glorify our God.

The Congress was an inspirational time for so many reasons. There were the challenging speeches in the plenary sessions, many by men and women known

to me through their writings. There were the elective workshops that provided so much food for thought. There were the times of corporate worship in which we all felt we were lifted a little closer to heaven. And yet for me the most moving part of my time in Manila was not any of these.

It was meeting and getting to know these people of the nations, hearing their stories, and seeing how God is at work all over the world to bring men and women to him through Jesus Christ. At meals, on the shuttle buses, during coffee breaks, and in other "in-between times" I made an effort to talk to as many people from as many countries as I could. In my Congress notebook I kept a list, and by the end of the ten

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days I had met people from 44 countries out of the total of 190. Some conversations were unfortunately very brief, but with most people I had time enough to learn what it meant for them to live for and witness to Christ in their home country.

Of these moments, the most moving were those spent in conversation with those from third world and Islamic countries. Having been brought up in the United States and now working in Japan, I have had little exposure to real, pervading poverty. Many at the Congress had come from a world where poverty is the reality of each day. One day while on the shuttle bus ride from my hotel to the convention center, I sat next to a man from Sudan. He told the story of his leaving a wife and eight children behind in a village cut off from food supplies, not sure if they would find enough to eat during his time away in Manila. There was no way, even if he could afford it, for him to communicate with his family, and so he was not sure if he would find them alive upon his return.

Others from Islamic countries spoke of the hostility they face in preaching the gospel of Christ in their home countries. One young man spoke of being literally disowned by his father when he heard his son had become a Christian, another stated that when he went out to evangelize in the streets he knew that at any moment someone might reward him with a bullet in the head.

The stories these people told of their real life situations inspired me even more than the plenary and workshop speakers, because they were the living illustration of everything we were learning. I drew from my conversations with these Christians of other countries an awareness of just how much I have been blessed, and how much responsibility comes with that blessing. If I have received so much materially, I must pray and reflect on how best to use that in God's service. If I have been given

opportunity to freely proclaim Christ without fear of punishment or retribution, I must use every opportunity to the fullest.

It is so easy for us who serve the Lord here in Japan to become discouraged when the results of our evangelistic efforts seem so small. I am sure that when I left Japan to attend Lausanne II there was a little bit of self-pity in my heart. Getting to know people from 44 countries went a long way to restoring my sense of perspective. Through conversations with people from poor and oppressed countries I realized that we in Japan are not the only ones who face difficulties in communicating Christ, and that there are those who have it much worse. Meeting people from situations more difficult than my own who radiate the joy and love of Christ was powerful medicine!

I should also say that many of the people I met were from countries where the gospel is flourishing and the church is growing. God is doing great and mighty things around the world, particularly in Africa and Latin America. These people also spoke of the faithfulness of God, and provided me with hope that what has happened in other lands can indeed one day happen in Japan.

"We've a Savior to show to the nations who the path of sorrow hath trod, That all of the world's great peoples might come to the truth of God."

The people are coming! Christ's commission is being fulfilled! It is happening in the individual lives of millions around the world. Lausanne II was for me not simply another inspirational conference, but a symbolic gathering of the peoples of the earth as the people of God.



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# LAUSANNE

TED CARLSON

Attending Lausanne II in Manila was without a doubt an experience of a lifetime. Where else could one have the unique privilege to meet and share with over 4,000 delegates from many different races, nationalities, cultures, languages, religious affiliations from 190 countries (more than the United Nations) and yet have a distinct sense of a basic oneness because of a mutual faith in Jesus Christ and a shared burden to reach the world with His saving gospel? From among the many contacts and friendships made those 10 days (especially with those who shared the same delicious buffet breakfasts and lunches at the same hotel and the bus rides to and from the convention center 4 times a day), I "adopted" 3 young pastors from Thailand, Bangladesh, and Sudan (now in Kenya) East Africa. All 3 serve in difficult fields. The later 2 are converted Muslims and were cast out by relatives and former "friends". Suffering much persecution because of their Christian faith they evidenced a real love for their people and nation and zeal to faithfully present the gospel at all costs. In some small way I hope to encourage these brethren from time to time with my prayers, letters, and when possible support.

It was a special thrill to welcome the delegation from the Soviet Union who received a standing ovation at their belated arrival. Later in the week at a special meeting I heard a report from 2 of 10 of these who came from our own Brethren assemblies in that country. How good it was to shake hands and assure them (by interpretation) of our continued prayers for their witness for the Lord.

In the large plenary sessions morning and evening listening to messages by some outstanding Christian statesmen, the well designed reports both visual and verbal, the joining together in hymns and choruses of worship and praise in several languages - all these things seemed to be perhaps a little foretaste of what awaits us in glory!

Apart from the inspiration and challenge received from these meetings it was the afternoon tracks and workshops which provided the most stimulation and practical application relating to my experience in Japan. After facing the dilemma of which ones to choose from among the hundreds listed I settled on three. Because of my association with Dokkyo University in Soka as a part time English teacher and the Bible studies Tom Hill and I have on campus once a week I was naturally interested in the track on "Evangelizing College and University students." Also because of my own involvement in planting a new church in Koshigaya I was interested in a track on the "Local Church." Because these 2 seemed too general for my own interest and needs I soon changed to the track on "Spiritual Warfare."

Having been a missionary in Japan 25 years I have become increasingly aware that much of what we encounter here is due to the fact that we are engaged in a spiritual warfare. Like many others I have often asked myself why the preaching of the gospel in Japan over many years has made such little relative impact compared to other Asian countries? The very first day I went to the track on spiritual warfare the 2 leaders asked the same

question and expressed a special burden for Japan in particular. Hearing that, my immediate heart's response was, "was it for this reason I came to Lausanne II?" In the days that followed I was challenged by several significant things:

## I. Demonization.

This is an area that I have believed in from the Scriptures but because of lack of understanding and experience, and an awareness of its abuse have tended to avoid as much as possible. However, through the track I came to realize that understanding and dealing with this aspect of Satan's strategies is a crucial dimension in spiritual warfare.

## II. Territorial Spirits.

This was somewhat of a new concept to me to learn that the enemy's kingdom is highly organized. One principle of his organization is to assign principalities, powers and lesser spirits hierarchially to designated territories to control nations, regions, cities, tribes, people groups, neighborhoods, and other significant social networks of human beings throughout the world. Their major assignment is to prevent God from being glorified in their territory which they do through directing the activity of lower ranking spirit or demons.

Examples of this were given from reports on what has been experienced in Argentina, Brazil, and Costa Rica particularly. Most spiritual warfare is initiated only after an obvious problem arises and is identified. Can territory and people be captured from the enemy before his activity is visible enough for ordinary Christians to recognize it? Can one identify

the territorial spirit? What about the ujigami in Japan?

III. Our Strategy: The weapons at our disposal.

Special attention should be given to the armor God has provided us as listed in Ephesians 6:10-18. Stress was put on the fact that one should NOT seek to deal with the work of the enemy ALONE, but seek out a support group of three to six likeminded believers for prayer, searching the scriptures, praise and worship, and study and research in the matter.

We were warned NOT TO:

- a. Engage in meaningless rhetoric (all theory and no practice).
- b. Underestimate the enemy.
- c. Neither overemphasize the enemy's power and be rendered ineffective. Too much emphasis and concentration on the enemy can easily sidetrack one from the ministry we've been called to for the glory of God.

d. Expect power to withstand and be victorious without much prayer (Eph. 6:18).

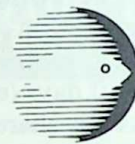
This seemingly wise, well balanced, cautious approach helped to ease my own fears and reservations about the subject and created within me a desire for further investigation. Therefore I put my name on lists of several groups in the States dealing in such matters and await further developments.

I have come to believe that a proper understanding of such strategy by the enemy coupled with a strategy of overcoming such powers in effective, biblical and balanced spiritual warfare could have a tremendous **IMPACT** on the work in Japan as a nation, in the prefectures, and locally in cities and towns. How one longs to see the power of the enemy broken which for centuries seemingly has dominated much of the culture and customs of this nation, and blinded the hearts and

minds of all those millions devoted to religious rituals and practices which keep them from ever coming to a knowledge of Him who is the way, the truth, and the life (John 14:6). May the Spirit of God grant us much needed wisdom, knowledge, and spiritual power that many in this spiritually destitute nation may be turned from darkness to light and serve the living and true God!

Three books I heartily recommend for a well-balanced study on spiritual warfare are:

Spiritual Warfare by Ray C. Stedman, Word Book Publishers  
The Adversary  
Overcoming the Adversary }  
by MARK BUDECK,  
Moody Press.



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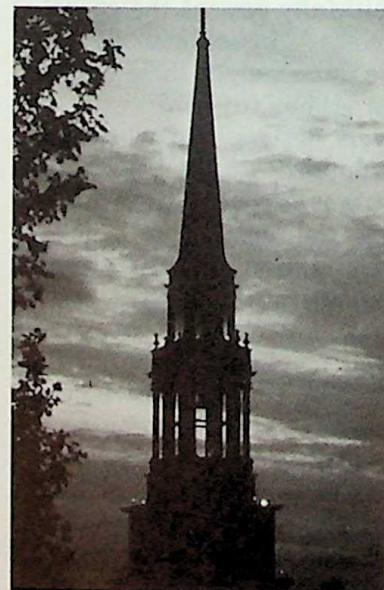
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# LAUSANNE

DALE BIDWELL

What message does Lausanne II hold for us as Christian workers in Japan?

Much emphasis was given to reaching the world by the year 2000. If such a goal is taken seriously in Japan we have a tremendous job ahead of us. Where do we start? Several thoughts emerge:

1. As missionaries we must do even more in the area of church planting. Are not community churches still the best way to give every person a chance to believe? They are closest to the people. Local churches back-up well other strategies, such as radio/TV and campus ministries because they are there to follow-up. More - not hundreds, but thousands more - new churches must be started by missionaries and nationals alike to evangelize Japan by 2000. Each present church mothering a new church in the next ten years would give 6,000 more churches. Such a goal is reachable through prayer, faith and resolve. We can begin by zeroing in on Japan's astonishing 80 cities with only one church, according to CIS. Another 90 towns of over 20,000 persons have no church.

2. At Lausanne we learned that in countries where many are coming to Christ, it is often because certain receptive groups are being targeted. Usually these are groups which the rest of society is willing to pass by. I wonder if Japan's elderly people may represent that kind of opportunity for the church in Japan. Inquiries indicate that few churches are trying to reach the country's otoshiyori, even through the elderly (a) have the least time to be reached before entering eternity, (b) the most

time to consider spiritual things, (c) are often neglected and need friendship, (d) are often in a financial position to help the church - some could give land for the new churches we need to reach Japan by 2000.

Once a month I visit an area retirement home. It is not operated by a Christian group, yet they have a Wednesday worship. I expected only a handful to attend, but it seems that every able bodied person tries to make it. Four area pastors alternate preaching. In the elderly of Japan we have an opportunity to be Gospel Good Samaritans who do not pass them by. This calls for innovation. What about week-day clubs, care teams that go to their homes, special Sundays honoring the elderly, church sponsored retirement homes that are open to the unsaved as well as the saved.

(If you are reaching the elderly for Christ, or know of someone who is, please contact Dale Bidwell, chairman of JEMA Prayer and Evangelism Commission. Providing there is interest and resource persons are available, the Commission would consider sponsoring a seminar on reaching the elderly.)

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## WITH THE LORD

### George Edwin Bostrom, Jr.

George Edwin Bostrom, Jr. went Home to be with the Lord on Sept. 29th, after an illness of six months. His funeral was held in Kakegawa City, Shizuoka Ken and was attended by over 500 friends and town citizens.

George first came to Japan in 1951 and served for six years with the Navigators. After marrying Lois Marsh, he returned to America for eight years and during that time served in several churches. They returned to Japan in 1966 and have pioneered two churches in Shizuoka Ken.

George is survived by his wife, Lois, five children and four grandchildren. His wife and four of his children plan to continue the ministry in Kakegawa.

Another corn of wheat has fallen into the ground and surely will bear much fruit.

### Dennis L. Foster

Dennis L. Foster was called home on April 6, 1989 in Yamagata Prefecture. He was 58.

Dennis was burdened for Japan after coming here as a GI in 1956. In 1957 he left the military service and began evangelistic work. His work in Obanzawa (Yamagata Prefecture) began in 1964.

Dennis was unique not only because he was a black missionary working in Japan, but also because of his musical gifts which he used fully in evangelism. In 1969 he wrote the Oratorio, The Second Coming of Jesus Christ.

In 1985 his health began to worsen with kidney and heart problems. Dennis in 1989 had been hospitalized from January until April. He had been released from the hospital but collapsed while returning home by bus and did not respond to emergency treatment when rushed to the

hospital.

Although Dennis did not belong to a mission, he was sponsored by SEND International. Arthur Moe in sending in the report to JEMA, wrote: "In reflecting upon the life and ministry of our brother, two sentences that Dennis wrote in the midst of his illness last December sum it all up and are a tremendous challenge to all of us. Dennis wrote:

I have faced many trials and seen some fruits of labors. It is faith in the Lord Jesus Christ and the love of souls that keeps me going."

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# The Character of The Lausanne Covenant

by Kent R. Hunter

President Church Growth Center, Indiana, USA

**L**et the Earth Hear His Voice." These were the words of the theme of the first Lausanne Congress. However, this theme could lead to the legitimate question, "To what end" is hearing the voice of God the end result desired? Is mere proclamation the goal? Is that what God is calling us to do for world evangelization? Is the plan simply to plant the seed? Are Christians just to get the Word out and declare the task finished? Is the strategy only to *help*? Or is it *help plus tell*? Or is it to help, tell and *make disciples*? Does the task of world evangelization aim toward effective evangelism — evangelism that is not complete or satisfied until people become responsible members of the church? Does the mission call for effective evangelism that results in healthy, reproducing churches?

The *Lausanne Covenant* provides important focus. It is a statement that reflects the character of world evangelization pointing toward the clear goal of making disciples. It goes beyond the important work of kindness and social justice. It presses beyond the essential task of preaching the Gospel. The *Covenant* reflects the essential focus of Scripture: the task of evangelization is not complete until, by God's grace and power, a person is in a life style of discipleship in the context of a community of Christian believers.

Diagnosing the *Lausanne Covenant*, one discovers seven hallmark characteristics of effective evangelism that are present in this historical document.

## Characteristics of Effective Evangelism

First, *God is at work through people*. Effective evangelism is ultimately God's work. The Apostle Paul indicated that he planted the seed, Apollos watered the plant, but it was God who brings the increase (1 Cor. 3:6,9). God reaches people through people. But it is still God's work. The scriptural tone of the *Lausanne Covenant*

makes it clear that the framers of this document see God's hand at work through world evangelization. Even in the introduction, John Stott talks about signing the *Covenant* only after careful thought and prayer. As he challenged fellow participants in the Lausanne Congress to consider the document, he indicated that each person must make his own conscientious decision before God.

In the opening introduction, the *Covenant* talks about what God is doing in this day.

The *Covenant* clearly reflects that God calls out people and is sending them back into the world as servants and witnesses for the extension of his Kingdom and the building of Christ's body. There is no emphasis on personal empire building. It is not a man-centered activity for personal gain. The *Covenant*, instead, is a response to what God is actively doing, and as world evangelization takes place, it is clear that the intended result is not members of a church or church body in the ultimate sense—it is membership in the Kingdom of God.

When the *Covenant* talks about the Bible, it talks about God's divine instrument that is the power unto salvation. God provides his powerful tool as a channel for His grace to get to people.

When the *Covenant* talks about evangelism, it affirms that Christ sends his people into the world. The mission is at the impulse of the Head of the Church, not the energetic aggressiveness of human beings. In fact, when the *Covenant* addresses the issue of choosing evangelistic priorities, it suggests that all churches ask God to direct them for what they should be doing at home and around the world.

In the final section, the *Covenant* rejects the notion that man can build a perfect utopia on earth. Instead, it says, "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 forever."

These are important characteristics of the *Covenant* for a strong declaration that God is at work through people to bring the Gospel to all peoples. It is a supernatural work. This is an essential hallmark for effective evangelism.

Second, *the Lordship of Jesus Christ is a reality in the life of the believer*. Effective evangelism places the Lordship of Jesus Christ above the levels of human wisdom.

The *Covenant* draws this very fine, but important line of distinction between who is ultimately in charge of the Great Commission mission and who are his followers. The *Covenant* says that even though there may be a wide diversity of evangelistic approaches, there is only one Savior. With clarity, the *Lausanne Covenant* makes it clear that Jesus Christ is Lord. The goal of effective evangelism is concerned that people respond to Jesus Christ not only as Savior, but also as Lord of their lives. The *Covenant* underscores this by indicating that the proclamation of Jesus Christ as the Savior of the world is to invite all people to respond to him not only as Savior, but also as Lord, and to do so in a strong commitment of repentance and faith.

In discussing the nature of evangelism, the *Covenant* clearly indicates that the results of evangelism include obedience to Jesus Christ.

The Lordship of Jesus Christ is an important assumption for the strategy of world evangelization. It is an ultimate result for those who are evangelized.

Third, *the church is the Lord's strategy for world evangelization and disciples of that church ought to be equipped for ministry*. Effective evangelism sees the role of the church as essential in God's plan for world evangelization. The church, as God's community of believers, is also God's army



for reaching the unchurched. Evangelization, then, must lead ultimately to incorporation in the Body of Christ. The one who is evangelized is also assimilated into the community of believers so that he or she can be equipped for ministry and become part of God's plan for reaching the ends of the earth. Every Christian, then, is a part of God's great mission strategy.

In the section on the church, the *Lausanne Covenant* indicates that it is the whole church that is involved in reaching the whole world. It indicates that the "church is at the very center of God's cosmic purpose...." This high view of the church indicates a resistance to individualism and independence. God's people are called together for world evangelization. In regard to partnership for world evangelism, the *Lausanne Covenant* clearly indicates that the responsibility belongs to the whole Body of Christ. The challenge is for every church to seek God's wisdom concerning what they should be doing toward world evangelization.

Following the guidelines of Scripture in Ephesians 4, the *Lausanne Covenant* clearly identifies the important factor of equipping people for ministry. This is the mobilization strategy for the Church. It is God's way of multiplying himself through the Church. It also means that each national church needs to cultivate and develop, equip and release key leaders. The Church is God's people and not intended to be statically organized but strategically energized—by God's power and through training and equipping for ministry. This leads to evangelism that is effective.

Fourth, *incorporation into the Body of Christ*. Closely related to the importance of the central character of the Church, is the goal of incorporating people into the Body of Christ as a key strategy for world evangelization. Effective evangelism requires that people be incorporated into the Body. The *Lausanne Covenant* speaks of this also in the section on the nature of evangelization, where evangelization is expected to result in an incorporation into the Church of Jesus Christ. This emphasis indicates that the task for world evangelization is the goal for more than numbers, even numbers of people. It adds to the quantity dimension of world evangelization, the very important quality aspect of assimilation and incorporation into a mean-

ingful community of believers who can be a powerful force for the Kingdom on a particular front line of ministry.

The *Covenant* recognizes the importance of the church being indigenous to the culture of the people so it can identify with integrity with those who represent the target for the Gospel. Therefore, the *Covenant* calls for churches that are closely related to their culture. God's people are not called to a mission of inculturating other people into foreign habits.

Fifth, *commitment to Christ is a miraculous event that is relational, not institutional*. A hallmark of effective evangelism is that Jesus Christ is a person to whom people relate. The *Lausanne Covenant* begins with words that reflect a relationship with Jesus Christ and those who are moved to penitence by failures and challenged to the unfinished task of world evangelization.

Sin is real to the framers of the *Covenant*. All people are perishing because of sin and there is only one way out: the person of Jesus Christ, the God-Man who gave himself as the only ransom for sinners. The *Covenant* makes this clear in the definition of evangelism in the section on 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." Effective evangelism sees the importance of a personal relationship with Jesus as Savior.

The *Covenant* also indicates the essential quality of redemption as reconciliation with God, recognizing that reconciliation with God is not the same thing as reconciliation with man. Those that are called into this relationship are born again into the Kingdom and are called to exhibit and to spread that right relationship with God to others in a world that is unrighteous. Once again, the emphasis is not on an institution or an organization, but a right relationship.

Sixth, *the goal of evangelization is discipleship, not just helping people or only proclaiming the Gospel*. Effective evangelism is more than being present and helping people. Effective evangelism, according to Scripture, is more than just proclaiming the Gospel. In the opening words of the

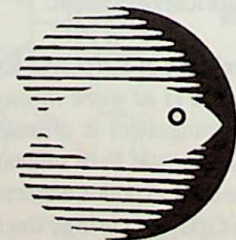
introduction, the *Covenant* makes clear the determination is to obey the Lord's Great Commission, not only to proclaim the good news but to make disciples.

When describing the nature of evangelism, the *Covenant* stresses the importance of persuading people to come to the Savior and Lord personally. It reflects the cost of discipleship and the responsibility of service in the world. The *Covenant* calls for a response that is beyond passive acquiescence to Jesus Christ. It calls for a life style of discipleship that is active, serving, and reproducing. The *Covenant* calls the Church to a discipleship life style. In the section on evangelistic partnership, once again it calls for a self-examination concerning the effectiveness of the mission. Indeed, every church and every strategy ought to be evaluated on the basis of whether or not it is effective. Are we involved in effective evangelism?

Seventh, *the Holy Spirit is the agent of evangelism*. Effective evangelism begins, in the person of God. It is the Holy Spirit who is active in evangelism that is effective. Here, too, the *Lausanne Covenant* is clear. Under the section entitled, "The Purpose of God", the *Covenant* clearly states: "We believe in the power of the Holy Spirit." The *Covenant* speaks of a "spirit-filled church." This too reflects that the mission is not ours, but it is God's. The *co-mission* is ours by virtue of the fact that he has called us into partnership with Himself and empowered us by His Holy Spirit that we may go and make disciples of all people.

Taken from  
WORLD EVANGELIZATION,  
Vol.16 No.57,

February, 1989



# The Manila Manifesto

## *Calling the whole church to take the whole gospel to the whole world.*

### **Introduction**

*In July 1974 the International Congress on World Evangelization was held in Lausanne, Switzerland, and issued the Lausanne Covenant. Now in July 1989 over 3,000 of us from about 170 countries have met in Manila for the same purpose, and have issued the Manila Manifesto. We are grateful for the welcome we have received from our Filipino brothers and sisters.*

*During the 15 years which have elapsed between the two congresses some smaller consultations have been held on topics like Gospel and Culture, Evangelism and Social Responsibility, Simple Lifestyle, the Holy Spirit and Conversion. These meetings and their reports have helped to develop the thinking of the Lausanne movement.*

*A 'manifesto' is defined as a public declaration of convictions, intentions and motives. The Manila Manifesto takes up the two congress themes, 'Proclaim Christ until He comes' and 'Calling the Whole Church to take the Whole Gospel to the Whole World'. Its first part is a series of 21 succinct affirmations. Its second part elaborates these in 12 sections, which are commended to churches, alongside the Lausanne Covenant, for study and action.*

**JAPAN HARVEST/No.2-1989**

### **Twenty-one Affirmations**

1. We affirm our continuing commitment to the Lausanne Covenant as the basis of our cooperation in the Lausanne movement.

2. We affirm that in the Scriptures of the Old and New Testaments God has given us an authoritative disclosure of His character and will, His redemptive acts and their meaning, and His mandate for mission.

3. We affirm that the biblical gospel is God's enduring message to our world, and we determine to defend, proclaim and embody it.

4. We affirm that human beings, though created in the image of God, are sinful and guilty, and lost without Christ, and that this truth is a necessary preliminary to the gospel.

5. We affirm that the Jesus of history and the Christ of glory are the same person, and that this Jesus Christ is absolutely unique, for He alone is God incarnate, our sin-bearer, the conqueror of death and the coming judge.

6. We affirm that on the cross Jesus Christ took our place, bore our sins and died our death; and that for this reason alone God freely forgives those who are brought to repentance and faith.

7. We affirm that other religions and ideologies are not alternative paths to God, and that human spirituality, if unredeemed by Christ, leads not to God but to judgment, for Christ is the only way.

8. We affirm that we must demonstrate God's love visibly by caring for those who are deprived of justice, dignity, food and shelter.

9. We affirm that the proclamation of God's kingdom of justice and peace demands the denunciation of all injustice and oppression, both personal and structural; we will not shrink from this prophetic witness.

10. We affirm that the Holy Spirit's witness to Christ is indispensable to evangelism, and that without His supernatural work neither new birth nor new life is possible.

11. We affirm that spiritual warfare demands spiritual weapons, and that we must both preach the Word in the power of the Spirit, and pray constantly that we may enter into Christ's victory over the principalities and powers of evil.

12. We affirm that God has committed to the whole church and every member of it the task of making Christ known throughout the world; we long to see all lay and ordained persons

mobilized and trained for this task.

13. We affirm that we who claim to be members of the Body of Christ must transcend within our fellowship the barriers of race, gender and class.

14. We affirm that the gifts of the Spirit are distributed to all God's people, women and men, and that their partnership in evangelization must be welcomed for the common good.

15. We affirm that we who proclaim the gospel must exemplify it in a life of holiness and love; otherwise our testimony loses its credibility.

16. We affirm that every Christian congregation must turn itself outward to its local community in evangelistic witness and compassionate service.

17. We affirm the urgent need for churches, mission agencies and other Christian organizations to cooperate in evangelism and social action repudiating competition and avoiding duplication.

18. We affirm our duty to study the society in which we live, in order to understand its structures, values and needs, and so develop an appropriate strategy of mission.

19. We affirm that world evangelization is urgent and that the reaching of unreached peoples is possible. So we resolve during the last decade of the twentieth century to give

ourselves to these tasks with fresh determination.

20. We affirm our solidarity with those who suffer for the gospel, and will seek to prepare ourselves for the same possibility. We will also work for religious and political freedom everywhere.

21. We affirm that God is calling the whole church to take the whole gospel to the whole world. So we determine to proclaim it faithfully, urgently and sacrificially, until He comes.

### A. THE WHOLE GOSPEL

The gospel is the good news of God's salvation from the powers of evil, the establishment of His eternal kingdom and His final victory over everything which defies His purpose. In His love God purposed to do this before the world began and effected His liberating plan over sin, death and judgment through the death of our Lord Jesus Christ. It is Christ who makes us free, and unites us in His redeemed fellowship.

#### *(1) Our Human Predicament*

We are committed to preaching the whole gospel, that is, the biblical gospel in its fullness. In order to do so, we have to understand why human beings need it.

Men and women have an intrinsic dignity and worth, because they were created in God's likeness to know, love and serve Him. But now through sin every part of their humanness

has been distorted. Human beings have become self-centered, self-serving rebels, who do not love God or their neighbor as they should. In consequence, they are alienated both from their Creator and from the rest of His creation, which is the basic cause of the pain, disorientation and loneliness which so many people suffer today. Sin also frequently erupts in anti-social behavior, in violent exploitation of others, and in a depletion of the earth's resources of which God has made men and women His stewards. Humanity is guilty, without excuse, and on the broad road which leads to destruction.

Although God's image in human beings has been corrupted, they are still capable of loving relationships, noble deeds and beautiful art. Yet even the finest human achievement is fatally flawed and cannot possibly fit anybody to enter God's presence. Men and women are also spiritual beings, but spiritual practices and self-help techniques can at the most alleviate felt needs; they cannot address the solemn realities of sin, guilt and judgment. Neither human religion, nor human righteousness, nor socio-political programs can save people. Self-salvation of every kind is impossible. Left to themselves, human beings are lost forever.

So we repudiate false gospels which deny human sin, divine judgment, the deity and incarnation of Jesus Christ, and the necessity of the cross and the resurrection. We also reject half-gospels, which minimize sin and confuse God's grace

with human self-effort. We confess that we ourselves have sometimes trivialized the gospel. But we determine in our evangelism to remember God's radical diagnosis and His equally radical remedy.

### *(2) Good News for Today*

We rejoice that the Living God did not abandon us to our lostness and despair. In His love He came after us in Jesus Christ to rescue and re-make us. So the good news focuses on the historic person of Jesus, who came proclaiming the kingdom of God and living a life of humble service, who died for us, becoming sin and a curse in our place, and whom God vindicated by raising Him from the dead. To those who repent and believe in Christ God grants a share in the new creation. He gives us new life, which includes the forgiveness of our sins and the indwelling, transforming power of His Spirit. He welcomes us into His new community which consists of people of all races, nations and cultures. And He promises that one day we will enter His new world, in which evil will be abolished, nature will be redeemed, and God will reign forever.

This good news must be boldly proclaimed, wherever possible, in church and public hall, on radio and television, and in the open air, because it is God's power for salvation and we are under obligation to make it known. In our preaching we must faithfully declare the truth which God has revealed in the Bible and struggle to relate it to our own context.

We also affirm that apologetics, namely 'the defense and confirmation of the gospel' (Phil. 1:7) is integral to the biblical understanding of mission and essential for effective witness in the modern world. Paul 'reasoned' with people out of the Scriptures, with a view to 'persuading' them of the truth of the gospel. So must we. In fact, all Christians should be ready to give a reason for the hope that is in them (I Pet. 3:15).

We have again been confronted with Luke's emphasis that the gospel is good news for the poor (Luke 4:18, 6:20, 7:22) and have asked ourselves what this means to the majority of the world's population who are destitute, suffering or oppressed. We have been reminded that the law, the prophets and the wisdom books, and the teaching and ministry of Jesus, all stress God's concern for the materially poor and our consequent duty to defend and care for them. Scripture also refers to the spiritually poor who look to God alone for mercy. The gospel comes as good news to both. The spiritually poor, who, whatever their economic circumstances, humble themselves before God, receive by faith the free gift of salvation. There is no other way for anybody to enter the Kingdom of God. The materially poor and powerless find in addition a new dignity as God's children, and the love of brothers and sisters who will struggle with them for their liberation from everything which demeans or oppresses them.

We repent of any neglect of God's truth in

Scripture and determine both to proclaim and to defend it. We also repent where we have been indifferent to the plight of the poor, and where we have shown preference for the rich, and we determine to follow Jesus in preaching good news to all people by both word and deed.

### *(3) The Uniqueness of Jesus Christ*

We are called to proclaim Christ in an increasingly pluralistic world. There is a resurgence of old faiths and a rise of new ones. In the first century too there were 'many gods and many lords' (I Cor. 8:5). Yet the apostles boldly affirmed the uniqueness, indispensability and centrality of Christ. We must do the same.

Because men and women are made in God's image and see in the creation traces of its Creator, the religions which have arisen do sometimes contain elements of truth and beauty. They are not, however, alternative gospels. Because human beings are sinful and because 'the whole world is under the control of the evil one' (I Jn. 5:19), even religious people are in need of Christ's redemption. We, therefore, have no warrant for saying that salvation can be found outside Christ or apart from an explicit acceptance of His work through faith.

It is sometimes held that in virtue of God's covenant with Abraham, Jewish people do not need to acknowledge Jesus as their Messiah. We affirm that they need Him as much as anyone else, that it would be a

form of anti-Semitism, as well as being disloyal to Christ, to depart from the New Testament pattern of taking the gospel to "the Jew first...". We therefore reject the thesis that Jews have their own covenant which renders faith in Jesus unnecessary.

What unites us is our common convictions about Jesus Christ. We confess Him as the eternal Son of God who became fully human while remaining fully divine, who was our substitute on the cross, bearing our sins and dying our death, exchanging His righteousness for our unrighteousness, who rose victorious in a transformed body, and who will return in glory to judge the world. He alone is the incarnate Son, the Savior, the Lord and the Judge, and He alone, with the Father and the Spirit, is worthy of the worship, faith and obedience of all people. There is only one gospel because there is only one Christ, who because of His death and resurrection is Himself the only way of salvation. We therefore reject both the relativism which regards all religions and spiritualities as equally valid approaches to God, and the syncretism which tries to mix faith in Christ with other faiths.

Moreover, since God has exalted Jesus to the highest place, in order that everybody should acknowledge Him, this also is our desire. Compelled by Christ's love, we must obey Christ's Great Commission and love His lost sheep, but we are especially motivated by "jealousy" for His Holy Name, and we long to see Him receive

the honor and glory which are due to Him.

In the past we have sometimes been guilty of adopting towards adherents of other faiths attitudes of ignorance, arrogance, disrespect and even hostility. We repent of this. We nevertheless are determined to bear a positive and uncompromising witness to the uniqueness of our Lord, in His life, death and resurrection, in all aspects of our evangelistic work including inner-faith dialogue.

#### *(4) The Gospel and Social Responsibility*

The authentic gospel must become visible in the transformed lives of men and women. As we proclaim the love of God we must be involved in loving service, and as we preach the Kingdom of God we must be committed to its demands of justice and peace.

Evangelism is primary because our chief concern is with the gospel, that all people may have the opportunity to accept Jesus Christ as Lord and Savior. Yet Jesus not only proclaimed the Kingdom of God, he also demonstrated its arrival by works of mercy and power. We are called today to a similar integration of words and deeds. In a spirit of humility we are to preach and teach, minister to the sick, feed the hungry, care for prisoners, help the disadvantaged and handicapped, and deliver the oppressed. While we acknowledge the diversity of spiritual gifts, callings and contexts, we also affirm that

good news and good works are inseparable.

The proclamation of God's kingdom necessarily demands the prophetic denunciation of all that is incompatible with it. Among the evils we deplore are destructive violence, including institutionalized violence, political corruption, all forms of exploitation of people and of the earth, the undermining of the family, abortion on demand, the drug traffic, and the abuse of human rights. In our concern for the poor, we are distressed by the burden of debt in the two-thirds world. We are also outraged by the inhuman conditions in which millions live, who bear God's image as we do.

Our continuing commitment to social action is not a confusion of the Kingdom of God with Christianized society. It is, rather, a recognition that the biblical gospel has inescapable social implications. True mission should always be incarnational. It necessitates entering humbly into other people's worlds, identifying with their social reality, their sorrow and suffering, and their struggles for justice against oppressive powers. This cannot be done without personal sacrifices.

We repent that the narrowness of our concerns and vision has often kept us from proclaiming the lordship of Jesus Christ over all of life, private and public, local and global. We determine to obey His command to 'seek first the Kingdom of God and His righteousness.' (Mt. 6:33)

## B. THE WHOLE CHURCH

The whole gospel has to be proclaimed by the whole church. All the people of God are called to share in the evangelistic task. Yet without the Holy Spirit of God all their endeavors will be fruitless.

### (5) *God the Evangelist*

The Scriptures declare that God Himself is the chief evangelist. For the Spirit of God is the Spirit of Truth, Love, Holiness and Power, and evangelism is impossible without Him. It is He who anoints the messenger, confirms the Word, prepares the hearer, convicts the sinful, enlightens the blind, gives life to the dead, enables us to repent and believe, unites us to the Body of Christ, assures us that we are God's children, leads us into Christlike character and service, and sends us out in our turn to be Christ's witnesses. In all this the Holy Spirit's main preoccupation is to glorify Jesus Christ by showing Him to us and forming Him in us.

All evangelism involves spiritual warfare with the principalities and powers of evil, in which only spiritual weapons can prevail, especially the Word and the Spirit, with prayer. We therefore call on all Christian people to be diligent in their prayers both for the renewal of the church and for the evangelization of the world.

Every true conversion involves a power encounter, in which the superior authority of Jesus Christ is demonstrated. There is no greater miracle than this, in which the believer is set

free from the bondage of Satan and sin, fear and futility, darkness and death.

Although the miracles of Jesus were special, being signs of His Messiahship and anticipations of His perfect kingdom when all nature will be subject to Him, we have no liberty to place limits on the power of the Living Creator today. We reject both the skepticism which denies miracles and the presumption which demands them, both the timidity which shrinks from the fullness of the Spirit and the triumphalism which shrinks from the weakness in which Christ's power is made perfect.

We repent of all self-confident attempts either to evangelize in our own strength or to dictate to the Holy Spirit. We determine in future not to 'grieve' or 'quench' the Spirit, but rather to seek to spread the good news 'with power, with the Holy Spirit and with deep conviction.' (1 Thess. 1:5)

### (6) *The Human Witnesses*

God the evangelist gives His people the privilege of being His 'fellow-workers.' (2 Cor. 6:1) For, although we cannot witness without Him, He normally chooses to witness through us. He calls only some to be evangelists, missionaries or pastors, but He calls His whole church and every member of it to be His witnesses.

The privileged task of pastors and teachers is to lead God's people (laos) into maturity (Col. 1:28) and to equip them for ministry (Eph. 4:11-12). Pastors are not to

monopolize ministries, but rather to multiply them, by encouraging others to use their gifts and by training disciples to make disciples. The domination of the laity by the clergy has been a great evil in the history of the church. It robs both laity and clergy of their God-intended roles, causes clergy breakdowns, weakens the church and hinders the spread of the gospel. More than that, it is fundamentally unbiblical. We therefore, who have for centuries insisted on 'the priesthood of all believers' now also insist on the ministry of all believers.

We gratefully recognize that children and young people enrich the church's worship and outreach by their enthusiasm and faith. We need to train them in discipleship and evangelism, so that they may reach their own generation for Christ.

God created men and women as equal bearers of His image (Gen. 1:26-27), accepts them equally in Christ (Gal 3:28) and poured out His Spirit on all flesh, sons and daughters alike (Acts 2:17-18). In addition, because the Holy Spirit distributes His gifts to women as well as to men, they must be given opportunities to exercise their gifts. We celebrate their distinguished record in the history of missions and are convinced that God calls women to similar roles today. Even though we are not fully agreed what forms their leadership should take, we do agree about the partnership in world evangelization which God intends men and women to enjoy. Suitable training must therefore be available to both.

Lay witness takes place, by women and men, not only through the local church (see Section 8) but through friendships, in the home and at work. Even those who are homeless or unemployed share in the calling to be witnesses.

Our first responsibility is to witness to those who are already our friends, relatives, neighbors, and colleagues. Home evangelism is also natural, both for married and for single people. Not only should a Christian home commend God's standards of marriage, sex and family, and provide a haven of love and peace to people who are hurting, but neighbors who would not enter a church usually feel comfortable in a home, even when the gospel is discussed.

Another context for lay witness is the workplace, for it is here that most Christians spend half their waking hours, and work is a divine calling. Christians can commend Christ by word of mouth, by their consistent industry, honesty and thoughtfulness, by their concern for justice in the workplace, and especially if others can see from the quality of their daily work that it is done to the glory of God.

We repent of our share in discouraging the ministry of the laity, especially of women and young people. We determine in future to encourage all Christ's followers to take their place, rightfully and naturally, as His witnesses. For true evangelism comes from the overflow of a heart in love with Christ. That is why it belongs to all His people without exception.

### *(7) The Integrity of the Witnesses*

Nothing commends the gospel more eloquently than a transformed life, and nothing brings it into disrepute so much as personal inconsistency. We are charged to behave in a manner that is worthy of the gospel of Christ, and even to 'adorn' it, enhancing its beauty by holy lives. For the watching world rightly seeks evidence to substantiate the claims which Christ's disciples make for Him. A strong evidence is our integrity.

Our proclamation that Christ died to bring us to God appeals to people who are spiritually thirsty, but they will not believe us if we give no evidence of knowing the Living God ourselves, or if our public worship lacks reality and relevance.

Our message that Christ reconciles alienated people to each other rings true only if we are seen to love and forgive one another, to serve others in humility, and to reach out beyond our own community in compassionate, costly ministry to the needy.

Our challenge to others to deny themselves, take up their cross and follow Christ will be plausible only if we ourselves have evidently died to selfish ambition, dishonesty and covetousness, and are living a life of simplicity, contentment and generosity.

We deplore the failures in Christian consistency which we see in both Christians and churches: material greed, professional pride and rivalry, competition in Christian

service, jealousy of younger leaders, missionary paternalism, the lack of mutual accountability, the loss of Christian standards of sexuality, and racial, social and sexual discrimination. All this is worldliness, allowing the prevailing culture to subvert the church instead of the church challenging and changing the culture. We are deeply ashamed of the times when, both as individuals and in our Christian communities, we have affirmed Christ in word and denied Him in deed. Our inconsistency deprives our witness of credibility. We acknowledge our continuing struggles and failures. But we also determine by God's grace to develop integrity in ourselves and in the church.

### *(8) The Local Church*

Every Christian congregation is a local expression of the Body of Christ and has the same responsibilities. It is both 'a holy priesthood' to offer God the spiritual sacrifices of worship and 'a holy nation' to spread abroad His excellencies in witness (I Peter. 2:5,9). The Church is thus both a worshipping and a witnessing community, gathered and scattered, called and sent.

We believe that the local church bears a primary responsibility for the spread of the gospel. Scripture suggests this in the progression that 'our gospel came to you' and then 'rang out from you' (I Thess. 1:5,8). In this way, the gospel creates the church which spreads the gospel which creates more

churches in a continuous chain-reaction. Moreover, what Scripture teaches, strategy confirms. Each local church must evangelize the district in which it is situated, and has the resources to do so.

We recommend every congregation to carry out regular studies not only of its own membership and program but of its local community in all its particularity, in order to develop appropriate strategies for mission. Its members might decide to organize a visitation of their whole area, to penetrate for Christ a particular place where people assemble, to arrange a series of evangelistic meetings, lectures or concerts, to work with the poor to transform a local slum, or to plant a new church in a neighboring district or village. At the same time, they must not forget the church's global task. A church which sends out missionaries must not neglect its own locality, and a church which evangelizes its neighborhood must not ignore the rest of the world.

In all this each congregation and denomination should, where possible, work with others, seeking to turn any spirit of competition into one of cooperation. Churches should also work with para-church organizations, especially in evangelism, discipling and community service, for such agencies are part of the Body of Christ, and have valuable, specialist expertise from which the church can greatly benefit.

The church is intended by God to be a sign of His kingdom, that is, an indication

of what human community looks like when it comes under His rule of righteousness and peace. As with individuals, so with churches, the gospel has to be embodied if it is to be communicated effectively. It is through our love for one another that the invisible God reveals Himself effectively. It is through our love for one another that the invisible God reveals Himself today (I Jn. 4:12), especially when our fellowship is expressed in small groups, and when it transcends the barriers of race, rank, sex and age which divide other communities.

We deeply regret that many of our congregations are inward-looking, organized for maintenance rather than mission, or preoccupied with church-based activities at the expense of witness. We determine to turn our churches inside out, so that they may engage in continuous outreach, until the Lord adds to them daily those who are being saved (Acts 2:47).

#### *(9) Cooperation in Evangelism*

Evangelism and unity are closely related in the New Testament. Jesus prayed that His people's oneness might reflect His own oneness with the Father, in order that the world might believe in Him (Jn. 17:20,21), and Paul exhorted the Philippians to 'contend as one person for the faith of the gospel' (Phil. 1:27). In contrast to this biblical vision, we are ashamed of the suspicions and rivalries, the dogmatism over non-essentials, the power-struggles and empire-building which spoil

our evangelistic witness. We affirm that cooperation in evangelism is indispensable, first because it is the will of God, but also because the gospel of reconciliation is discredited by our disunity, and because, if the task of world evangelization is ever to be accomplished, we must engage in it together.

'Cooperation' means finding unity in diversity. It involves people of different temperaments, gifts, callings and cultures, national churches and mission agencies, all ages and both sexes working together.

We are determined to put behind us once and for all, as a hangover from the colonial past, the simplistic distinction between First World sending and Two-Thirds World receiving countries. For the great new fact of our era is the internationalization of missions. Not only are a large majority of all evangelical Christians now non-western, but the number of Two-Thirds World missionaries will soon exceed those from the West. We believe that mission teams, which are diverse in composition but united in heart and mind, constitute a dramatic witness to the grace of God.

Our reference to 'the whole church' is not a presumptuous claim that the universal church and the evangelical community are synonymous. For we recognize that there are many churches which are not part of the evangelical movement. Evangelical attitudes to the Roman Catholic and Orthodox Churches differ widely. Some evangelicals are praying, talking, studying Scripture and working



with these churches. Others are strongly opposed to any form of dialogue or cooperation with them. All evangelicals are aware that serious theological differences between us remain. Where appropriate, and so long as biblical truth is not compromised, cooperation may be possible in such areas as Bible translation, the study of contemporary theological and ethical issues, social work and political action. We wish to make it clear, however, that common evangelism demands a common commitment to the biblical gospel.

We confess our own share of responsibility for the brokenness of the Body of Christ, which is a major stumbling-block to world evangelization. We determine to go on seeking that unity in truth for which Christ prayed. We are persuaded that the right way forward towards closer cooperation is frank and patient dialogue on the basis of the Bible, with all who share our concerns. To this we gladly commit ourselves.

### C. THE WHOLE WORLD

The whole gospel has been entrusted to the whole church, in order that it may be made known to the whole world. It is necessary, therefore, for us to understand the world into which we are sent.

#### *(10) The Modern World*

Evangelism takes place in a context, not in a vacuum. The balance between gospel and context must be carefully

maintained. We must understand the context in order to address it, but the context must not be allowed to distort the gospel.

In this connection we have become concerned about the impact of 'modernity', which is an emerging world culture produced by industrialization with its technology and urbanization with its economic order. These factors combine to create an environment, which significantly shapes the way in which we see our world. In addition, secularism has devastated faith by making God and the supernatural meaningless; urbanization has dehumanized life for many; and the mass media have contributed to the devaluation of truth and authority, by replacing word with image. In combination, these consequences of modernity pervert the message which many preach and undermine their motivation for mission.

In AD 1900 only 9% of the world's population lived in cities; in AD 2000 it is thought that more than 50% will do so. This worldwide move into the cities has been called 'the greatest migration in human history'; it constitutes a major challenge to Christian mission. On the one hand, city populations are extremely cosmopolitan, so that the nations come to our doorstep in the city. Can we develop global churches in which the gospel abolishes the barriers of ethnicity? On the other hand, many city dwellers are migrant poor who are also receptive to the gospel. Can the people of God be persuaded to

re-locate into such urban poor communities, in order to serve the people and share in the transformation of the city?

Modernization brings blessings as well as dangers. By creating links of communication and commerce around the globe, it makes unprecedented openings for the gospel, crossing old frontiers and penetrating closed societies, whether traditional or totalitarian. The Christian media have a powerful influence both in sowing the seed of the gospel and in preparing the soil. The major missionary broadcasters are committed to a gospel witness by radio in every major language by the year AD 2000.

We confess that we have not struggled as we should to understand modernization. We have used its methods and techniques uncritically and so exposed ourselves to worldliness. But we determine in the future to take these challenges and opportunities seriously, to resist the secular pressures of modernity, to relate the lordship of Christ to the whole of modern culture, and thus to engage in mission in the modern world without worldliness in modern mission.

#### *(11) The Challenge of AD 2000 and Beyond*

The world population today is approaching 6 billion. One third of them nominally confess Christ. Of the remaining four billion half have heard of Him and the other half have not. In the light of these figures, we evaluate our evangelistic task by considering four categories of people.

First, there is the potential missionary work force, the committed. In this century this category of Christian believers has grown from about 40 million in 1900 to about 500 million today, and at this moment is growing over twice as fast as any other major religious group.

Secondly, there are the uncommitted. They make a Christian profession (they have been baptized, attend church occasionally and even call themselves Christians), but the notion of a personal commitment to Christ is foreign to them. They are found in all churches throughout the world. They urgently need to be re-evangelized.

Thirdly, there are the unevangelized. These are people who have a minimal knowledge of the gospel, but have had no valid opportunity to respond to it. They are probably within reach of Christian people if only these will go to the next street, road, village or town to find them.

Fourthly, there are the unreached. These are the two billion who may never have heard of Jesus as Savior, and are not within reach of Christians of their own people. There are, in fact, some 2,000 peoples or nationalities in which there is not yet a vital, indigenous church movement. We find it helpful to think of them as belonging to smaller 'people groups' which perceive themselves as having an affinity with each other (e.g. a common culture, language, home or occupation). The most effective messengers to reach them will be those believers who already belong to their culture

and know their language. Otherwise, cross-cultural messengers of the gospel will need to go, leaving behind their own culture and sacrificially identifying with the people they long to reach for Christ.

There are now about 12,000 such unreached people groups within the 2,000 larger peoples, so that the task is not impossible. Yet at present only 7% of all missionaries are engaged in this kind of outreach, while the remaining 93% are working in the already evangelized half of the world. If this imbalance is to be redressed, a strategic redeployment of personnel will be necessary.

A distressing factor that affects each of the above categories is that of inaccessibility. Many countries do not grant visas to self-styled missionaries, who have no other qualification or contribution to offer. Such areas are not absolutely inaccessible, however. For our prayers can pass through every curtain, door and barrier. And Christian radio and television, audio and video cassettes, films and literature can also reach the otherwise unreachable. So can so-called 'tent-makers' who like Paul earn their own living. They travel in the course of their profession (e.g. business people, university lecturers, technical specialists and language teachers), and use every opportunity to speak of Jesus Christ. They do not enter a country under false pretenses, for their work genuinely takes them there; it is simply that witness is an essential component of their Christian

lifestyle, wherever they may happen to be.

We are deeply ashamed that nearly two millennia have passed since the death and resurrection of Jesus, and still two-thirds of the world's population have not yet acknowledged Him. On the other hand, we are amazed at the mounting evidence of God's power even in the most unlikely places of the globe.

Now the year 2000 has become for many a challenging milestone. Can we commit ourselves to evangelize the world during the last decade of this millennium? There is nothing magical about the date, yet should we not do our best to reach this goal? Christ commands us to take the gospel to all peoples. The task is urgent. We are determined to obey Him with joy and hope.

### *(12) Difficult Situations*

Jesus plainly told His followers to expect opposition. 'If they persecuted me', He said, 'they will persecute you also' (Jn. 15:20). He even told them to rejoice over persecution (Mt. 5:12), and reminded them that the condition of fruitfulness was death (Jn. 12:24).

These predictions, that Christian suffering is inevitable and productive, have come true in every age, including our own. There have been many thousands of martyrs. Today the situation is much the same. We earnestly hope that glasnost and perestroika will lead to complete religious freedom in the Soviet Union and other Eastern bloc nations, and that Islamic and

Hindu countries will become more open to the gospel. We deplore the recent brutal suppression of China's democratic movement, and we pray that it will not bring further suffering to the Christians. On the whole, however, it seems that ancient religions are becoming less tolerant, expatriates less welcome, and the world less friendly to the gospel.

In this situation we wish to make 3 statements to governments which are reconsidering their attitude to Christian believers.

First, Christians are loyal citizens, who seek the welfare of their nation. They pray for its leaders and pay their taxes. Of course, those who have confessed Jesus as Lord cannot also call other authorities Lord, and if commanded to do so, or to do anything which God forbids, must disobey. But they are conscientious citizens. They also contribute to their country's well-being by the stability of their marriages and homes, their honesty in business, their hard work and their voluntary activity in the service of the handicapped and needy. Just governments have nothing to fear from Christians.

Secondly, Christians renounce unworthy methods of evangelism. Though the nature of our faith requires us to share the gospel with others, our practice is to make an open and honest statement of it, which leaves the hearers entirely free to make up their own minds about it.

We wish to be sensitive to those of other faiths, and we

reject any approach that seeks to force conversion on them.

Thirdly, Christians earnestly desire freedom of religion for all people, not just freedom for Christianity. In predominantly Christian countries, Christians are at the forefront of those who demand freedom for religious minorities. In predominantly non-Christian countries, therefore, Christians are asking for themselves no more than they demand for others in similar circumstances. The freedom to 'profess, practice and propagate' religion, as defined in the Universal Declaration of Human Rights, could and should surely be a reciprocally granted right.

We greatly regret any unworthy witness of which followers of Jesus may have been guilty. We determine to give no unnecessary offense in anything, lest the Name of Christ be dishonored. However, the offense of the cross we cannot avoid. For the sake of Christ crucified we pray that we may be ready, by His grace, to suffer and even to die. Martyrdom is a form of witness which Christ has promised especially to honor.

**CONCLUSION:  
PROCLAIM CHRIST  
UNTIL HE COMES**

"Proclaim Christ until He comes'. That has been the theme of Lausanne II. Of course we believe that Christ has come; He came when Augustus was Emperor of Rome. But one day, as we know from His promises He will come again in unimaginable splendor to perfect His kingdom. We are

commanded to watch and be ready. Meanwhile, the gap between His two comings is to be filled with the Christian missionary enterprise. We have been told to go to the ends of the earth with the gospel, and we have been promised that the end of the age will come only when we have done so. The two ends (of earth space and time) will coincide. Until then He has pledged to be with us.

So the Christian mission is an urgent task. We do not know how long we have. We certainly have no time to waste. And in order to get on urgently with our responsibility, other qualities will be necessary, especially unity (we must evangelize together) and sacrifice (we must count and accept the cost). Our covenant at Lausanne was 'to pray, to plan and to work together for the evangelization of the whole world'. Our manifesto at Manila is that the whole church is called to take the whole gospel to the whole world, proclaiming Christ until He comes, with all necessary urgency, unity and sacrifice.

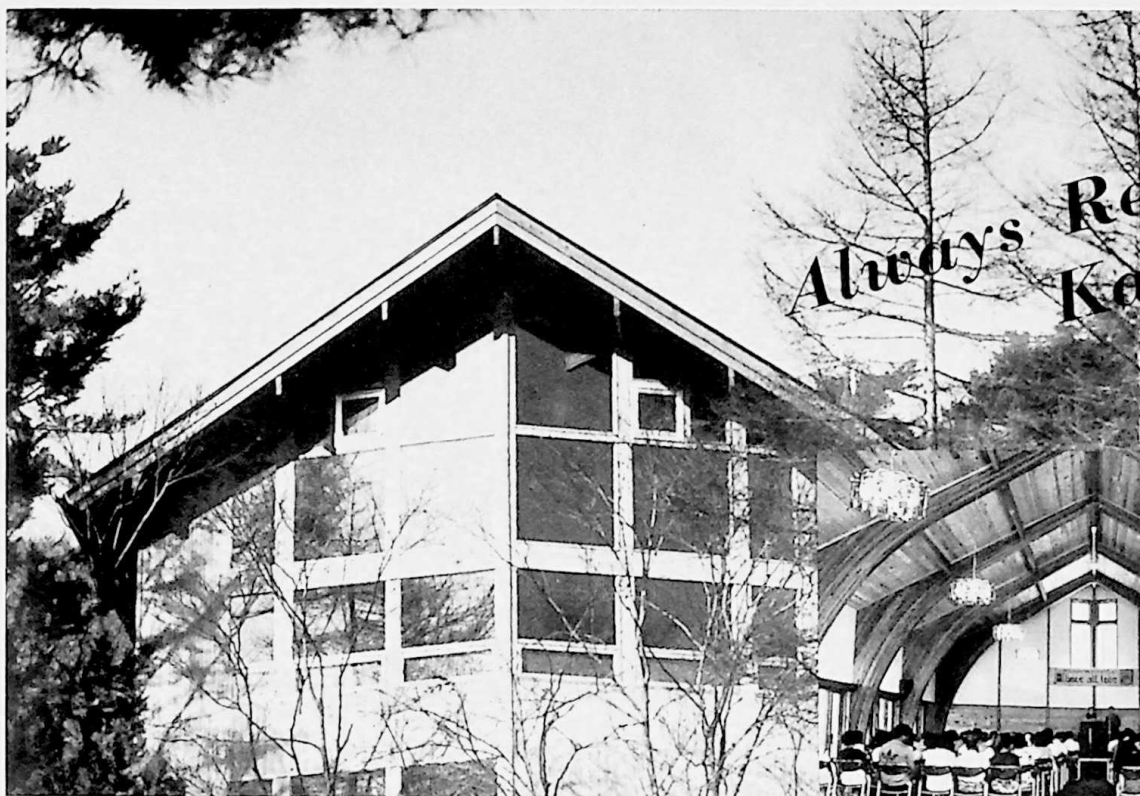
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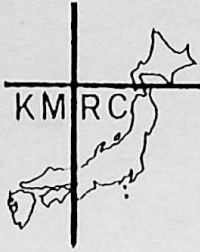
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### TIME FOR A SECOND REFORMATION

By Rev. Kiichi Ariga

#### The Absolute Need for Restoration of the Believer

Both from the point view of the church and the world, the need of Christian witness is increasing. The believer needs to be activated for his own sake, but also for the sake of world evangelization. The potentials of the believers are great, but still to a great extent not used. The believers are the unemployed crowd of the church, says Tom Aland. And Hendrick Kraemer says that they are the frozen credits of the church. The time is more than ripe for a restoration of the believers to effectuate them for witness.

#### Establishing a Biblical view of a believer

We need to re-confirm, through God's Word, God's will and plan for God's people. At the reformation the Biblical basis for the priesthood of all believers was established, but it was not put into practice. Now indeed all the believers should be mobilized to do God's work fulfilling His calling. They should surpass all church walls and penetrate the whole society at all places as priests, witnesses and messengers of Christ. Firmly standing on the formal principle of Scripture alone the believers should be rooted in the material principle of faith alone and grace alone both in their depth and width. Thus putting into practice the principle of the priesthood of all believers would truly be a second reformation.

John Stott in his book "One People" in four points interpretes the church, its nature and calling.

1) The church is a people. It is a collective body of people which exists because of God's calling, a unique body of people different from all other groups. Through this people God brings blessing to all people (1st Pet. 2, 9). God himself has called this people from the world, called them to holiness, called them to witness, called them to suffer, and through affliction called them to glory.

2) The call to serve is not pastor-centered or anti-pastor-centered nor is there a specifically fixed division of service between pastor and lay people. Together as the body of Christ the whole body is called to serve.

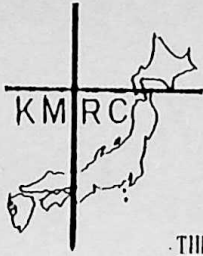
3) The witnesses require a right motivation, a suitable training and being a part of a living organization. All the believers serve according to their gifts of grace. Both within the church and outside the church the believers should saturate the world with an animated witness.

4) The Christian fellowship is a joint ownership of God's grace, a mutual share of responsibility and co-laboration for the gospel. Also in Japan recently we have seen small groups activity. Rooted in the local society this activity has expanded the proclamation of the gospel and brought growth to the church. This indeed is a joyous development.

#### The Emphasis of the Manila Manifesto

On the basis of the Lausanne 1974 covenant the Lausanne II congress adopted the Manila Manifesto. In this Manifesto it is emphasized that the domination and rule of the believers by the ministry (teaching profession) as seen in church history is a great sin. It has maltreated the church and hindered the progress of the gospel. In the Manifesto this is mentioned as self-reflection, and the general mobilization of all believers for the accomplishment of the gospel witness is emphasized. The Manifesto says: "We determine in future to encourage all Christ's followers to take their place, rightly and naturally, as His witnesses." Thus we see a new direction.

Should we not at this very time, we the whole church, all the believers together, carry through the principle of the priesthood of all believers and thus hastening the day of God (2Pet. 3, 12).



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### THE CHALLENGE FROM THE LAUSANNE II CONGRESS IN MANILA

By Magnus Sorhus

#### A Movement for World Evangelization

The Lausanne II Congress for world evangelization in Manila must definitely be the most representative meeting in the history of the Christian church. Never has so many Christian leaders (about 4,000) from so many countries (about 170) and so many denominations gathered for one purpose: World Evangelization.

The Lausanne Committee for World Evangelization (LCWE) does not want to be a substitute neither for the World Council of Churches (WCC) nor the World Evangelical Fellowship (WEF), although LCWE is closely related to WEF. LCWE wants to be a movement for world evangelization on the basis of the Lausanne Covenant.

The Lausanne Movement wants to be an eye opener for world evangelization and a challenge and an inspiration to engage in evangelism. It also wants to present ways and means by which it may be done. It urges and challenges Christians and churches, mission agencies and para-church organizations to complete Christ's great commission of preaching the gospel to all nations and people groups.

The Manila Congress concluded with the Manila Manifesto which summarizes the concerns and challenges of Lausanne II in Manila. We hope that in the near future that this Manifesto together with the Lausanne Covenant will be published in Japanese.

#### Lausanne II - A Challenge to the Japanese Churches

The Lausanne Movement wants to be a challenge to the national churches and mission organizations. Therefore three national meetings were held during the Manila Congress. The purpose of the national meetings was that the participants from the different countries should have an opportunity to discuss evangelism in their own countries and make up a strategy for evangelizing one's own people.

In Japan there is a Lausanne contact committee which mainly functions as a committee for recommending participants from Japan to the congress and to make necessary the arrangements for them. It is not a committee for making up an evangelism strategy for Japan. Neither did the Japanese delegation think of itself in that way. But there are other channels through which the challenges from the Manila Congress might be effectuated in Japan. Especially I am thinking of the Japan Evangelical Association (JEA) which, together with local leaders are planning 7 local evangelization congresses this year and next, and one national evangelization congress in 1991.

As a contribution to present the challenges to Japanese Christians and Churches from Lausanne II in Manila, the Kansai Mission Research Center invited to a seminar at the Kobe Lutheran Theological Seminary Sept. 18th. Three persons who attended the Manila Congress gave introductory presentations and afterwards four others joined them and made up a panel. Two of the presentations are printed in this News Report. About 40 attendants were eagerly engaged in the discussion. Different aspects of the challenge were discussed. The main thrust of Lausanne II was to challenge Christians world-wide to reach the unreached, the unevangelized, near by, and the unreached people groups all over the globe. The urgency of this task needs to reach every congregation and every Christian in Japan.

As a part of responding to the challenge the matter of activating the laity was discussed. That was also one of the main themes in Manila. Pete Hammond at one evening session challenged the participants saying that the immobilization of 99% of God's people is both unbiblical and discriminating, while making our task of world evangelization impossible.

As a conclusion of the seminar we could use the slogan of the Manila Congress: Calling the Whole Church, to take the Whole Gospel to the Whole World.