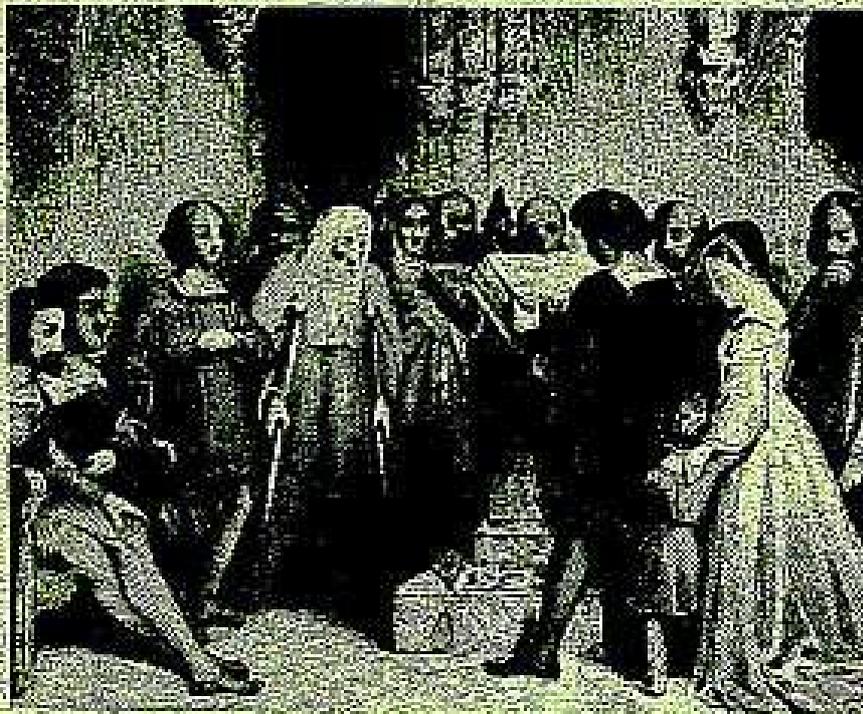


*Hayama*

*Missionary Seminar*



— 1966 —

S E V E N T H  
H A Y A M A M I S S I O N A R Y S E M I N A R

“NEW LIFE FOR THE CHURCH”

January 5-7, 1966

The Lacy-kan, Hayama, Japan

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## COVER PICTURE

Reading and expounding the Word of God have always played an important part in times of church renewal. Religious Slows Photo Service.

## PARTICIPANTS

- |                     |                        |                     |
|---------------------|------------------------|---------------------|
| 1. Jonathan Bartel  | 24. Bill Hinchman      | 47. Richard Norton  |
| 2. Simon Baynes     | 25. Donald Hoke        | 48. Clark Offner    |
| 3. Carl Beck        | 26. W. H. Jackson      | 49. Norm overland   |
| 4 Paul Benedict     | 27. Fred Jarvis        | 50. Calvin Parker   |
| 5. Oldver Bergh     | 28. Robert Jarvis      | 51. Don Reber       |
| 6. William Bray     | 29. Gordon Johnson     | 52. Maurice Rhoden  |
| 7. Gordon Chapman   | 30. Harold Johnson     | 53 . Kurt Ribi      |
| 8. Frank Cole       | 31. Joe Jones          | 54. John Schwab     |
| 9. Francis Cosgrove | 32. Edwin Kern         | 55 . Art Shelton    |
| 10. Francis Davis   | 33. Philip Kinley      | 56. Nathan Smith    |
| 11. Tolbert Dill    | 34 Orlo Kretlow        | 57 . Via Springer   |
| 12. Edwin Dozier    | 35. William Kroehler   | 58. Melvin Stott    |
| 13. William Draper  | 36. David Kuba         | 59. Verner Strom    |
| 14. Ford Ediger     | 37. Lee Kanagy         | 60. Darrell Thompso |
| 15. Arthur Eikamp   | 38. Ernst Lang         | 61. Ed Van Beak.    |
| 16. Harold Eimon    | 39. Earhardt Lang      | 62. Clement Walbert |
| 17. Ted Flaherty    | 40. Hans Margull       | 63. Austin Warriner |
| 18. Bob Foster      | 41. John McDonald      | 64. Wes Wildermuth  |
| 19. Robert Fulop    | 42. Patrick McElligott | 65. David Wilkinson |
| 20. Joe Gooden      | 43. Ken McVety         | 66. Paul Winn       |
| 21. mike Griffiths  | 44. Boude Moore        | 67. Alfred Winroth  |
| 22. Dale Halstrom   | 45. Lloyd Neve         | 68. Hitoshi Yamada  |
| 23. Hugh Harris     | 46. Russell Norden     |                     |



PROGRAM

Wednesday - January 5, 1966

Afternoons        Arrival, room assignments, getting acquainted.  
3:30-4:00        Seminar Orientation        Bill Hinchman  
4:15-5:00        Theme Message THE NEED FOR CHURCH RENEWAL        Vern Strom  
5:05-5:50        Bible Study BIBLICAL PRINCIPLES OF RENEWAL  
I - The Climate of Renewal        Ed VanBaak  
6:00                Dinner  
7:00-7:40        Paper THE PLACE OF PROPHECY IN REVIVAL Simon Baynes  
7:40-8:20        Discussion Don Hojse 8:30 United Prayer John Graybill

Thursday        January 6, 1966

7:00-7:40        Prayer Together Bob Boardman  
7:45                Breakfast  
9:00-9:45        Bible Study BIBLICAL PRINCIPLES OF RENEWAL  
II - Leadership in Times of Renewal Ernst Lang  
9:45-10:15        Interaction  
10:20-10:45        Coffee Break  
10:50-11:30        Paper HISTORY OF CHRISTIAN REVIVAL IN JAPAN Darrell  
Thompson  
11:30-12:10        Discussion Clark Offner 12:30        Lunch  
1:30-3:00        Free Time\*\*  
3:05-3:30        Afternoon Tea

This year the Lacy Kan facilities Are not available to us until  
2 p.m. So when you come this way plan to have lunch near Zushi station before arriving for  
the Seminar.

This period may be used for time alone, recreation, or the formation, of special interest  
groups.

v

3:40-4:20 Paper SOME CHARISMATIC EMPHASES IN OUR DAY Gordon Chapman

4:20-5:00 Discussion Wes Wildermuth 6:00 Dinner

7:00-7:40 Paper PROBLEMS OF CHURCH GROWTH IN JAPAN • Edwin Dozier

7:40-8:20 Discussion Boude Moore 8:30 United Prayer Austin Warriner

Friday - January 7, 1966

7:00-7:30 Prayer Together Ferd Ediger

7:35 Breakfast

8:45-9:30 Bible Study BIBLICAL PRINCIPLES OF RENEWAL  
III - Marks of a Renewed People W.H. Jackson

9:30-10:00 Interaction

10:05-10:25 Morning coffee

10:30-11:10 Paper RENEWAL OF CHURCH LEADERSHIP IN  
THE JAPANESE CONTEXT William Bray

11:10-11:50 Discussion Joe Gooden

12:10 Lunch

1:00-2:00 Business and Planning Bill Hinchman 2:00-3:00 Free Time

3:05-3:30 Afternoon Tea

3:40-4:20 Paper THE RENEWED JAPANESE CHURCH IN ITS  
RELATION TO THE WORLD Mike Griffiths

4:20-5:00 Discussion Jim Phillips 5:10-5:50 SUMMARY AND EVALUATION Lloyd Neve

6:00 Dinner  
- Seminar Adjournment -

'65-'66 Hayama Seminar Continuation Committee:

Bill Hinchman, Chairman Mike Griffiths Harold Johnson, Carl Beck, Arrangements Calvin  
Parker music Hugh Harris, Secretary Jim Phillips

## FOREWORD

Since 1960 Protestant missionary men from all parts of Japan and of widely varying backgrounds have assembled in early January at Lacy Kan in Hayama to consider together in a studious manner certain matters of mutual concern. This small book is a report of the Seventh Hayama Missionary Seminar, which was held January 5-7, 1966. The papers presented set a high standard for approaching the problems of the missionaries and the church in Japan. The theme, "New' Life for the Church," was challenging to the men who participated in the Seminar as we trust it will be to others who read this report.

The revival or renewal of the entire church in Japan was the concern and prayer of the 1966 Seminar. "ttentive reading of the papers will show a deeply sympathetic concern for the church. Self criticisms of the churches by Japanese Christians are quoted in this spirit of brotherly concern and high esteem.

The theme of the initial Hayama Seminar in 1960, "Our Ministry of Reconciliation," has continued to characterize these significant annual meetings. Each year as the men study, pray and live together in that rambling house by the sea, they find their hearts strangely warmed by the Presence of Another Whose Spirit unites all who will be united. No differences can separate those who are brothers in Jesus Christ. There is no organizational sponsorship of the Hayama Missionary Seminar. It is the meeting of minds and hearts of men from many missionary groups and independent missionaries. Themes of the seminars to date have been as follows: 1960 - Our Ministry of Reconciliation; 1961 - The Missionary and the Church; 1962 - An Apologetic for Christian Witness; 1963 - Christian Discipleship; 1964 - The Communication of the Gospel; 1965 - The Layman in the Church; 1966 - New Life for the Church. The theme chosen for the January 5-7, 1967 Seminar is The Mission of the Church.

Many would join in expressing appreciation for the excellent work represented in the papers presented in this volume. Special thanks are due the three men who led the Bible study on very brief notice. Permission to print quotations of material in this book may be requested of the Hayama Seminar Committee.

This book is commended to all who seek the renewal of the Church of Jesus Christ in Japan in our time.

B. L. Hinchman Chairman

## BIBLICAL PRINCIPLES OF RENEWAL

### I. The Climate of Renewal

Edward A. Van Baak

Neither of the words "renewal" or "church" is prominent in Scripture. The concepts to which these words allude, however, are not only prominent in the Bible, but central and crucial. The substantive part of our discussion of "New Life for the Church" must deal with the church. We must, to some degree, divorce from our thought the institutionalized body which during the last 20 centuries has virtually become synonymous with "the church". In Scripture, this latter manifestation of the church does not exhaust the significance of related terms such as *Derith*, *xanal*, *exklesia*, *basileia*. In the later New Testament era the church was a fellowship with a very rudimentary visible organization; like all new-born organizations its spiritual roots, its militant fervor, and its basic objectives were more prominent than its structure.

The New Testament church grew out of the concept of the Kingdom, certainly one of the greatest themes of Jesus in the Synoptics, and not entirely absent from John's Gospel. The kingdom is a community of spiritually renewed people who are bound together by a common acknowledgement of the supremacy of God, before whom they have made sincere repentance (Lk. 4:17, 21:43), from whom they have received the power of the Spirit (Mt. 12:2b, Acts 1:8), for whom they exercise this power in the world (Acts 10:38), and to whom they endeavor to present a creation whose resources are fully rededicated to His glory (Rom. 11:36).

The Biblical concept of the Kingdom is sometimes synonymous with the Davidic dynasty which for 413 years (1000-587 B.C.) exercised the power and prerogatives of the State among the people of Israel. The idea of the Kingdom involves far more than the administrative, military, and judicial aspects of the theocratic regime of David. One of the most persistent interpretations of II Sam. 7:13 by parts of Judaism and Christianity involves a territorial literalization of the promise regarding David, "I will establish the throne of his kingdom for ever". Jesus directly relates the re-establishment of the Kingdom with the renewal of the Holy Spirit (Acts 1:8), which Peter, in turn, directly relates to the renewal of the covenant (Acts 2:39).

In the OT, "the covenant" is the nearest synonym for the "kingdom" in the NT. This concept of the relationship of God to His people is so prominent in the OT that in some respects it overshadows all other concepts, and becomes the determinative interpretative principle in the OT. This covenant is the relationship which God established when He inaugurates a partnership between Himself and man for the purpose of a full realization of His glory in the created world.

The idea and purpose of the covenant is not coterminous with the doctrine of salvation in Christ. They are certainly related; but in salvation we observe (and it is certainly hoped, experience) the program by which God restores to freedom and usefulness the mankind which through disobedience enslaved itself to evil, dishonoring God and robbing Him of his glory. This is done by the substitutionary atonement of Christ and the incorporation into Christ of all those who receive Him in faith.

This having been accomplished, man is restored to the fellowship for which creation that fitted him, and to usefulness in the covenant relationship which God had established with man by virtue of that creation. Man was created a son of God in the image of God. As such man had true knowledge of his Creator, was morally right with God, and had the capacity for rendering perfect, voluntary obedience to God. With this perfect being God sovereignly and independently established a covenant relationship, making man the prince and steward of creation, and the mediator between creation and creation's God. God specifically entrusted man with the responsibility of maintaining moral and spiritual good in the creation, and of using the material resources of creation to glorify God.

Thus God specifically commanded man to be fruitful and multiply and have dominion. "Behold, I have given you" all creation (Gen. 1:29) Man's specific task was at once physical and moral: he is put in the garden to "till it and keep it". By virtue of disobedience, man disqualified himself and rendered himself unfit for this assignment. The program of redemption involves restoring to man the qualification to rule creation (by reinstatement to sonship thru faith in the Son) and the power to rule creation (through the Holy Spirit), cf. Romans 8.

This restored man is reinstated in the covenant partnership which God established, and now works with God as an absolutely necessary (because God-ordained) co-worker with God in establishing His Kingdom on earth. By virtue of this covenant relationship, man, in voluntary and intelligent cooperation with God, and in the authority and power given him in creation and restored in redemption, lives and labors both individually and corporately (in every social relationship) to use the material and spiritual resources of creation to make human life an increasingly perfect reflection of the glory of God's being and an increasingly perfect exhibition of His goodness.

The renewal of this covenant relationship is a dominant theme in Scripture. It expresses itself in revival, in reformation, and rededication; it is a return to a former, higher and better relationship which had been broken. The nature of this relationship is outlined in Genesis, which describes the covenantal structure of the religion of Yahweh. In the first encounter between God and His disobedient creature Adam, God seeks man; God announces the conflict resulting from man's divided loyalties; God indicates that man's posterity will be involved in the restoration of the relationship; and God promises a victorious conclusion to the conflict (Gen. 3:15).

Biblical scholars in the Reformed tradition will characteristically at this point stress the obvious Biblical teaching regarding the monopoleuric nature of the covenant; that is, its origin lies only with God; its purpose has been devised by God; and the demands and promises of the covenant proceed from a grace that is free and an authority that is absolute. The sovereignty of God is in no way diminished by the establishment of the covenant; in fact, it is through the vice-regency of man over the creation that we learn more about God's sovereignty. The establishment of the covenant is a free act of an Absolute Sovereign (Acts 17:25).

Resurgence of evil weakens the covenantal relationship, and requires renewal. Thus, when "the Lord saw that the wickedness of man was great in the earth" (Gen.6:5), He sent the flood which destroyed all but Noah and his family. Scripture tells tantalizingly little about the catastrophe which befell the world; rather it dwells on the antithetical moral elements involved. On the one hand, the growing wickedness of man (Gen.6:4,;6,11,12); on the

other hand, "But I will establish my covenant with you" (vs.18). Noah is saved for the purpose of renewing the covenant.

The cycle recurs in the era of Abraham. It begins in the Babel story, in which self-seeking man ("let us make a name for ourselves") is once again prostituting the resources of the created world for his own glory rather than God's. Abraham is called (Gen.12:1) and immediately promised the covenantal blessing. We read of further unfolding of the covenantal idea (specific promise and obligation); further elucidation of the promise (progeny and land); further explication of the rewards (greatness, power, authority); further increase in responsibilities (leadership, self-sacrifice, risks for others, discipleship); and a further description of the reactions of Abraham and his kin (faith, obedience, acid worship). Gen. 12-24.

The covenant is renewed with Isaac (Gen. 26:2-5); and the terms of the covenant, the conditions and blessings are explicitly repeated to Jacob (Gen. 28:13-15). When the four histories (generations) of Adam, Noah, Abraham, and Jacob are narrated orally, as they were among the patriarchs and early Israel, this one thematic idea of the covenant is inescapable. The God of Abraham, Isaac, and Jacob is the God of the covenant. The terms, conditions, promises, penalties, and rewards of the covenant may vary in emphasis and prominence, but God remains as the covenant-making and covenant-keeping God.

Already in the Genesis record certain factors are common to the renewal of the covenant, and contribute to the general climate of renewal:

1. Each renewal of the covenant emphasizes the bilateral nature of the agreement. God reveals Himself and His will, promises His presence, help and love, specifies a reward, and requires a response of obedience and service. The covenant is conditionally stated. Man apprehends in faith, and responds in worship.
2. Each renewal of the covenant is set against a background of crisis caused by increasing wickedness. To Adam, "Have you eaten...!", that is, disobeyed: To Noah, "the wickedness of man was, great" Gen. 6:5. To Abraham, "Nothing they propose to do will be impossible to them" Gen. 11:6.

To Jacob, who has deceived Esau, and is threatened by him, Gen.28:13.

3. Each renewal of the covenant occurs in a personal encounter initiated by God, in a specific location. To Adam, by a voice, in the garden. Gen. 3:11. To Abraham, by an angel, on Moriah. Gen.22:15. To Isaac, in an appearance, at Gerar. Gen.26:2. To Jacob, in a dream, at Bethel. Gen.26:16.

4. Each renewal of the covenant is sacramentally sealed with sacrifice. This is consistent with the ancient concept of the covenant - the division and rejoining of opposing or separate parts; cf. the explanation of sacrifice in Gen.15:7-17. By Noah, 8:20. By Abraham, 22:1 . By Isaac, 26:25. By Jacob, 28:18.

5. Each renewal of the covenant is memorialized by a sign as a perpetual reminder. To Adam, expulsion from the garden, and the cherubim, Gen.3:24. To Noah, the rainbow, 9:13. To Abraham, a change of name, 17:5. To Isaac, a well, 26:25. To Jacob, a change of name, 32:28. To all Israel, circumcision, 17:9ff.

6. Each renewal of the covenant gives a fuller and more explicit revelation of God, requires of man a greater faith and responsibility, and promotes, I believe, a progressive maturation of the covenant people. The emphasis on progeny implies the responsibility for the representative agent of the covenant to teach the covenant obligations and privileges to his descendants.

The covenant relationship becomes most specific in the events at Sinai, and the later messages of the prophets are laid against the background of Israel's materializing of the covenant promise, and a presumption on heredity and biological lineage as the oasis for inclusion in the covenant. The centrality of the covenant is basic to the Scriptures.

Charles Hodge, Systematic Theology, II, 354, "The OT is founded on this idea of a covenant relationship between God and the theocratic people".

W. Eichrodt, Theology of the OT, I, 36, "Even where the covenant is not explicitly mentioned the spiritual premisses of a covenant relationship with God are manifestly present".

Visser 'tHooft, The Renewal of the Church, 20, "The whole story of Israel can be described as the dramatic dialogue between the :Maker of the Covenant and the breakers of the covenant".

Muilenburg, *The Way of Israel*, 57, "What is unique in Israel's faith is that a God enters into relation with a people and that the relationship is consummated by a decision". p. 61, "The covenant was initiated as an act of divine Grace. But it also provided the basis upon which Israel was summoned to live responsibly in history under the active rule of Yahweh".

Bright, *A History of Israel*, 91, "The Sinaitic covenant was based upon an already accomplished act of grace and issued in stringent stipulations, whereas the patriarchal covenant rested only on the divine promise and demanded of the worshipper only his trust". (Bright does not posit a continuity between the patriarchal and Sinaitic covenants, in spite of Ex. 3:6,15,16; Luke 20:37; Acts 3:13; Acts 7:32).

#### Renewal at Sinai

The greatest of all covenant renewals occurred at Sinai. This history is belabored in Scripture because it marks the renewal of the covenant after a significant lapse of time; because it was the basis of Israel's national consciousness; and because it was the core of Israel's spiritual life, its ritual cult, and its messianic hope.

God reveals himself by a name which describes his essence and his activities. The God of Sinai is the giver of the law, "The Lord your God who brought you out of the land of Egypt, out of the house of bondage", and is repeatedly identified with the God of Abraham, Isaac, and Jacob, Ex.3:6,16; Ex.4:5; by Jesus, Luke 20:37; by Peter, Acts 3:13; by Stephen, Acts 7:32; Deut. 9:27). While there is no certainty as to the meaning or pronunciation of the name Yahweh (Jehovah, kurios, Lord), there is general agreement to its derivation from the verb "to be". Robert Young, "The existing one". Bright, p. 137, relates it to the causative and translates "He causes to be what comes into existence; i.e., Yahweh is the creator of all and the moving power in all".

Basic to the meaning of the covenant name of God is the idea of LIFE. Instead of dealing in abstraction about God, it was told the Hebrews regarding the law of Yahweh, "It is your life", (Deut. 32:47). Regarding their covenantal commitment to Yahweh, Israel is challenged, "I have set before thee this day life and good, and death and evil.... therefore choose life, that you and your descendants may live, loving the Lord your God, obeying his voice, and cleaving to him; for that means life to you and length of days, that you may dwell in the

land which the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them". Deut.30:15,19,0.

After God has revealed himself, "The people believed, bowed their heads, and worshipped", Ex. 4:31. The elements of acceptance, trust, and worship are essential to the renewal of the covenant.

When Israel faces opposition and fulfillment of the divine promise appears to be in jeopardy, God warms the climate for renewal by showing Himself to be a greater power than the gods or king of Egypt. The plagues give assurance of Yahweh's power, Ex.8:10, 7:17, 9:29, 10:2.

Another basic element in renewal occurs after the idolatrous worship of the calf. Moses intercedes for the people (32:32), "But now, if thou wilt forgive their sin". God chastises the people (32:35), shows His compassion, forgives the people, and renews the covenant (34:6). "Behold, I make a covenant" (34:10). Repentance precedes renewal, and expresses itself in confession of sin, "Pardon our iniquity and our sin, and take us for thine inheritance" (34:9). Greater obedience must follow, devotion, consecration, worship, sacrifice, and service. In a word, a life of holiness, the theme of Leviticus.

The whole of the sacrificial system was intended to create and promote the climate for continual, daily renewal. But the ritual forms became an end in themselves, and Israel experienced lapses into dead formalism. Injustice and immorality spread; doctrine and ethics were divorced; religion and life lost effective contact.

Hence there arose the need for prophets, teachers. Their task was to relate morality to the true meaning of the sacrificial system. Sacrifice must again become the expression of the worshippers' vows of obedience to the covenant Yahweh. The prophets spoke. "Amos' message was a devastating attack on the social evils of the day... Though Amos never mentioned the Mosaic covenant (the word "covenant" had acquired connotations with which he could not operate), it is clear that he evaluated the national sin and found it doubly heinous in the light of the Exodus tradition. He attacked the notion that Yahweh's election of Israel guarantees her protection (9:7), or that the obligations of the covenant could be discharged by cultic activity alone (5:21-G4), declaring, indeed, that Israel's cult had

become a place of sin at which Yahweh was not present (4:4f). Amos held no hope for the Northern kingdom whatever. or rather, he offered hope only on condition of sincere repentance (5:4,6,14f), of which he could see no sign. He therefore declared that Israel had no future save utter ruin (5:2, 7:7-9, 9:1-4)". Bright.

Eichrodt points out the emphasis of the covenant: "The decisive requirement for admission is not natural kinship but readiness to submit oneself to the will of the divine Lord of the covenant and to vow oneself to this particular God", p.39. It does not depend on natural factors anymore than it depends on cultic ritual. "It does not receive the law of its being from blood and soil" p.40. Basic is a personal partnership between God and man. "The covenant lays claim to the whole man and calls him to surrender with no reservations" p.45.

The OT repeatedly calls for inner renewal: "'What to me is the multitude of your sacrifices':" "The Lord looketh on the heart" cf. I Sam.7:3, 12:20-25, 15:22, 16:7, Isa. 1:17-20, 1:11,.Micah 6:6-6, Jer.31:31-54, Deut. 11:18

The form of renewal is repeated under Joshua, probably at Shechem, after the invasion of Canaan. It was a time of thanksgiving, and farewell for Joshua. The obligations of the people to Yahweh are repeated, and the response of faith, obedience, and consecration repeatedly given. Israel must choose; they choose to ratify the covenant. "The Lord our God we will serve, and his voice we will obey" (24:15,18,24).

The renewal at Sinai occurred after careful preparation of a climate which included at least these factors:

1. Privations, both economic and political, endured by Israel during the bondage in Egypt.
2. Revelation by God of Himself in His name (3.14) and His law (Ex. 20ff), marking a significant advance over previously held knowledge of God.
3. Leadership, by Moses, by his believing family, (Ex. 2:2), the Israelitish midwives (1:21), Aaron (4:27), and the faith and cooperation of the leaders of the slaves (4:31).
4. Power, extraordinarily displayed by God over and through natural events: plagues, provisions, and the eruptions at Sinai (Ex. 19:16).
5. Worship: blessings reviewed, hopes kindled, renewal anticipated. The people respond, and pledge obedience. 19:4.

### The Davidic Covenant

During the reign of David and Solomon the Kingdom experienced almost a century of ascending importance: in commerce, culture, and construction Israel was a major power; in industry and administration a golden era had been reached. On two occasions the recollection of past blessings, good leadership, and revival of cultic forms seem to presage a renewal. David brought up the Ark of the Covenant to Jerusalem (II Sam. ) and established in Israel a new and imposing center of religion to coincide with the new center of government. But Israel had no religious attachment to Salem, and the city was still mainly Jebusite in population. No national rejoicing or spiritual renewal resulted from this act.

A few decades later Solomon completed the building of the magnificent temple which was to stand as a symbol of his affluence for 566 years. The ceremony of dedication is remarkably devoid of any priestly or prophetic interference, contains no reference to the Law, pays only lip service to Mosaic traditions, and elicits no response from the people.

From 922 to 722 the north went into steady decline in all matters: military, judicial, cultural, and economic. Hosea equates neglect of the Law with the rejection of the covenant: "They have broken my covenant and transgressed my law" Hos. 8:1, Ps.76:10. From the south the call of Micah and Isaiah was similar.

Bright says, "Nevertheless one senses that Israel's mood, rotten though she was, was one of optimism. This was evoked partly by pride in the nation's strength, ... partly by confidence in the promises of Yahweh. The truth is that an inner perversion of Israel's faith had taken place.... Covenant obligation was conceived as a purely cultic matter, the demands of which could be met - and in Israel's view were being met - by elaborate ritual and lavish support of the national shrines. Though all the fundamentals of Israel's faith - election, covenant, promise - were still held, all were internally prostituted. Yahwism was in danger of becoming a pagan religion". p. 243.

Immediately after the fall of Israel to Assyria, and during the ministry of Isaiah and reign of Hezekiah, some spiritual stirring is noticeable in Judah. A sweeping cultic reform was encouraged by the king, but was not in itself-renewal. The changes he made were

significant in that they helped prepare for reform in Judah before the final, sudden, and thorough destruction that befell Jerusalem.

The reform under Josiah in 622 B.C. was the only movement under the monarchy which approached a definition of renewal. It occurred during a rising tide of nationalism; the purge of foreign cults and practices may have been as much political as religious. But Josiah did set about a repair of the temple, and in the process rediscovered the Law. This had a profound effect upon the people (II Chron. 34:32), and distinguishes this movement from other religious reforms.

Bright makes this additional observation, p.298 "All over the contemporary world a certain anxiety was in the air. The ancient oriental civilizations, which had run their course for thousands of years were coming to an end: the dikes were cracking, and a dark flood lapped without. As contemporary texts show, men were haunted by a premonition of doom, and a gnawing insecurity, together with a nostalgic longing for the better days of long ago .... It was a dangerous time, a time when a man needed the help of his gods. Judah was not exempt.... there walked a profound unease, a premonition of judgment, together with the feeling, doubtless for the most part sub-conscious, that the nation's security lay in a return to ancient tradition".

It was also the era of Jeremiah and Zephania. Portents of doom, disaster, and judgement were not left subconscious if one was in the range of Jeremiah's voice. Zephaniah called the nation to repentance (2:1-3) offering one last chance. Jeremiah attacked the cults, calling them to repentance as well as reform. But he saw no return to the ancient paths (6:6-21). He saw a people unwilling to hear Yahweh's law (8:8) and a priesthood that offered peace to a people who had rejected the covenant. The demands of the covenant had been lost behind cultic externals; the earlier reform had been a superficial thing, occasioned by no repentance, and effecting no repentance either. (4:3)

Renewal was hindered by dogmatic assumptions of divine protection for the chosen people, irrespective of their fulfillment of covenant obligations. Judah was secure in the assurance that Zion was the eternal choice of Yahweh for His eternal throne; the promise to David (II Sam. 7:14) was unconditional, and Judah believed in an unconditional and necessary fulfillment of covenant promise.

The last OT attempt at renewal was made under the leadership of Ezra, probably during the civil reign of Nehemiah in the last half of the 5th century. Ezra reinstated the Law, demanded and received a degree of compliance with regulations against mixed marriages, and reorganized the post-exilic community around the Law. It retained this form until the Maccabean period. But of repentance, faith, and spiritual renewal there is hardly a word. Ezra's work resulted in ritual change, and this was necessary; but it did not flower into more.

The climate was set, through blasted hopes, political bondage, economic privation, and social stigma, for the great renewal of one covenant, of the church, of the Israel of God, foretold by Joel, by Isaiah and especially in Isaiah 40-66, especially,, the call to repentance in Isa.55. Jeremiah wrote (51:51-54) "This is the covenant ...I will put my law within them, and will write it upon their hearts, and I will be their God, and they shall be my people".

"These words were remembered, and became the source more than any other for our faith of the early Christian community that the new covenant had been realized in Christ. (II Cor. 5:4ff, Heb. 8:6-13, 10:15-18)". Stilenburg.

#### John the Baptist and Jesus

The essence of the message of John the Baptist is that "The Kingdom of heaven is at hand, repent". This is the same message with which Jesus began his public ministry, and with which John established a link, with the OT. The connecting word is "repentance". This was stressed by the law and the prophets as necessary for admission into the covenant. Admission into the kingdom of heaven is the same. Is there any essential difference between the covenant (OT) and the Kingdom (NT)? Do the new covenant, new testament, and new Kingdom follow without change from the old covenant, old testament, and old kingdom? What is new?

I Believe Jesus' message points precisely to a renewal. 'I came not to destroy the law or the prophets.' The essential message of the OT remains. "Ye have heard that it was said of old time.. " is not followed by an abrogation of the Law, but an interpretation which transcends the disputatious Toran and emphasizes the bent of mind, attitude of heart, motivation of will, and inclination of spirit as determinative of the worth of our acts.

Jesus calls for a renewal of the spirit in order to the renewal of one individual, the covenant community, and society.

But the kingdom of heaven, so prominent in Jesus' teaching, is not mentioned in the OT. Yet it is not entirely absent from early OT writings; we find Yahweh is addressed as King. Ridderbos, in "The Coming of the Kingdom" points out a dual Kingship ascribed to Yahweh in OT. One is general, denoting the dominion of Yahweh over all nations, founded in the creation of heaven and earth. "The Lord hath prepared his throne in the heavens; his Kingdom ruleth over all" (Ps. 103:19). The particular Kingship of Yahweh denotes the special relation between the Lord and Israel: "they have rejected me from being, King over them", I Sam.8:7. The latter "coincides in many respects with God's covenant in the OT".

The Creator-creature relationship, the King-subject relationship, and the Father-son relationship are descriptive aspects of the God-man relationship with which all scripture deals. Eah illustrates one aspect of the covenant relationship, that partnership initiated by God for the redemption of ail creation. The structure of the covenant relationship continues; but in the NT Jesus is the new surety of the covenant, and accomplishes what the OT prophets, priests, and kings could not do. Hebrews 8-10 compares the covenants, finds the conditions, promises, and penalties the same as the OT, and commends the new high priest whose blood ("this cup is the new covenant in my blood") is able to "purify your conscience from dead works to serve the living God" (Yahweh), Heb.9:14. This exactly conforms to one intent and purpose of the OT covenant, Jer. 31:31, Heb. 8:10, and 10:16.

Jesus specifically rejects the biological basis for membership in covenant or Kingdom, Luke13:28. Similarly, the intellectual basis, John 3:10. He requires, rather, repentance, including more than sorrow for past sins (Mt. 21:29-32), but also a reversal of state of mind (Luke 15:7) and direction of life (Luke 22:32). Righteousness, repentance and faith is the condition for life in the Kingdom. The primacy of the spiritual and ethical over the physical recurs in the dialogue between Jesus and the Pharisees as recorded in the Synoptics, emphasizing one aspect of the covenant requirement. Another element in the covenant, that of faith, is more prominent in John (3:16, 5:24, etc) as is the covenant theme of sacrifice.

Not only is Jesus introduced as "the lamb of God" (1:29) but describes himself as a sacrifice (10:11-18).

The setting for the Pentecost renewal stands reommarkably void of the social, political, economic, and cultural upheavals which we find in the OT. Before Pentecost the world was politically stable; the uprisings mentioned in the NT do not appear to be general. The world was in fair economic condition, trade nourished. It was socially well-ordered and culturally advanced. But it was spiritually bankrupt. Man was at the end of his resources. Either help came from above, or without, or man was dead. Into this spiritual desert the Holy Spirit was sent at Pentecost.

### Pentecost and Renewal

The significance of Pentecost was not immediately apparent to those who observed it; hence the question, "What does this mean?" (Acts 2:12). And unless we attribute to the hearers of the sermon and the readers of Acts 2 a knowledge of the covenant structure and an anticipation of renewal, the reply of Peter to this question is not only not understandable but irrelevant.

Peter relates the Pentecost occurrence to writings with which his listeners were familiar and which they accepted as authoritative. He quotes the prophet Joel and claims for this event the fulfillment or Joel's prophecy. Presuming; that Peter's hearers had a knowledge of the context of that part of Joel which is quoted. by Luke, it is obvious that Peter places the Pentecost event against the background of the day of the Lord", a day of reckoning in which Yahweh will powerfully vindicate his people (2:26 "and my people shall never again be put to shame" and reestablish the covenant (2:27 "I am in the midst of Israel; I am your God and there is none else"). This is described in terms of physical prosperity (2:26 but will be ushered in only after repentance, the true climate for renewal. Peter's final appeal to repentance continues to echo the theme of Joel (2:13) "Rend your hearts, and not your garments". The typically Jewish symbol of repentance is replaced by the universal and essential sorrow of heart. Peter is addressing not only Jews and proselytes in Jerusalem, but "whoever calls on the name of the Lord". Since this excludes no man, the gate of salvation is open to all men. The only thing which keeps a man from entering is his own unbelief.

Peter says in effect that this is no new thing. It is as old as Joel, as old as Israel, the covenant, and God's relation to his people. This is renewal of the covenant, and comes in the same context as every Great act of God in the past. The background is man's extremity. God reveals himself through his Son (Peter specifies the death, and resurrection of Jesus) and his spirit. The truth is publicly proclaimed in a specified place. The event is sacramentally sealed (tongues of fire) and memorialized (rushing wind). Revelation, leadership, display of power, worship: the elements of renewal are present.

Following time challenge to repentance, Peter repeats in essence the promise which from the time of Abraham is the core of the Covenant: "for to you is the promise, and to your children". To Abraham the words were, "I will establish my covenant between me and you and your children after you". "I will be your God and you shall be my people". The renewal of the Spirit will blossom in a line of obedience and holiness (separation). Thus the first believers were admonished to separate from the evil, the crookedness of their age Acts 2:40.

The renewal of the Spirit is the renewal of life, both for the believer and the community of believers called the church. The work of the Spirit both in creation and redemption is life-giving. This renewal is called a new creation, II Cor. 5:17, Gal. 6:15. The life which the eternal Spirit gives is eternal life, called newness of life, II Cor. 3:5-6. Hence the term revival. Paul closely relates the gift of new life and the walk in newness of life with the gift of the Spirit, Rom. 6:16. The life-giving Spirit in Paul's writings is the same as "the Spirit that gives life" in John's 6:63.

The concepts covenant, life, and kingdom are inseparably bound to Yahweh, Christ, and the Spirit. The name Yahweh in its root means life, Jesus claims to be "the Life and the light of life"; the Spirit is the life-giving Spirit". Of the covenant it is said "It is your life"; and, "Behold, the kingdom of God is within you."

The new life for the church is the power of the Spirit, which is the seal of the resurrection of Christ, which in turn is the message of the church. This life is disseminated by the preaching of the Gospel. This message is the life of the church, and it is only in

disseminating its own life that the church has any life at all. He that keepeth his life shall lose it, is also true of the church and its message. The preaching of the gospel is the climate in which men find life and renewal.

Renewal comes after repentance; repentance comes only upon acknowledgement of sin and unholiness; and this can be acknowledged only after a vision of the Holy God, who condescends to covenant with man in Christ to achieve a redeemed creation which will fully reflect His glory.

These factors, among others, appear to be recognizable in Scripture as contributing to the climate of renewal:

1. The renewal of which the Scriptures speak is uniformly in the OT and NT one renewal of the covenant and Kingdom, which is the relationship which God initiated when He established a partnership between Himself and man for the purpose of increasing His glory for which He had created all things.
2. Christ is the mediator of the covenant. Without faith in Christ, and without the life of the Spirit, there is no inclusion in the covenant.
3. God initiates the covenant, and the renewal of the covenant when his people through disobedience break the covenant. Man is responsible in the covenant and in the renewal: he is called to repent, to believe in Christ as Lord, to hope for the future and to love his neighbor.
4. The renewal of the covenant can be occasioned by any factor in man's existence which awakens his fear of death and his need for life: natural disaster, social injustice, misery, penury or oppression.
5. The renewal of the covenant is always accomplished by the proclamation of God's revealed will and word, and that publically.
6. The renewal of the covenant always evokes a response from God's people attesting to its ratification, a response of repentance and resolve to voluntary, obedient service to God.

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## 2 - LEADERSHIP IN TIMES OF RENEWAL

Ernst Lang

1 Cor.15:21-22

"Since by one man came death, by one man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

History shows that God used mostly one man to renew a generation or a nation, or a town, or an individual. Aside from the men in the Bible we remember especially Augustin, Martin Luther, Calvin, John Wesley, Zinzendorf, Franke, Spurgeon, Moody, and other outstanding leaders in times of renewal in the Church.

In the time of my youth in Germany I think Pastor Ernst Modersohn was one of the outstanding leaders of the renewal of the German Christians. He preached for many years in State Churches as well as in public halls with many thousands in attendance throughout Germany. Thousands of people have been renewed in their faith and turned to an active Christian life with the Church.

We notice that all renewals have been a call to back to the Bible, and all leaders of renewals stood with both feet in the Bible as the fundament of all truth and as the spiritual fountain of living water to renew the church.

The word "for as in Adam all die, even so in Christ shall all he made alive" can be translated according to church history as follows: All writing and preaching in the church which is only human endeavor apart from God and different to the Bible brings no renewal or even death to the Church, and all writing and preaching which is based on the Bible and which is connected with the living Christ, who is called in the Gospel of John "The Word of God" brings life or renewal to the Church.

The Church needs constantly renewals as also our physical body, which is said to be totally renewed after a number of years, Christ is the head of the Church which is His body. As the head of our physical body cares for the right food to renew our body, so Christ, the head of the Church cares for the renewal of the Church, and He also cares for the vessels of men who present the right spiritual food for the Church.

The president of a Theological Seminary from which many ministers and missionaries graduated said in a meeting of ministers: "Brethren, if you turn away from the truth of the Bible, God will call other ministers and missionaries to feed and to build the Church which is His body, while you will stand aside and be idle."

Since many agree that the Church needs renewal, they think about renewal in different ways, Church history shows clearly where false renewals go when we see the Vatican in Rome. When we enter the St. Peter Church, we see first the large statue of the Apostle Peter in stone and people standing in line to kiss the foot of the stony Peter, I wonder what the Apostle Peter would preach there, if he would return alive and visit Rome. He would surely bring a renewal in our time to Rome.

Or we visit some Protestant Churches and find there put much importance on music, instruments, solos, choirs, decorations, and words, but not on the living water which flows from Jesus Christ through the message of the minister to the Church. Here we have not to wonder why this church experiences no renewal, but is gradually and spiritually degenerating.

History shows that all leaders of renewals in the Church considered the message of the minister the most important action in the Church. If the living Christ is in the message through the Holy Spirit, all other renewals as church buildings, beautiful sanctuary, sacred music with valuable instruments, and various decorations, as crosses or candles, can be helpful for a spiritual renewal. But if the message fails to be the spiritual food from heaven for the spiritual Body of Christ, all other human or materialistic renewals lead to the spiritual death of the Church.

The importance of the message leads us to the importance of the messenger. We read Matthew 9:37-38: "Then said Jesus to His disciples, the harvest truly is plenteous, but the laborers ere few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." I think this word is the key for starting renewals in the Church. Bible history and Church history show that most leaders of renewals come from praying parents, or praying individuals, or from praying churches.

Moses, the great leader, had praying parents who kept him out of the hands of the godless king Pharaoh, who intended to kill him with many other babies. They had a vision that their child may become a man of God. We read in Hebr.11:23 "By faith Moses, when he was born was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment."

Here we see the beginning of the great renewal of a whole nation starting through the faith and prayer of parents, we all, who are parents, are longing for spiritual renewals. Why do we not believe, like the parents of 1 Moses did, that God is able to start the renewal of the Church right in our home through asking God to raise somebody of our own children to be used as a leader of renewals of the Church, Sad to say, I met many ministers in Germany, America, and Japan whose children were preparing for high positions in the world but not for the ministry. We all know very well that the Church needs renewals today as much as in the time of the parents of Moses when Israel was in terrible slavery and was facing total destruction.

There is no doubt that also today the enemies of the Christian Church are planning the destruction of the Church of Jesus Christ. As we saw in the Second World War, the German dictator Hitler had already planned to destroy the Church in Europe, if he would win his war. But he forgot that fighting the Church means fighting the Man who said: "All power is given unto me in heaven and in earth." Probably nobody told Hitler that 'Napoleon the Great' of France had long ago confessed that he lost the battle against the Man of Nazareth. Let us turn to another outstanding leader of renewal in Israel, who was given to a godly mother in answer of prayer.

The great prophet Samuel was born in a time of spiritual degeneration of the ministry in Israel. The house of his predecessor in the ministry, the prophet Eli, was spiritually broken, and the Lord's judgement was inevitable. At this time Hannah, the mother of Samuel, asked for a son. We read 1st Sam.1:11 "and she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine

handmaid, but will give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life." God answered her prayer, and Samuel was born, whose name means "asked from God". I think we all know what a great prophet Samuel was and how God used him to renew the people of Israel in a hopeless situation.

The Bible shows us clearly that God Himself is making and calling the leaders of the renewal of the Church. Paul says from himself in Gal.1:15-16 "But when it pleased God who separated me from my mother's womb and called me by His grace to reveal His Son in me, that I might preach Him among the heathen."

Nobody of the Church at that time thought that their worst enemy Saul, a Pharisee would become a leader of renewal of the Church. God is able to change anybody whom He has chosen, learned or unlearned, into a leader of renewal of the Church, 'While Paul was a learned man, as he says himself in Acts 22:3 "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel and taught according to the perfect manner of the law of the fathers", we read from the disciples that they were unlearned men, as we see in Acts 4:13 "Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled and they took knowledge of them, that they had been with Jesus," Jesus called them as fishermen and changed them into fishers of men.

No matter, rich or poor, learned or unlearned leaders of renewal of the Church must be made by God through His Spirit, as we read in Zechariah 4:6 "Then he (the angel) answered and spake unto me, saying: This is the word of the Lord unto Zerubabel, saying, Not by might, nor by power, but by my spirit saith the Lord of hosts."

We come now to another point which we see in the life of all leaders of renewals. They all believed not only in the existence of God but believed in the Word of God at all times, and obeyed.

The Holy Ghost has given many names of leaders of renewals in Hebrews, chapter 11. There we read of Abraham (v.8) "By faith Abraham when he was called into a place, which he should after receive for an inheritance, obeyed, and he went out, not knowing

wither he went." In Genesis 15:6 we read also about Abraham "he believed in the Lord." We see in the Bible that those who had been called from God became leaders of renewals through believing and following the call. Unbelief and disobedience ruins the call of God. This confirms also Jesus when He says in Matt. 22:14 "For many are called, but few are chosen."

Also the apostle Paul himself confesses that he believes the whole Bible, and I think this is the reason why Christ called him into His service. We read in Acts 24:14 as follows: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." This faith in the whole Bible made him the great leader of renewals to the Church.

The apostle Peter believed the whole Bible when he said in 2.Peter 1:19-21 "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." This is the faith and message of Peter, whom Jesus called the rock on which the Church is built. Leaders, who doubted and avoided the Holy Scriptures have never been used as leaders of renewals in the Church, -

We find another important truth in the messages of all leaders of renewals in the Church. They all had a deep conviction of the sin of men as the heritage from Adam, and they believed that all men are sinners and need to be renewed through the grace of God and through the spirit of God. They all believed and preached a final judgement of God or an appearance before the judgement seat of Christ. The apostle Paul writes in 2.Cor.5:10 "For we must all appear before the judgement seat of Christ, that every ' one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Paul writes in 2.Thess.1:6-9 to Christians: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us,

when the lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and ' that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

All men of God in the whole Bible preached judgement of sinners who do not repent. Today we find very little or nothing of this kind of preaching. Jesus Himself wept over Jerusalem which did not repent in spite of hearing so many godly messages and seeing the works of Christ.

But it would be wrong to history and to all leaders of renewals in the Church to forget to mention the message of the love of God which passes all knowledge. The Bible as well as Church history tell us that all leaders of renewals in the Church spoke much more of the love of God and of the willingness of God to forgive all repenting sinners and to renew believers through Jesus Christ.

Moses, David, and Daniel believed and praised the love of God in forgiveness of sin. Paul used the strongest words when he wrote about the love of God in all his letters. In 1 Tim.1:15-16 we read " This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief." and in Romans 1:16 he writes: " For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jews first, and also to the Greek."

Also the apostle John writes in 1.John 2:1-2 " My little children, these things write I unto you that ye sin not, and if any man sin, we have an advocate with the father: Jesus Christ the righteous, and he is the propitiation for our sins, not for ours only but also for the sins of the world."

History shows that all leaders of renewals in the Church had the love of God as the first, largest, and most important part in their messages. They had the love of God not only in their messages but also in their hearts which is clearly shown in their lives. Do our lives apart from our preaching show the love of God to others?

Paul writes Rom.5:5 " The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us". In 2. Cor.5:14 he writes: " For the love of Christ constraineth us,

because we thus judge, that if one died for all, then we are all dead."

History and the Bible tell us, that all leaders of renewals of the Church have become leaders because the love of God given into their hearts through the Holy Ghost compelled them to preach and to teach the gospel off the love of God in words and deeds to others.

Finally we come to the last and very important point which we find also in the life of all leaders of renewals in the Church. They all have been very strong in prayer because they felt that the task to bring spiritual renewals to the Church, to an individual, to a city, or to a nation, was beyond human ability. But they knew the Giver of the task for renewals would also give the strength and wisdom to the task through faith and prayer.

All leaders of renewals knew that powerful spirits would be against the renewal of the Church, This forced them to keep always in close fellowship and contact with God through prayer. Realizing the strength of the enemy of God and the Church, they even asked the Christians to help in the struggle for renewal of the Church with their prayers. Paul writes in Col.4:2-3 to Christians: "Continue in prayer and watch in the same with thanksgiving. withal praying also for us that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds,"

The life of the apostle Paul was a life from faith to faith, from prayer to prayer, and from victory to victory. After he met Christ on the road to Damascus he started a life of faith in Christ through prayer which never ended until he had to give his life for Christ.

We read in Acts 9:10 "and there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision Ananias....arise and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth" Jesus saw Paul praying and called Ananias to help him. Jesus saw Paul praying all his life and He helped him all his life. Paul prayed and solved all his problems through faith and prayer, Paul and Silas imprisoned in Philippi prayed and praised God, and an earthquake opened all the doors, and the keeper of the prison believed the Gospel and was baptized with his whole family. How did this happen? Paul and Silas prayed

and could not do anything else, but God did it.

Paul prayed for all his churches continuously and also for his co-workers and taught all his coworkers and Christians to pray.

Paul knew the secret how to let Christ show his power and glory. We make often the mistake to stand in the way of Christ, and we do things which Christ wants to do for us. Praying churches should learn from Joshua who conquered Jericho through only going a number of times around the walls of Jericho, until he saw the victory of the Lord through faith and prayer.

Praying ministers and laymen should learn from Moses we read in Exod.17:11 "And it came to pass, when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed."

Every praying Christian, learned or unlearned, can become a leader of renewals for the Church. God is still calling for leaders to renew the Church. Let us continue in prayer that God may send laborers into the harvest.

## THE NEED FOR CHURCH RENEWAL

Verner K. Strom

The Hayama Committee has indeed chosen a significant subject for discussion at the 1966 Conference. The fear of touching such a holy task with uncircumcised hands has induced much personal soul searching. The selected material perused in preparation for this paper has had a profound effect upon me.

The matter of church renewal has been the burden of writers of a past generation, as well as being the theme of recent books and articles in Christian periodicals. In a recent edition of the magazine, "Christianity Today", T. Leo Brannon writing on the theme, "Dare we hope for renewal of the church?" says:

"Among many earnest churchmen there is a growing despair with the institutional church. Multitudes of articles in books rolling off presses every day suggest that the present institutional structures are not renewable. One minister boldly states, 'The church is hopeless.' These persons feel that the hull of the old ship Zion is too laden with barnacles to be restored and made seaworthy for carrying pilgrims to the Eternal City.

"That stagnation and ineffectiveness are prevalent in vast segments of the modern church can hardly be disputed. A cumbersome bureaucracy makes the forward movement' slow. Forms of government become sacrosanct, even when they quite evidently miss the mark of the New Testament concept of the church.

"Without a new dynamic and authority, it is hardly likely that the church will be able to meet the deep and demonic needs of the world's lonely crowd. Issues are complex and perplexing. T. S. Eliot in 'The Rock' has stated a primary Protestant tenet that we had better heed: 'The church must be forever building, for it is forever decaying within, and attacked from without.' The church's hour of judgment has always been now. The necessity of living in the present has always been laid upon us. Thus we dare suggest that the church of this century desperately needs renewal and restoration."

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1. Brannon, T. Leo, "Dare we Hope for Renewal of the Church?", Christianity Today, October 9, 1964, page 3.

While the theme message, "The Need for Church Renewal," could well concern itself with the church worldwide, for obvious reasons this is even too great an undertaking for the Hayama Conference. While the ready availability of material makes possible a knowledge of the church worldwide, by personal experience I am Primarily limited to the church in North America and in Japan. Having had only little contact with the home church in the past fifteen years, I find myself restricted more. Therefore I am concentrating my thinking to the need for church renewal in Japan.

The urge to deal with the question, "What is the church?", I resist with some effort. Whether your concept be exclusive or inclusive, whether it includes all comprehended by the church as an organization or excludes all but the church as an organism, whether your vision is sufficiently large to comprehend the whole church of Jesus Christ in Japan, or whether your concern for reasons varied confines itself to the geographically local church, we want to ask ourselves the question, "Does this church need to be renewed?"

It is not the purpose of this theme message to give a Scriptural basis for revival. This will be adequately cared for in the Bible study period, I am sure. Nor is it the purpose of this theme message to supply all the answers. I do hope that your thinking will be stimulated by the asking of a few questions. That the timeliness and importance of this subject will become increasingly apparent is the earnest hope behind this presentation.

What is meant by the term, "church renewal"? The dictionary gives the following meaning for the word "revival" (a synonymous term in my vocabulary) as: "renewed interest and attention to religion after indifference and decline; restoration." On this subject, W. B. Sprague in his book, "Lectures on Revival", writes:

"I Proceed to the main design of this discourse, which is to exhibit the nature of the revival of religion. And that we may do this intelligently, it will be necessary previously to answer the question, in a single word, what is the nature of religion?"

"Religion consists in a conformity of heart and life to the will of God. It consists in a principle of obedience implanted in the soul and of the operation of that principle in the conduct. Now if such be the nature of religion, you will readily perceive in what consists a revival of religion. It is a revival of Scriptural knowledge; of vital piety; of practical obedience."<sup>1</sup>

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1. Sprague, W.B., Lectures on Revival of Religion, page 6-7.

In the words of W. B. Sprague, it is a gracious effusion of the Holy Spirit affecting the total life of the church. It is specifically an individual matter, with vertical and horizontal implications-- Individuals coming into a right relationship with God. and with every other individual in the church, the roof off and walls broken down.

Church renewal or revival is not always a gentle experience. Physical renewal in some cases proves to be a very traumatic experience. The presence of a malignant tumor necessitates the crisis experience of the application of the doctor's scalpel. This experience is vital to the process of physical renewal. Where some vital organ is affected, such an operation can bring the patient to the very brink of death. This does not hinder the doctor's ruthless attack upon the disease. It might appear that he disregards the patient's welfare, going so far as to remove organs that seem essential to life. All this is done that he might remove this evil growth. Church renewal is not likely to be realized by a gentle approach to the problem, but by an attack upon the evil within. Telling of the days of revival in northwest China, Jonathan Goforth writes:

"As far as our observations have led us, we have concluded that there must first be deep conviction among the true followers of Christ before any expectation can be entertained of moving the others. The Chinese Christians speak of this work of the Holy Spirit as judgment, but as the small judgment the way still being open to avail oneself of the cleansing efficacy of the precious blood." <sup>1</sup>

We are concerned, are we not, with new life for the church.

The question that we want to ask, of course, is, does the church in Japan need revival? The first requisite towards seeking an answer for this question is to convince ourselves of the existence of a church in Japan. As missionaries we sometimes fail to give full recognition to the fact that, though it may seem insignificant, a church with a growing history does exist. Perhaps all of us can remember the shock to our preconceived ideas when first arriving in Japan, we looked around and asked ourselves, "Where is the church?" It was not too evident to our Western eye and could not be measured by our prejudiced rule. Some came to a hasty conclusion that a church in its own right did not exist. As the eye sees nothing when plunged into sudden darkness, gradually even in inky blackness existing forms

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1. Goforth, Jonathan, *By My Spirit*, page 15.

begin to take shape; in the same sense the orientated eye begins to discern, though only faintly at first, the form of a church in its con right. Though perhaps not of as formidable a size-as we had at first anticipated, its existence is without question.. This is the church with which we are concerned, and we ask ourselves, "Does this church need renewal?"

As missionaries we need to identify ourselves with this church. As I read the writings of the Old Testament prophets I am struck with their full identification with their people, for better or for worse. In Isaiah chapter 6, under the illumination of a vision of God, Isaiah cries out (vs. 5), "Woe is me for I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips." The prophets identified themselves with the people. "he have sinned, and we have done this wickedness." Whether we are fully accepted or not, whether we feel emotionally a part of the church of Jesus Christ in Japan or not, we are identified with the church and we need to recognize it. God's stethoscope is put to our chests, to determine the condition of life. We are a part .... we also are the church of the Lord Jesus Christ in Japan. Carl F. H. Henry in a message to missionaries regarding our identification with the o-ic to whom we minister, propounded the theory that the imperative is not that we identify with the people in their customs, in their wants, in their discontents, etc., but to identify with them in their needs. It is imperative that we identify with the church in Japan in its need for renewal.

The subject of church renewal presupposes a willingness to give honest appraisal of the condition of the church. Therefore is there some way that we can determine what is the present condition of the patient? Surely something better than subjective judgment is available for us to determine the need of church renewal. The medical profession has a standard for a normal man. With this standard available the patient can be examined and his true condition determined. Those of my contemporaries gathered here today I am sure have had such an experience by which they were accepted or rejected for military service. This was not a subjective judgment whereby the doctor allowed his emotions to determine whether we should or should not enter military service. He measured us according to the armed forces' standard of a normal, healthy man.

Is there some norm by which we can measure ourselves? Can we not recognize the existence of a standard and be intellectually honest enough to allow ourselves to be measured by it? Someone has well said, "Vie need to hold God's plumbline to the church and not turn the church into God's plumbline." Philip Brooks has said:

"Stand at your highest by some greater measure to show the smallness of our greatest." Sprague suggests the following:

"God has given us His word not only as a rule of faith but of practice; and in the same portion that we adhere to it, we have a right to expect his blessing; in the same portion that we depart from it, we have reason to expect His frown."<sup>1</sup>

In the words of an orthodox doctrinal statement, We believe the Scriptures, both Old and New Testament, to be the inspired Word of God, without error in the original writings, the complete revelation of His will for the salvation of man and the divine and final authority for all Christian faith, life, and conduct."

II Timothy 3:16-17 says, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Unless we recognize the existence of a standard, we have no other path open to us but the perilous road of subjective thinking. It is not the purpose of this paper to discuss the relative reliability and authority of the 'Cord of God. This is understood as accepted. Let us now consider the church, and see if it measures up to the standard given us by the Lord.

We will first discuss the subject of purity. Ephesians 5:25-27 says, "Husbands, love your wives even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

Under this subject' of purity, let us examine various areas of the church.

#### 1. Moral

We read much of new standards for a new day. The great struggle between absolutism and relativism has had a noticeable effect upon the church. "Morality is a relative concept, projecting certain mythologies associated with magical religious belief." This is a quote of a Harvard University student. In this matter

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1. Sprague, loc. cit., page 17.

of relativism, Friederich Wilhelm Nietzsche said the following: "There are many eyes, thus there are many truths, hence there is no truth." It is further stated that, "Sociology and anthropology since the days of William Graham Sumner contends for the view that morality can be completely equated with the mores, prevailing sentiments and the ruling customs of a tribe or society at a given time and place."

We must recognize that the church exists in a world characterized by "corruption in politics, dishonesty in business, faithlessness in marriage, pornography in literature, coarseness in language, chaos in music, meaninglessness in art."

We are all convinced of the moral degeneracy of the world outside. What is the moral condition existing in the church? Need I be more specific as to what is the moral standard of the Bible? The decalogue concisely holds up to us God's eternal standard. Whether we agree that this standard is relevant to the day and age in which we live or not is not the question here. This evidently is the standard held by inspired scripture. Of course, I am convinced that this is an applicable, moral standard. Need we say more of the high moral example held up to us by the Lord in his Sermon on the Mount? With these two standards before us, the Biblical standard and the world's standard, vie ash this question: "What is the moral tone of the church?" What consistency is there in truth in a land of "usomo hooben"? Sprague sneaks of the fruits of holiness as an evidence of revival.

## 2. Spiritual.

The topic we are discussing is, "New Life for the Church." Louise Stoltenberg in "Christianity Today" in an article entitled, "What's Wrong with Church Renewal?", writes the following:

"The thing the church must do before it is ready to go into the world is to go into the church. Our greatest problem by far is an internal one. Solve that and the other ones will by and large be untangled. It is reasonably certain that vast numbers of church members could not witness to their faith if they wanted to, because they have no genuine faith. The scandal of the methods employed by Protestants in receiving new members into their churches is well known. Requiring a minimum of knowledge and commitment, the church slips its candidates comfortably and smoothly into membership, and often for years manages to hide from them the exciting content of the Christian Gospel. The church is seen by many as a nice ethical society that regularly practices a few interesting rituals and stands by to offer

special resources for weddings, illnesses, and death.

"The mystifying thing is that although religious leaders are generally aware of this basic problem, they still talk, apparently seriously, about the need to send the laity out into the world to serve the church. What laity are they talking about anyway? Certainly the bulk of the laity in the churches today is by no means ready to undertake such a revolutionary role. The laity must be converted before it can be the people of God in the world.

"Nor could any theological renaissance in itself guarantee such a result, even if it were to surge across the entire land and invade any church, although it certainly could give essential aid. There is an absolute difference between knowing about God and knowing God, for the latter is conversion when it occurs in a total fashion, involving the feelings, mind and will. Let us think for a moment what can happen if all, or most, church members were converted to Christianity--a kind of Christianity similar in commitment to that reported in the New Testament."<sup>1</sup>

The church as an organization is not as important as the church as an organism. The criterion by which the church in the New Testament was measured was not by the degree of completeness of its organizational development, but by the virility and vibrancy of its life. Was it a living organism? To the New Testament church, life was everything. Without it there was nothing. The primitive church did not have sufficient organization to insure its existence without God-given life.

While it is possible that the church in Japan has need to further perfect its organizational structure, its existence is not in jeopardy because of these shortcomings. It is in jeopardy if it fails to preserve its spiritual life. The shell will remain to clutter the shores of Japan, but without life it will be nothing but jetsam. The New Testament church was born on the day of Pentecost with the cataclysmic appearance of the Holy Spirit.

The question then is rightly asked, "What place has the Holy Spirit in the church today?" In the book, "A Christian Philosophy of Missions, Dr. Harold Lindselt states his theory of the church:

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1. L. Stoltenberg, Christianity Today, April 23/65, page 3,6.

"The church is a divinely ordained and sustained organism which finds its life and breath in Christ through the Holy Spirit." 1

In our concern for church renewal, it is important that we recognize the essential nature of the church. Lindsell further explains

"Of necessity the church is composed of individuals, the sum total of which constitute a visible body. It is impossible to speak of a dynamic and worldshaking church unless the individuals who make up the church are dynamic themselves and are living in such a way as to shake the world. The nature and function of the church must be outlined and understood by Christians, but more than this, that truth must be incarnated in the souls of the faithful until their lives radiate that truth in transforming power. The place that individual members give the Holy Spirit in their lives can reveal the spiritual condition of the church."<sup>2</sup>

In further determining the spiritual condition of the church, let us consider the matter of the will of God. Dr. Lindsell says:

"And as the church in its nature is divinely ordained to be theocentric, so it is also the will of God that every Christian life be theocentric with God as the point of reference, a polestar to guide and to lead. The ultimate end and the supreme motive for every Christian is the will of God. Nowhere is God concerned with individual happiness per se. Concretely, every Christian is called upon to do God's will. In this there can be no compromise and no section of a life can remain untouched in this demand."

Does the church give full recognition to this fact? Is there glad submission to and acceptance of the total will of God by the individual members of this church? If not, is there not a need for church renewal?

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1. H. Lindsell, *A Christian Philosophy of Missions*, page 148.

2. *Ibid.*, page 150

3. *Ibid.*, page 152.

### 3. Financial Stewardship

Another criterion to measure the spiritual life of a church can be the matter of finances. quoting Dr. Lindsell again:

"It is not idle speculation that the spiritual level of men is clearly seen by what they do with their money."<sup>1</sup>

In speaking of the matter of tithing, Dr. Lindsell mentions further:

"There is a wider principle operating in relation to money which, if Christians accepted it, would solve every financial problem. Reference here is made to the Biblical truth that all life is a stewardship. Stewardship of money involves all money and not simply a portion. For anyone who wishes to look, there are statistics available which prove that the average Christian is dishonest with God in his financial responsibilities as a Christian."<sup>2</sup>

In "By My Spirit" Goforth, telling of his observance of the Korean revival, states:

"One thing that especially struck me was their abounding liberality. The poverty of the Korean is proverbial. Yet one missionary told me that he was afraid to speak to them about money: they were giving so much already."<sup>3</sup>

What degree of sacrificial financial support is given by the individual to the work of the church?

### 4. Prayer

It is imperative also to consider the matter of the prayer life of the church. Dr. Lindsell speaks of "selfless, sacrificial, soul-searching, God-centered prayer." On the revived church in North China Goforth writes:

"You people know how many elders and members of this congregation have drifted away. Oh, if there were some way of bringing them back.' At these words the whole congregation

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1. Ibid., page 165.

2. Ibid., page 165.

4. Goforth, loc. cit., page 24.

stood up as one man and united in prayer for the lost sheep. They prayed as if the souls of those wandering ones were the only thing., that mattered. It was like a mother pleading for the return of her rebellious son. That year hundreds of members, who had drifted away, returned to the fold."

Acts chapter 12 tells us, "Prayer was made without ceasing of the church unto God." The New Testament church is characterized as a praying church engaged in prevailing prayer. What is the condition of the regular prayer service in the church today?

## 5. Doctrine

This section of our study would not be complete without giving some consideration to the matter of doctrine. Do we need a new Biblical-theological emphasis?

T. Leo Brannon contends that:

"One point at which hope exists for the church is in a Biblical-theological emphasis. Little wonder that the modern man's concept of the church reflects the cultural forms of a middle-class society. His ethics arise from the mores and social pressures exerted by secularism and materialism rather than from the message of the Gospel of incarnation and resurrection. Having pitched its program and ministry on a shallow Biblical-theological basis, the 20th century church expects the impossible when it expects people to give up traditions and patterns of life. :e have fed the people the 'pablum' of nature studies and have led them in sociological discussions-but we have expected them to display the faith of the apostles and martyrs."<sup>2</sup>

Under a further heading entitled, "The Scriptures are the Key", he says:

"The need is not for new concepts in theology, but for a new willingness to study theology with no apology. Nor is the problem simply the corruption of the old symbols. People have lost the symbols as the means of understanding the 'faith once delivered to the saints.'

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1. Ibid., page 30.

2. Brannon, loc. cit., page 3,4.

If we develop new thought-forms but do not disseminate meanings through the sheepfold, the effects will be no greater than those we presently have. Theological instruction involves the application of the Word of God to each person's life and the life of the world."<sup>1</sup>

Dr. Lindsell, referring to this subject, mentions the following:

"In past centuries the church proclaimed itself to be the bearer of an authoritative and absolutist message. <sup>2</sup> It spoke with the assurance of 'Thus saith the Lord'."

Lindsell contends that of late the church has "lost its authoritative voice." Goforth says:

"We wish to confirm that we can entertain no hope of a mighty globe-encircling Holy Spirit revival without there being first a back-to-the Bible movement. There never has been a revival except where there have been Christian men and women believing and wholeheartedly pleading the promises of God."

Will not the renewed church be a Bible-studying church, conscious of the great importance of the cardinal doctrines of the Scripture?

## UNITY

It is impossible to consider the subject of church renewal without mentioning unity. Perhaps as much disunity has been engendered by this subject as by any other. T. Leo Brannon remarks on this subject of unity in relation to church renewal:

"By a new spirit of unity I mean that which comes when churches conceive of themselves as the body of Christ, the people of God, and thus develop organic unity that goes deeper than structural ties or institutional loyalties. This ecumenicity in spirit will bring about institutional unity also. An understanding of the bond of believers develops deep ties that lessen the importance of denominational allegiance. Even the simplest believer can

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1. *ibid.*, page 4.

2. Lindsell, *loc.cit.*, page 42.

2. Goforth, *loc. cit.*, pages 134-135.

sense the meaning of being the body of Christ, one community of faith, whereas only the sophisticated can begin to comprehend the intricate designs of organization and participation in the World Council of Churches and the National Council of Churches." <sup>1</sup>

Often in our desire to resolve what appears to be the larger and more profound problem, we miss the simpler and yet more important. In this study let me suggest that we consider the simpler, the matter of individuals in fellowship one with another. It has been my privilege to experience at different times a revival spirit in operation.

While still a student, a lasting influence was made on my life by a series of meetings conducted by Dr. Armin Gesswein. Dr. Gesswein was greatly influenced by his contact with the revival in the church of Norway, and since then has had a burden for church renewal. Carrying this burden, he participated as the main speaker in the student conference. The Lord greatly used the ministry of the Word and the relating of experiences in the Norwegian revival. An unusual sense of the working of the holy Spirit came upon the conference, so much so that any further preaching was discontinued and the meeting was thrown open to the testimonies from the audience. A deep spirit of conviction was present in the meeting, and this time of testimony and confession lasted from the afternoon service well into the evening. This same spirit continued for several days as classes were disbanded and time was given over to testimony and confession. One conviction that seemed to take pre-eminence above all others was this matter of unity, or in reality, personal relationship.

Matthew 5:23-24: "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee, leave thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift." Organizational unity is possible even where there is an absence of spiritual unity. However, the unity that the Scripture sneaks of to me primarily is the unity of one individual to another.

A second experience of an unusual moving of the Holy Spirit in renewing power was experienced in Japan in 1953. A prayer conference was called by our Mission to pray for

1. Brannon, loc. cit., page 4.

our financial needs. The mission faced a financial crisis. However, in the providential leading of the Lord those that were given the assignment to bring the Bible message did not feel led to mention the matter of finances, but rather the matter of our spiritual condition before God. Through the ministry of the word, the Holy Spirit enlightened our hearts to see that He was displeased because of a lack of living spiritual fellowship one with another. The personal relationship of missionaries one to another was laid bare by the Holy Spirit, and confession and restitution was made. In the post-war years, a sudden influx of new missionaries with varying backgrounds from different areas of the United States, Canada, and Europe being thrust together, it seemed inevitable that strong personal prejudice and feeling should cause a break in fellowship. The Lord melted us before Him and these ruptures in fellowship were confessed to the individuals concerned and where necessary to the group, and a new spirit of unity was born. By the way, the financial problem was resolved without special mention either in prayer or in the service. The basic problem was not financial--the problem was a lack of unity.

This is what T. Leo Brannon desires when he contends for "the need to develop organic unity rather than organizational unity." Union apart from or without unity is a vain accomplishment. The prayer of our Lord in John 17:21, "That they all may be one as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." True unity reveals to the world that the Lord truly has sent us. Then and then only can we sing, "All one body we, one in hope and doctrine, one in charity."

Does our church reach the Biblical standard of unity?

## RELEVANCE

Briefly let us consider this matter of relevancy of the church. I refer not to the relevancy of the message. I have complete confidence in the relevancy of the eternal verities of God. The problem of relevancy is not the problem of a relevant fundamental message, but a matter of application and communication. Lindsell charges that:

"The church today must demonstrate the relevancy of God to this empirical order. On all sides there is the assumption that God is no longer relevant to this world situation. And with this conclusion, the church whose own relevancy depends upon the relevancy of God is struck a mortal blow that wounds it to its very soul. When God is relevant, the church will

will be relevant. When the church is relevant, God will be relevant. Over the whole wide world there is increasing evidence that people believe all religion to be irrelevant. Therefore Christianity faces a grave problem in fulfilling the function of the church by making the Gospel known to all the world. Whereas Christianity formerly demonstrated that Christianity was the true religion among many religions, now it must first demonstrate that religion is relevant at all, and then go on and Prove that Christianity is the relevant faith."

"In this high hour of destiny we must inject the Christian message! And it must be relevant to our age and carry with it a sense of its own destiny which dominates history as well as transcend it, for we have both a sense of direction in the Christian message and the assurance that it carries with it power that will insure ultimate triumph."<sup>2</sup>

"For the message of Jesus is relevant to any hour in which man may live and provides that which will sustain him and keep him in that hour, in addition to a hope for the life to come."<sup>3</sup>

Dr. R. Pierce Beaver in "Envoys of Peace" strikes a necessary note when he says, "We must demonstrate the relevance of the Christian Gospel to the felt needs of men." also, "Beware of addressing the world without communicating with it."

Is the church addressing itself to every strata of society with the relevant message of the Lord? While avoiding being guilty of trying to solve yesterday's problems, in our concern to be up-to-date, are we in danger of failing to see perhaps that man's real needs are eternal?

Will not a revived church be a relevant church?

## CHURCH GROWTH

A final thought that I wish to touch only briefly on as this will be the subject of a further paper, is the matter of church growth. Dr. McGavran writes authoritatively on this subject:

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1. Lindsell, loc. cit., page 146.
  2. Ibid., page 223-224.
  3. Ibid., page 225.

"Numerical increase is not the only criterion of success. Other matters must be taken into account. Church development is like that of a child. Adequate nutrition, a maturing social awareness and intelligence are desirable elements in development. Were a child's weight to remain at 56 pounds for several years, the mother would rightly feel anxious, no matter how socially mature the child was. The one criterion, increase of body weight, is not enough, but to disregard weight as the chief criterion is fatal. Yet this is often done in ecclesiastical matters. Growth in membership is not regarded as a chief consideration in estimating church welfare."<sup>1</sup>

Dr. Lindsell, commenting on the church and its danger of decline, says:

"Most concretely the decay and decline of the church from being dynamic to being static is reflected in that area for which the church was called into being. Existing in and for the sake of the world it is natural to observe that when spiritual decay hits the church it is immediately reflected in the failure of the church to function in the primary area which is a missionary area."<sup>2</sup>

Dr. Hermit Long contends that, "We are no longer fishers of men, but keepers of the aquarium, and we spend moat of our time swiping from each other's bowls."

Sprague, speaking of the nature of revival, touches this subject also:

"The first step usually is an increase of zeal and devotedness on the part of God's people. They wake up to a sense of neglected obligations and resolve to return to the faithful discharge of duty. They betake themselves with increased earnestness to the Throne of Grace, confessing their delinquency with deep humility and supplicating the aid of God's spirit to enable them to execute their pious resolutions and to discharge faithfully the

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1. McGavran, D., *How Churches Grow*, page 16.

2. Lindsell, *loc. cit.*, page

various duties which devolve upon them."

"The church receives a fresh and often a rich accession both to her numbers and to her strength, an accession which in some cases raises her from the dust and causes her to look forth in health and beauty. Such are the more prominent features in what we commonly call a revival of religion."<sup>2</sup>

H. E. Kudo writes on the arrested church growth in an article entitled, "Challenges to Christian Witness in Japanese Society":

"The growth of the United Church of Christ in Japan is obviously in a condition of stagnation. The statistics for the fiscal year 1962 to the year ending March 31, 1963, show the lowest growth rate since the end of the war. In 1,597 local churches of the United Church there were during that one year period 5,700 adult baptisms, making an average of less than four adult baptisms per church. Moreover in 452 (the other 30%) of these churches there were no adult baptisms at all."

From my knowledge of other church growth statistics, they vary but little or nothing from this frank report.

Earlier in this article I mentioned something of lasting impressions left me by the revival that came through the ministry of Dr. Gesswein. The first I mentioned was the matter of personal relationships. The second lasting impression concerned this matter of witnessing.

Psalm 51:14-15, as revealed by the Holy Spirit, convicted our hearts: "Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of Thy righteousness. O Lord, open thou my lips, and my mouth shall shear forth thy praise." God's warning to the watchman of Israel in Ezekiel chapter 33, verse 6, "But if the watchman see the sword come and blow not the trumpet and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand," became a sword in the hand of the Lord to convict us of our failure.

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1. Sprague, loc. cit., page 8.

2. Ibid., Page 12.

3. H. E. Kudo, Bulletin, Autumn, 1964.

Our Lord's last words to His disciples in Acts 1:8, "And ye shall be witnesses unto me in Judea, and Samaria, and unto the uttermost parts of the world," reveal to us His desire for the church. In a land where less than a half of 1.5 percent of the population is Christian--or 99 1/2 percent of the population is outside of the church--and where we have no statistics to prove that there is a period of accelerated growth going on, do we not need to ask ourselves, "Is there a real burden for evangelism in the churches?" If not, can we say that the church does not need revival?

This question of the need for church renewal cannot be ignored by any concerned missionary. To do so, to refuse honest examination, is to refuse to learn the very lesson that I believe church history teaches us: in the words of T. S. Eliot, "The church must be forever building, for it is ever decaying from within and attacked from without."

I ask not that you agree with all the premises from which I have examined this subject, nor that you agree to the conclusions inferred or answers implied. I do ask that we honestly consider this subject together. The issues involved are a matter of life or death.

## THE PLACE OF PROPHECY IN REVIVAL

Simon II. Baynes

### INTRODUCTION

Firstly, I have to apologize first of all for failing to tackle the subject of 'Major Revivals in Church History, with particular reference to Asian countries other than Japan'. The committee requested this, and the programme certainly seems incomplete without it. I can only plead, as Dr Johnson did once, "sheer ignorance": It may be that some of you with wide experience can fill this gap as the conference goes on. I do realize the importance of history, and our need to learn from it. "Whatever was written in former days was written for our instruction" (Rom.15.4). At the same time I believe we mustn't be over-simple in looking at the past - as if we could say "It worked then; what was the secret? What was the formula?" Dr J.I. Packer has written "by conceiving of revival wholly in terms of some particular past revival we make it harder for ourselves to recognize any future revival that God may send. For it is not God's habit to repeat Himself". 10

Secondly, I must thank the committee very sincerely both for inviting me to Hayama, and for asking me to speak. I appreciate this personally, and as a member of the Protestant Episcopal Church. I know when most of you are Protestant but not Episcopal, it is good of you to be willing to eat and drink with Anglicans and sinners. I know that the unity of the Spirit is something honestly valued at Hayama. But it is especially good of you to invite someone who is still new to Japan, and not yet free from Mr. Naganuma's apron strings. I can only hope you won't expect in me another Raymond Hammer. If it isn't out of place here, I would like to report that we have had good news of Raymond and his family in his new job. I am sure he will be thinking of us at this time, and it would be so good if I could send greetings from the conference when I next write. (But perhaps others of you are in touch with him.)

My hope is that the work of this conference is already done. When it comes to revival, don't we all agree that this is something devotional, not organizational? Don't we agree that no conference is going to manufacture revival? Don't we all agree with the words of Evelyn Underhill: "The new life when it comes, I think, will not be the result of discussions, plans, meetings, etc., but will well up from the deepest sources of prayer"? Yes, ultimately, isn't it all a matter-of prayer?

I believe that God will work in answer to serious prayer, not in answer to what anyone says at Hayama. I believe that anything done or decided at Hayama will be the result of God's action, not vice versa. Ever since being invited to come, I have prayed that God would work now (meaning then), not just in January 1966. I expect you have all been praying the same. That is why we can dare to hope that the work is already done. God has given us, what we may have lacked before, a new desire for revival; and in studying the subject I have come to see that the desire is vitally important. God blesses when we desire. "I do not understand Christian people," says Dr Martin Lloyd-Jones, "who are not thrilled with the whole idea of revival". If God suggested to the committee this theme of revival, and if He has been leading all of us on in desiring prayer during these months of preparation, then we can praise Him for a work already done. We can praise Him too for giving us this very desire. For me it is summed up by the words of an old prayer: "We humbly beseech thee that as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect."

The committee has very graciously allowed me to speak on a subject of my own choice - the place of prophecy in revival. It is since coming to Japan that God has shown me the importance of prophetic speaking; if the Church is to be renewed. Let's try to see the thing as a whole to begin with. The job of the church is the evangelization of the world. Here is the world - in our own situation, here is Japan - and in the middle of it is the church of Christ. The church is God's instrument of mission. He is at work in all the world, and He can reach any man directly, but His chosen method is to work through the church. So God looks at the church in Japan, and what does He see? A 0.6% minority? No! Small numbers don't worry Him. We remember Gideon. But what does God see? A sinful church? Yes. I sat next to an intelligent Buddhist at a lunch some time ago, and we discussed Christianity in Japan. He asked me straight; "Why has Christianity failed in Japan?" I was annoyed with myself for not having a good answer. I was asked the same question a month ago by a women's group. I had my answer ready; "The sin of the church". Isn't that so? God can't, or won't, use a dirty instrument. Surely we are to look for the cause not in wrong methods of evangelism, but in the church itself and in Christians themselves. Dr Kazutaka Watanabe, whom many of you will know, has said: "The only way to spread Christianity in Asia is for Christians to become more Christian". Somehow the church must be renewed. It must be cleaned up; it must be challenged, tested, and reformed.

It must be refilled with love and enthusiasm. A natural reaction to all this may be - surely the church is inward-looking enough as it is (perhaps especially in Japan!); surely we don't want more heart-searching and introspection? Hadn't the church better be a bit less self-conscious and get on with the job? Revival is more likely to come that way. Well, I half believe that myself, but still it is a fact of history that God reforms the church before he blesses the world. As long as we don't lose sight of the world and its needs, it is right for us to look at ourselves. God's purpose is to use us, but he won't use a dirty instrument. So we are right to concentrate for these three days on new life for the Church, and to seek re-vival for ourselves, because if God grants that it will mean new life for the world too.

The patience of God with his sinning church is one of the most amazing signs of His grace. He doesn't reject us and start again with a new lot of Christians. He reforms the church. He has continually done it all through history. He reformed the Old Testament church again and, again. He has renewed the New Testament church again and again. What an encouragement it is to us to look back on history and see it! Because of this we have the hope that the Lord will do it again. We can pray confidently "Wilt thou not revive us again, that thy people may rejoice in thee?" (Psalm 85.6).

#### PROPHECY AS A NEW TESTAMENT PHENOMENON

It seems clear that when God renews or reforms his church, one means he uses is that of prophecy; that is, to take an individual and to speak through him a message to the church; a message of judgment and challenge, warning and promise. Prophecy and the renewal of the church go hand in hand. A good example of this is the letters to the seven churches (Revelation chapters 2-3). These chapters are prophecy just as much as the rest of the book; and their purpose is the renewal of those seven churches – getting rid of their compromise and complacency, and restoring their first love and enthusiasm. And while we are in Revelation, I should like to remind you of those rather difficult words in chapter 19 verse 10; "The testimony of Jesus is the spirit of prophecy". Whatever the precise meaning, the connection is clear. The testimony of Jesus - that is what we are all about: witness, evangelism, missionary work; and this work is inescapably linked with prophetic speech. "Are you a missionary? Then you are, whether you realize it or not, a prophet." That is what the verse seems to be telling us.

Let's look a little more closely at the Bible to see the development of the prophetic tradition. We are probably familiar with such passages as Amos 3.7-8:

Surely the Lord GOD does nothing, without revealing his secret to his servants the prophets. The lion has roared; who will not fear? The Lord GOD has spoken; who can but prophesy?

This does seem to indicate a norm in the way God speaks to his own people. We see it in practice throughout the Old Testament. But only in the Old Testament? Certainly not.

Acts 11.27: Now in these days prophets came down from Jerusalem to Antioch.  
Acts 13.1: Now in the church at Antioch there were prophets and teachers.

(Were they all rather obscure back-benchers in the church? Or cranks? No, they included Barnabas and Saul.) The same Saul wrote:

I Cor.12.8-10: To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy...

Eph. 4.11: And his gifts were that some should be apostles, some prophets, some evangelists... etc.

The words of Jesus at the last supper will bear various meanings, but I believe they include a promise that God will continue to speak prophetically to the church;

John 16.12-13: I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes; he will guide you into all the truth, he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

This need not involve us in a denial of the completeness and sufficiency of the written revelation. The written word is complete, but the need for interpretation remains. Nor must we assume that the ministry of the Holy Spirit makes prophecy obsolete - that He becomes our only prophet. The New Testament witness must be taken as a whole. The Holy Spirit uses men to interpret the word to the church. God has so much to teach us still for the

renewal-of the church. Prophecy goes on. The only difference is that in the Old Testament a more immediate word from God was needed; in the New Testament age prophecy is an interpretation of the written word. We are reminded of the well-loved words of John Robinson - not the John Robinson whom most people have heard of today, but the 16th century English reformer: "I am persuaded the Lord has more truth yet to break forth out of His holy word". 4

So I am making a plea for more prophecy in the church, particularly the church in Japan. I am asking for a new recognition of the essential place of prophets in the New Testament and therefore in the church of every age. Both elements are essential - that which preserves and that which pioneers, that which conforms and that which rebels. Is the church in Japan too conservative and conformist for God to use much? Another quotation, this time from a Roman Catholic scholar of a previous generation, von Hugel:

"The church is thus, ever and everywhere, both progressive and conservative? both reverently free-lance and official; both as it were male and female, creative and reproductive, both daring to the verge of presumption, and prudent to the verge of despair."

We have to look hard to find the progressive, free-lance, male, creative, daring, aspect of the church in Japan. Perhaps the Japanese character is against it. The general secretary of my missionary society visited Japan last year, and spoke by interpretation to a Christian girls Junior College on graduation day. Enthused with the possibilities of a Christian youth in Japan, he spoke of the Christian qualities of courage and daring, freedom of thought and non-conformity. He heard afterwards that the Principal's speech, which followed his, emphasized the Japanese ideal of the Christian wife - gentle, submissive and obedient! And yet the testimony of Jesus is the spirit of prophecy. God send us prophets!

#### THE CHARACTERISTICS OF A BIBLE PROPHET

(1) A prophet is one who listens. I know the root meaning is "speaking out" but a Bible prophet is not primarily one who speaks; he is one who hears God speak. The words of Jesus, "He who has ears to hear, let him hear", is like a plea for prophets. So is the cry of John in Revelation; "He who has an ear, let him hear what the Spirit says to the churches". The prophet's message is not his own, but God's. This is fundamental. Another way of

stressing this is to say the prophet is one who sees. I Samuel 9.9 tells us "He who is now called a prophet was formerly called a seer". One who sees; in modern language, one with insight. This is well interpreted by Charles Gore, who also shows us the relation between this insight and foretelling the future, the popular idea of prophecy; "They (the prophets) see deeper under the surface of life what God is doing, and therefore further into the future what He will do." Compare with this some words of George MacLeod, one of the prominent leaders in the Church of Scotland today: "The essence of a Bible prophet is not that he forecasts the future. It is that he fears in his bones what is going to happen if we don't recover God's designs right now".

So what is needed for prophecy is simply a sensitivity to the promptings of God, whichever of the five senses we use to describe it - a hearing, a seeing, a feeling in the bones. I would recommend a study of Balaam if we want to understand Biblical prophecy, and I believe there is a case for regarding Balaam as the typical, almost the archi-typal, prophet, just as Melchizedek, another Gentile, is the archi-typal priest. Perverse though he was in various ways, he is at least a model in his refusing to speak any message but God's:

Though Balak were to give me his house full of silver and gold, I could not go beyond the command of the Lord my God, to do less or more. Have I now any power at all to speak anything? The word that God puts in my mouth, that must I speak.

For all his sin, he was a man sensitive to God, a seer and a hearer:

The oracle of Balaam the son of Beor, the oracle of the man whose eye is opened, the oracle of him who hears the words of God, who sees the vision of the Almighty, falling down but having his eyes uncovered.

The modern prophet too must be one who hears and sees; perhaps the antithesis of the secular idea of a prophet as an orator with a cause, self-confident and loud-mouthed. Many Bible prophets were completely lacking in self-confidence Jeremiah shrank from the job, Jonah fled from it, Ezekiel was tongue-tied for a week; even Isaiah was afraid. But they spoke God's word. A prophet is not primarily one who speaks, but one who hears God speak.

(2) A prophet must be involved. I suppose I have to qualify that straight away. A prophet always speaks from a certain detachment; sometimes geographical - Amos sent from Tekoa to the northern kingdom, Jonah from Zebulun to Nineveh - but more often it is the spiritual detachment of a man close to God. The prophet is always a critic, and the critic is inevitably detached to some extent. But there is the involvement too. "Involvement" is just jargon; the New Testament word is "love". If I have prophetic powers, and understand all mysteries and all knowledge ... but have not love, I am nothing." The prophet must be a man of love - and this lesson too we learn from the book of Jonah. It does not end at chapter 3. The repentance of Nineveh was wonderful, but God's work was not finished. He was waiting for the repentance of Jonah. Jonah chapter 4 is like an illustration of that verse in I Corinthians 13.2. A prophet must be involved; involved as Moses was:

So Moses returned to the Lord and said, 'Alas, this people have sinned great sin; they have made for themselves gods of gold. But now, if thou wilt forgive their sin and if not, blot me, I pray thee, out of thy book which thou hast written.'

Involved as John was:

I John, your brother, who share with you in Jesus the tribulation and the kingdom and the patient endurance, was on the island of Patmos on account of the word of God and the testimony of Jesus.

I wonder if any of us are in this close enough position in Japan to speak God's word prophetically? To me it is a humbling thought. Aren't we so foreign still? Perhaps it isn't all our fault, but how hard it is to be close to the people of Japan? For this and other reasons, I feel we must look to the Japanese themselves for prophets today, though there will always be exceptions. For this reason too, the visit of great prophets from abroad, be it Tillich or Barth or Brunner, will not normally be the Spirit's way of speaking to the church.

(3) The ministry of the prophet is primarily to the church. I know there are large sections of the three major prophets' works addressed to surrounding nations; I know Obadiah and Nahum are almost entirely so; but normally Old Testament prophets are concerned with Israel, and New Testament prophets must be concerned with the church. Here we can see a contrast with the evangelist, whose message is first of all to the world.

to the world. We could also say that the evangelist's message is primarily positive (the gospel = good news), while the prophet's is negative (critical or challenging). It is possible that one man could be both at the same time, but they are still distinct ministries. They are clearly seen in Christ himself, who was both evangelist and prophet. He preached the good news to the poor; he was also the sternest critic of the established church. R.A. Cole comments neatly on Mark 9.45; "The Lord spoke of hell to professed saints and of heaven to acknowledged sinners; we often reverse the position today". Speaking of heaven indicates the evangelist's job, of hell, the prophet's.

Both these functions are necessary to the church. Let us look at the list in I Corinthians 12 again. Wisdom, knowledge, faith, healing\*, miracles, prophecy, discernment of spirits, tongues; and in Ephesians 4: apostles, prophets, evangelists, pastors, teachers. Today the functions of miracles, healing, and tongues are receiving new emphasis; evangelism has always been to the fore in protestantism; prophecy is needed too. You may say that prophecy in these contexts means preaching or proclamation in a general sense; but if you look at Biblical prophecy as a whole the element of criticism with a view to the reform of the church is prominent.

(4) A prophet may not be a prophet from birth (like John the Baptist), and his calling may not be a life call. In the Old Testament we have 12 so-called Minor Prophets. Why do we call them 'minor'? Simply because their books are short. And why is that? In some cases, if not all, because prophecy was only a small part of the prophets' life. We know it was so in the case of Amos:

I am, a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me 'Go, prophesy ... '.

Is it not significant that Obadiah, Habakkuk, Nahum, and the rest make such brief appearances? And what about Agabus in Acts 11? Who ever heard of him again? Besides the great fulltime and professional prophets of Israel, there is this miscellaneous collection of men and women called by God for a particular job - and then apparently dismissed. 'One man for one message' often seems to be His way. And if we look for a reason, God's glory is reason enough. A minor prophet gets no glory. No one talks about 'that great man of God, Joel,' or Haggai, or Malachi. Their personalities are almost invisible. They are voices crying (in the wilderness or elsewhere). God needs minor prophets today - those who will

hear His word, speak it to the church, retire, and leave Him all the glory.

(5) The prophet is (or can be) a layman a non-professional. Amos again: "I am no prophet, nor a prophet's son; but I am a herdsman and a dresser of sycamore trees". I don't think this point needs labouring or :proving; it is just that professional ministers and missionaries need reminding of it at pretty frequent intervals. The Bishop of Coventry, England, said recently:

In our worst moments we clergy tend to think that only ordained ministers can be prophets, that prophecy is a fruit of ordination. The whole Bible cries aloud that this is not so.

I won't say more except to refer you to last year's Hayama report. But how important it is. The prophet is a layman. "Would that all the Lord's people were prophets:"

#### PROPHECY IN JAPAN

I take it for granted that prophets today must be in the Biblical mould - otherwise there is no safeguard against the wildest deviations. Modern-prophets must show these marks; they must be met sensitive to God's word; men with a message aimed primarily at the renewal of the church;; Ten involved in the church; and therefore speaking from a personal concern and love, though detached enough to hear God's special word of judgment. And such prophets may be laymen - which means anyone - and are often called by God to a limited job for a limited time, not a life career. Is this a possibility in Japan? Do you perhaps know anyone like that? And if we want prophets like that in Japan, how do we go about getting them? We pray desiringly. I have prayed and I will go on praying for this. I believe it is what the church desperately needs - someone who can point out the gap between the present church and basic New Testament Christianity, and who is driven by God to break through all the barriers of convention and manners and good taste and actually deliver this message to the church white hot. It has got to be a Japanese, hasn't it? We can't do it. Our job is to pray for such prophets. But perhaps we can do more. We can look out for prophets, encourage them, prepare people for their message - even train them. Prophets can be dressers of sycamore trees, but they can also be professional. There were the Old Testament' schools of the prophets. What about a school for prophets in Japan? Or if that is

farfetched, we could at least stress the prophetic ministry a little more in our theological schools - along with the ministry of the pastor and evangelist. We as missionaries could do a lot to encourage prophecy in Japan, if we thought it was important.

The really encouraging thing is that there have been Japanese prophets in the past. You may criticize the intellectualism of Mukyokai, or the liberalism of the later Kagawa, but surely there is no question that Uchimura Kanzo and Kagawa Toyohiko were genuine prophets. And no doubt there have been others, and no doubt there are others still. I feel too that the time is ripe for prophecy in Japan. Here is the church established over 100 years, self-governed and self-supporting to a large extent; old enough to lose its first fire, old enough to need reviving. It has recovered from the shock of war sufficiently to be able to take some pretty straight talking - something in the nature of Isaiah chapter 1. At the same time it is mature enough to produce its own prophets for its own revival. Evangelism - yes, that is always necessary, but before the church can evangelize effectively, or at least, at the same time, it needs to be revived by a prophetic word from God. Max Warren says in his book on Revival; "There can never be a time when the church can be satisfied with its response to the demands of God. Always the voice of the prophet will be called for" (p.11).

#### THE PROPHET'S MESSAGE

What must a prophet say? His message is topical and relevant, an ad-hoc message. But almost by definition, we cannot anticipate what a true prophet will say. A modern Japanese prophet must say what God puts in his mouth, like Balaam, not what any upstart foreigner or patronizing missionary puts in his mouth. So I risk being misunderstood when I say that I want to suggest some of the things a prophet might be saying in Japan today. Please take these as mere examples. You will all no doubt have your own list of things that need saying but somehow they carry no weight when expressed by a foreigner in less than perfect Japanese. Here are my own very personal suggestions;

- (1) Truth - in the simple sense of telling the truth. I long for someone to expose the Eastern habit of half-truth in a good cause; to unfold the Bible view of an all-seeing God, and truth as the Christian's loincloth, as it is called in Ephesians 6 - that is, the basic, fundamental garment, before we start putting on any of the armour;- someone who will dare to get up and proclaim that a black truth is better than a white lie; but

someone who can also demonstrate the New Testament ethical ideal of speaking the truth in love. I just feel that the gospel hasn't gone down very deep until it has broken through this characteristic Japanese exterior - the sham, the face, the shop-window, the hyoumen, the NOREN to a transparent sincerity and openness. How can 'walking in the light' can anything less than this?

(2) Buildings. So much of the church's strategy centres around buildings. Won't some Japanese Christian read the New Testament and realize that there the church never means buildings? And won't he look at Church history and see that for the first 2 or 3 centuries the church had practically no special buildings, but met in private houses or in the open air - and yet that was the time of the church's most dynamic growth? Someone who will look at John chapter 4 - not in Jerusalem (the Jewish temple); not on this mountain (the Samaritan temple); but in spirit and in truth. And Acts 7 - "the Lord God dwells not in temples made with hands". And in Japan of all places, where religion is dominated by shrines and temples... I am an Anglican and I love our great cathedrals and our little parish churches: but I recognize what a drag. they are on the church - and I don't mean just financially.

This is connected with the vital matter of evangelism. Don't many in Japan think this way - there is an area with no church; so what do we do? Raise money, buy land, put up a building, and then invite people to come to it. Is that evangelism? It's putting the cart before the horse. I wonder if you remember an article by 'Patmos' in Japan Harvest, summer 1965? It was called 'Go!' I read it and I said 'Amen'. The church keeps on saying 'Come, come, come', but Jesus said 'Go, go, go'.

(3) Class. A real revival breaks the class barrier. What of the post-war church in Japan? Almost a one-class church, isn't it? One of my fellow missionaries is attached to a church in Osaka. What does she say is the biggest challenge to that church? The fact that it is a white collar congregation in a working class locality. What percentage of Christians live in the big cities? Of ministers? Of missionaries? What is being done in the country? Or even more important, in the industrial field? You may know the statistics; I don't, but I know they are appalling. And one hears that the new religious movements are breaking this barrier. They are God's judgment on the church. Well, we know all this only too well. But why aren't Japanese Christians more concerned about it? Or are they? Perhaps we need

more prophets from the shop floor itself. God make us humble enough to receive them. And connected with this is what I consider the vast over-intellectualism of Japanese Christians. Where is the prophet who can go to the young people with their Sartre and Kafka and Bultmann, and show them the meaning of such passages as I Corinthians 1 and 2?

(1) The home, and Sunday. This may seem a small point. Roy Hession says in *The Calvary Road*: "It is in the home that we sin more than perhaps anywhere else, and it is to the home that revival first needs to come". It is difficult enough when the whole family is not Christian, I know. But that isn't an abnormal situation. Christ said deliberately that he came to bring a sword, to divide families - the gospel is so intensely personal. And there is further guidance in the Epistles for those in this position. But what of the wholly Christian family, including the pastor's? I feel the phrase 'Christian home' is bandied about rather too lightly in both languages. It is more than having texts on the wall and saying grace. ;'hat has saddened me, especially in Japan, is to see such a neglect of Sunday. They call it by the right name - Shujitsu - but is it really the Lord's Day? Perhaps it is different in your church or denomination; I hope so. Of course we don't want a return to legalism. But isn't it possible that this accounts for a lot of mental breakdown? I have heard of it so frequently, especially among clergy. The weekly rest is God's plan for our physical and spiritual needs. 'When everyone admits that life in urban Japan is as hectic as anywhere in the world, isn't it possible that one day of real peace - the minimum possible of travelling, shopping, and anything that involves rush, noise, and pressure - is still God's answer? I think many pastors are too proud to rest one day in seven. It needs a prophet from among themselves to see and to say that such pride is a sin. It is a lack of faith, as if we didn't trust God to do the work, but had to be doing it all ourselves.

(5) Unity. I am on thin ice here. I feel personally that not nearly enough is being done for church unity in Japan. There are the various missionary and gospel groups, I know, but I would like to see a further and more sympathetic outreach to those we disagree with. Perhaps it's a matter of 'once bitten, twice shy' - the forced union in the war makes the Japanese wary of the whole idea of union. Then there are those who fight shy of the ecumenical movement - with good reason, I know. I have read Donald Gillie's book *Unity in the Dark*, and I respect that view. But I believe fundamental truth is not compromised by reaching out in faith and in love to others, and making an effort to understand them. Hayama is wonderful, but rather unusual, I imagine. I believe Japan is lagging behind other parts of the world in seeking unity.

A.W. Tozer has pointed out the connection of unity and revival, and the dependence of the latter on the former;'

Historically, revivals have been mainly the achieving of a oneness of mind among a number of Christian believers. In the second chapter of Acts it is recorded that they 'were all with one accord in one place' when the Spirit came upon them. He did not come to bring them into oneness of accord; He came because they were already so. The Spirit never comes to give unity (though His presence certainly aids and perfects such unity as may exist). He comes to that company who have, through repentance and faith, brought their hearts into one accord.

There is a true and wonderful unity in certain groups in Japan, but it may be that God is looking for a wider and deeper unity before He blesses with revival.

(6) The calendar - the observance of special festivals in the annual life of the church. We have all just endured Christmas, and if anyone has still not had enough of Silent Night and Santa Claus, I envy him. Voices are raised against the commercialization of Christmas, of course; but it goes deeper than that. Why do Japanese Christians accept these trappings so tamely? Why does no one look at the New Testament and tell the church (including us Western missionaries) that in basic Christianity there are no such things as festivals? Christ never ordained them; Paul fought for gospel freedom against the enslaving Jewish calendar. Festivals are a threat to the central meaning of the gospel; almost a denial of the third person of the Trinity. Religion in Japan is festival-centered - and we come along with our Christmas and our other festivals. No wonder they think of it as just another religion'.

"Christianity is not a religion." I have thought that myself, especially since coming to Japan, but I was glad to hear it said by one of the speakers at the Honda Olympic Crusade. Not a religion, with its holy places and holy days and holy men; Christianity is Christ; Uchimura Kanzo himself, among many others, has said that. Won't the new prophets of Japan proclaim the folly and the danger of a Christianity which goes by the Calendar?

That is enough for now. I want to stress again that these are very personal ideas, little more than a recruit's first impressions of the church in Japan. I must end with a warning. No one can possibly tell in advance what God will say to the church if he puts his words into the mouth of a true prophet. More than that, the message of a Japanese prophet is likely to

surprise us foreigners. Perhaps he would say none of the things I have suggested, and none of the things on your particular list. The only thing we can say is that true prophecy in the Christian era must be Bible-based. But the Bible is vast enough for there to be all sorts of things hidden in it which we haven't yet seen, for all our theologizing. The Lord has more truth yet to break forth out of his holy word. It needs real faith in us missionaries to allow the national Christian to have his head, and real humility to accept his word of prophecy, which may seem strange or irrelevant or near-heretical, as the word of God.

## HISTORY OF CHRISTIAN REVIVAL IN JAPAN

Darrell Thompson

For the sake of this paper I have accepted Rev. Richard DeHaan's definition that revival is "that special season of refreshing when many believers simultaneously experience deep, Holy Spirit conviction, causing them to make public and private confession of sin, along with renunciation of it, all of this resulting in a renewal of their dedication to God, and the whole experience bearing fruit in the salvation of the lost." 1

It is difficult to know from many years distance just what did happen in a certain meeting or to try from this perspective to divide between what was healthy and what was not. One commentator, at least, has attributed "unmistakable excesses" to the Sendai meetings. Unfortunately, the accounts I read were not specific enough to allow evaluation. With the risk of making this read like a fairy tale I have tried to be generous and report what we know to be good from the different movements and lacking specific information on the "excesses" have simply ignored that side.

In 1866 a small group of believers of several nationalities living in Japan engaged in a week of prayer. While they were assembled they unanimously resolved to appoint a committee to issue an address to God's people throughout the world asking their prayers in a special manner for Japan. They especially asked prayer that the rulers of this nation would allow religious freedom to their subjects, that the imperial edicts against Christians be removed, and that thus the work of Christ might be prospered in this land.

In response to this address one person sent a 4,000 pound contribution. Perhaps this gift was representative of the prayers of many of God's people for the history of the events of 1872 and shortly following reads like the answer to those very requests.

In January 1872 the missionaries at Yokohama and English speaking residents of all denominations, with some Japanese students, united in observance of The Week of Prayer. It was decided that the Book of Acts should be read in course and translated extemporaneously into Japanese day by day. The meetings grew in interest and continued through February. After a week or two the Japanese for the first time in the history of the nation were on their knees in a Christian prayer meeting, entreating God with great emotion, with tears streaming down their faces, that He would give His Spirit to Japan as to the early Church and to the people around the Apostles. These students prayed with earnestness,

fervency, intense feeling and tears. Although there were more present, perhaps a half dozen thus engaged in public prayer. Some of the English and Americans who witnessed the scene said, "The prayers of these Japanese take the heart out of us." A missionary wrote that the emotions at these meetings were so intense that he feared that he would faint away.

Until this time ten people in all of Japan had been baptized. As a direct result of these prayer meetings the first Japanese church was organized in Yokohama in March 1872. This ushered in what was considered to be a new era in Japan - a period of freedom for Christian work. It was in the following year that the edict boards which prohibited Christianity were removed. Soon other churches were formed in Tokyo and elsewhere.

The union prayer meetings with all churches uniting in intercession continued each year. In the 1883 meetings, especially in Yokohama, Osaka and Tokyo, there was great earnestness in seeking the blessing of God and the fresh filling of the Holy Spirit for carrying the gospel to unbelievers. In Osaka, a few Christians began to meet daily to pray for an outpouring of the Holy Spirit. While there was no emotional excitement in these meetings, there was a fervor and definiteness in the prayers, with an atmosphere of expectation that God was about to do a great work in their midst.

The missionary conference in Osaka in April of that year was opened with a powerful sermon by Dr. James H. Ballagh on "the need and promise of the Holy Spirit in our work as missionaries." The whole conference was borne along in prayer. It was reported after the conference, "we are passing through a season of revivals." In his sermon at the conference, Ballagh recalled the events of 1872 in Yokohama. He also reported that a similar thing was happening there again. Celebrating the World Week of Prayer of the Evangelical Alliance some seamen in the port had come into a fresh experience of God's saving grace, and had kindled a spirit of longing and contrition in the group. The meetings continued from January to March, the movement in the meantime spreading to some of the girls' schools in Yokohama, then to Aoyama Gakuin in Tokyo, and to other centers. There were strong emotional upheavals, much confession and restitution, and moving testimonies of the joy of the new life in Christ.

Dr. Maclay of the American Methodist Episcopal Mission wrote at this time that "A spirit of religious revival, bringing times of refreshing from the presence of the Lord, is spreading in Japan, both among the foreign community and among Japanese Christians. I have not before seen anything like it since coming to Japan, and trust we are about to witness signal displays of divine mercy in the conversion of souls." 2

Rev. H. Kozaki, the pastor of a "kumiai" church in Tokyo wrote in effect: "Thank God He is doing a mighty work among us. The day of pentecost is now being realized here ... our church and the Methodist ' Church are especially blessed. we are holding prayer meetings every evening this week. very night there are new confessions of faith in Christ as well as blessing among Christians. Last night I could not sleep till one o'clock because of the inquirers; this morning at half past five they came again to see me." 3 He felt that they were witnessing a fulfillment of Joel's prophecy concerning the outpouring of the Spirit in the last days.

A Japanese conference was held in Tokyo in May of the same year. These men had already been impressed by the spirit of unity among the missionaries at the Osaka missionary conference and blessing had begun to flow in some of the churches as seen from Rev. Kozaki's letter. Nijjima Jo who had gone to Tokyo to preach a sermon on the unity of the Holy Spirit found it unnecessary, for as the more than 600 brethren met about the table of the Lord their hearts mere melted in mutual love and there was not a dry eye in the room. Proud and successful ministers confessed their faults to one another. Nijjima Jo wrote of this time, "I presided this morning at the communion service. There was an hour of prayer meeting before the communion-At the communion table.. .all the people burst into tears. There is perfect unity between the native brethren and the missionaries. I attended the union prayer meeting last night ... It was the largest I have ever attended in Japan...No vain or useless words were uttered either in remarks or prayers. Three or four persons stood up at once, and the leader of the meeting was obliged to ask others to wait until one finished ... there was no undue excitement ... Numbers of our native brethren confessed that they had been very ungrateful towards the missionaries, and begged their pardon for it." 4

As the ministers sent word back to their churches of the blessings received, the existing daily prayer meetings in the churches were sparked with a new earnestness and new prayer meetings were formed. Unconverted church members were converted, restitution was made where needed and there was a new desire for the spiritual welfare of others which led some to be earnest witnesses for the first time. When the delegates returned from Tokyo they were like new men. Ministers and Christian workers were reportedly busy day and night dealing with needy souls. Though these revival manifestations were characterized by sobs and tears there was little or no confusion, disorder, or emotional irregularities.

Letters of missionaries were soon filled with news of the revivals. Rev. C. F. Warren of the Church Missionary Society wrote from Osaka that in 20 years of Christian service he had never seen such signs of the presence and power of the Holy Spirit, and that

the results were continuing.

The Rev. S. C. Long, of the Methodist Episcopal Mission, reported: "The Lord is doing a glorious work in Nagasaki. The Holy Spirit is being poured out on the missionaries and natives in marvelous showers. Scores are being genuinely converted ... parsons who have been church members for years are being born into the kingdom and for the first time are realizing the joy of sins forgiven and adoption into the spiritual kingdom of Christ ... The news is spreading through the city, and hundreds are flocking to the churches...." 5

Dr. M. L. Gordon of the American Board Mission wrote from Kyoto: "The sense of sin and the need of the Holy Spirit, and His working also, have been experienced as never before and to an extent which mere words of Scripture could not effect, but which, when affected by the Spirit, most naturally find expression in the words of Scripture." 6

In many places where Christian work had been established, the churches were crowded with listeners. Requests were constantly coming to the missionaries urging them to visit new cities where people desired instruction. The membership of churches was rapidly increasing. Pastors and missionaries were filled with high hopes. These hopes may be represented by an editorial from a Christian publication dated September 6, 1883: "It is not an extravagant anticipation that Japan may become a Christian nation in 17 years. The Christian missionaries in Japan are now working with a strong hope that the 20th century will open upon that island empire no longer a foreign mission field but predominantly Christian...." 7

In 1881 Christian movements were extended and deepened. By this time the word "ribaiburu" had already become common in the vocabulary of the Christian. In this same year a revival enveloped Doshisha College in Kyoto. Around March 1, several Christian students began a prayer meeting which was held at 9:30 in the evening after study hours. The number of students who attended these meetings continually increased until on Sunday, March 16, the whole school was swept by the spiritual excitement. Classes spent hours together in tears, prayer or praise. Even at night tears, rejoicing and prayer continued. Students could think of little besides their relation to God and were eager to tell of the blessings received.

The authorities sent three representative students to report to the churches, and tried to get the rest of the student body to resume academic work, but without success. A respite of one week was taken, after which, with the baptism of two hundred students, things moved back to a normal schedule. In 1874 when Nijima Jo returned from the States to visit his

home in Annaka the people of the town were eager to hear of his adventures. He used the opportunity to speak openly of Christianity.

A decade later prayer meetings in the newly dedicated "kumiai" church were accompanied by confessions of sin with tears and crying. Many unsaved were converted and backsliders were reclaimed. On the last day of this week of meetings, a sweet spirit of joy and brotherly love broke forth instead of crying and tears and confession of sin.

In 1886 Sendai witnessed a special moving of the Spirit. The Presbyterians experienced the greater part of the revival force but the Methodists and Baptists also took part. A church publication reported that there was a feeling of spiritual awakening by the time of the union prayer meetings arranged by the Japanese branch of the Evangelical Alliance. Here the revival movement began. One person who had found peace and joy here urged that meetings be held in the Kokubun Machi Church." The audiences were large and there was conviction of sin. Many people were so deeply moved that they went into fields and mountains to pray. Some, unable to sleep because of the conviction of sin, stayed in the church until 3 o'clock in the morning. People sought spiritual counsel from their pastors and confessed their sins to them and in public meetings. Some who were not inclined toward revival movements now admitted the influence of the Holy Spirit in them.,

At a Methodist meeting the whole assembly was moved to tears by an address on the work of the Holy Spirit. People were so deeply moved with confessions of sin and prayers for forgiveness that when a hymn was announced an hour later it met with no response.

The revivals in one place soon kindled others elsewhere. When a church heard of the revival blessing somewhere else it would hold protracted evening prayer meetings resolved to continue until God blessed them similarly. This is what happened in Fukushima ken when the Christians there heard of the spiritual blessing in Sendai, and "on the fourth evening, a great outpouring of the Spirit occurred which manifested itself in a manner never before experienced at that place." 8

In a mission school in Tokyo two students began to challenge fellow students to more Christian zeal. Through their exhortations many were stirred up and church members began to rise and in tears confess that their love for Christ had grown cold.

in 1886 a girls' school in Osaka reported the blessing of revival upon older girls in the school. Deep-rooted envy and jealousy were confessed and prayed over and girls began to love each other more sincerely.

In 1888 a "revival" was reported among children in the Orphans Home in Okayama during which "several of the children" (there were 18 inmates) became genuine Christians.

There are other reports during this period of special movings in Kobe, in Nagoya, in Oita where it led to the forming of the "Oita Band" centering under Dr. Samuel H. Wainright, and in a school in Niigata where 30 not yet baptized pupils of themselves held prayer meetings.

Of the prayer meetings of this period it has been said that they were not for pastors, but were peoples prayer meetings. The people prayed in turn and the meetings could not be closed until everyone had spoken or prayed.

This period of Christian revivals was not without resistance and even persecution against Christianity. The lives of missionaries and Doshisha students in Kyoto were threatened. In several places, chapels were stoned, windows broken and occasionally personal injury inflicted. In one town the stones were so large and so numerous that the Christians kept them to use later in the foundation of a church building. Revivals, however, continued to spread.

There may be other factors besides the revival spirit which account for the rapid growth and expansion of the church from 1882-1889. There was generally more freedom for Christian witness. Mass meetings like the one in Ueno Park and in rented theatres reached multitudes. The number of foreign missionaries had greatly increased. Whatever the reason, during this period people did more than listen. They went on to baptism and church membership. In seven years the adult membership rose from a little over 4,000 to 30,000. The number of churches and ministers tripled. The number of evangelists increased from 100 to 409 and the number of "Bible women" and women evangelists increased from 37 to 125. Self support by the churches also increased during this period.

There seem to be certain recurring features of these revivals:

- Much social as well as private prayer (especially for revival)
- Unity among believers
- Confession of sin and prayer for forgiveness with tears -  
often in the presence of the congregation
- Realization of the sinners lost condition
- Peace and joy in the consciousness of forgiveness
- Growing interest in Bible study
- Greater zeal for witnessing
- Spiritual interest on the part of non-Christians

Following this rapid expansion is what one Japan church historian calls "The period of retarded growth 1889-1900." There may be many reasons for this:

- The general reaction against western civilization
- The new Buddhist movement for preserving their religion
- People's minds were excited about political events making it hard for Christianity to gain attention.
- The ultra-nationalistic spirit among leading Christians
- Theological speculations introduced by "liberal" missions

But certainly not the least among these reasons was the fact that fervor in the church had passed away. Whereas once each person felt responsible for the progress of Christianity now they were content to leave the work to the pastors.

Shortly after World War I ended, some people in Japan were making peace with God. Three Holiness Church pastors became especially concerned about the need for revival. They were scheduled to conduct meetings in the Living Water Church (Kasui Kyokai) in Iida City, Nagano. They prayed together for three days preceding these meetings beseeching God to send a revival. The Holy Spirit worked in these meetings and a spirit of refreshing was manifest. Returning to the Bible school in Tokyo, they reported the blessing to student meetings and there a similar work began. The meetings were characterized by prayer, repentance, confession and consecration. This spirit of revival spread to other places and continued for about two years.

In 1930 the missionaries of the Japan Evangelistic Band and a few outside friends met in the Sunrise Home for Children in Akashi to seek the Lord. Perhaps 30 missionaries were thus assembled. From the first night they shared promises from the word and various ones acknowledged the low state of their Christian experience and prayed for necessary spiritual blessing. They confessed to one another criticism, lovelessness and causes for disunity. On the second day of the conference a message and a testimony of God's working in Shinmaizura and Fukuchiyama again brought people to tears and confession which lasted till midnight. The third day was used to draw their hearts out in love for their Japanese brethren. One missionary quoted the verse, "He showed them His hands and His feet..." They prayed that they would see the Japanese Christians as His servants and members of His body, breaking their own alabaster boxes of ointment over these "His feet." Again there was confession and special prayer for their relationship with Japanese Christians.

One missionary had been quite critical of a mission college president. In a dream he saw the man preaching to a group of students with obvious power of the Holy Spirit. He was surprised because he did not consider this president a man to agree with such a presentation of truth. Then a voice said, "Go to this man and tell him that if he is willing he may have the power of the Holy Spirit to bring his students to Christ." When he conveyed the message the next day he found a prepared heart and the two men prayed and wept together.

They were completely reconciled and both were filled afresh with the Holy Spirit for the work of the gospel witness. On the same night another missionary awakened from a dream in which he saw the face of a Japanese brother of whom he had been very critical. Then he heard a voice saying, "Remember, the Lord turned the captivity of Job when he prayed for his friends." This missionary also had to seek reconciliation before he could continue on at the conference. Reconciliations were also made between a field executive and some Japanese brethren and between missionaries at the conference.

Although a program had been planned, no human leader now took charge but rather the meetings continued with spontaneous prayer, sharing and singing. Instead of three days of conference the Holy Spirit led them into five days of intercession for the whole body of Christ. Then these missionaries' returned to their own churches the blessing of God in their lives was manifest and there was a new love between the Japanese Christians and the foreign missionary, evidenced by the eagerness to serve one another in such ways as by doing laundry, cooking or shining shoes. Liberty, tears and unspeakable joy were the outstanding characteristics of the meetings, and lives were changed.

Not many months after this a spirit of revival again swept through the Holiness Bible School in Tokyo. It is always difficult to trace all the human influences that help in beginning a revival, but in this case it would seem that Mrs. Juji Nakada would be one of them. She was a woman strong in prayer and often led the students in all night prayer meetings. Although the revival spirit began in the school, it soon reached out through the students to others. Since the school auditorium had a seating capacity of 4,000 it was chosen as the site for union revival meetings. People from many other groups participated in these meetings and the congregation at one time reached a nightly peak of 2,500. There was a special emphasis upon prayer and the second coming of Christ. During one of the meetings the funds for a new church building were raised. This spirit of excitement spread from Tokyo to other places. This was the beginning of the Revival Mass Meetings which later led to error in teaching and practice in regard to the second coming of Christ. This issue brought division in the churches and such division can only cause a wound in the body to say nothing of the impression left on the world. This movement has been referred to as "false revival" but it had its beginning in what seemed to be genuine spiritual renewal.

Dr. David Johnson of The Evangelical Alliance Mission reported in the months preceding February 1953 the work in Japan had been very discouraging. Missionaries on every hand witnessed a return to the shrines and thousands of inquirers turned away when they came

face to face with the real issue. Satan's attacks upon the missionaries had been unusually severe - spiritually, mentally and physically. Members of different missions in Tokyo were gathering for early morning prayer each week to seek revival. American Christians in close contact with the work in Japan were joining them. The first indication of revival came on February 10 and 11, when about 100 missionaries of The Evangelical Alliance Mission set in Tokyo for a mid-year conference to pray about financial needs. In the heart searching that preceded prayer for funds some were constrained to confess a lack of love and a coldness of heart. Everyone was broken before God and his fellow workers. Spiritual defeat in many forms was confessed, Christians made affairs right with one another, and a new joy and power filled them.

On the second day one of them was scheduled to speak to other members of the mission. The night before while in prayer he was convicted of his own coldness of heart and sinfulness. The messages replaced by a tearful confession of coldness and a critical attitude. A period of spontaneous confession followed. Missionaries were melted together in love. When some of the missionaries sharing in the revival returned to Karizawa they found God was at work there too. Husbands who had been in Tokyo came home to find their wives revived. Other missionaries had sold their cars so they could live closer to the common people in the villages. Students in the Bible school had felt the searching work of the Spirit. Spontaneous unannounced meetings carried on every night that week in Karuizawa. There was no leader, apart from the Spirit. Prayer, singing, testimony, confessions and praise moved in orderly fashion until almost midnight every night.

When revival fires continued there, a team of six missionaries felt led to travel to other mission stations to carry the good news. They visited missionaries on their stations and in their individual homes, and God continued to work in hearts. Many who had not found victory at the Tokyo conference claimed it at that time.

More significant was the revival that broke out in another mission through their ministry. As this team visited various areas, bodies were healed and missionaries and Christian workers were transformed. In one city all the workers of an entire mission, as well as their college, were visited with a revival they never dreamed possible. For five years students had held prayer meetings for revival. But when the missionaries who had been touched to flame came to their school, God broke hearts at a chapel service and an all night prayer meeting followed. Revival spread everywhere these revived students went.

Many missionary hearts were filled to overflowing for what God had done for them in their relationship to Him, their home life and ministry. They testified of confidence toward God, new sensitivity to sin, the Bible as a new book, prayer as a new revelation, new family relationships and a different ministry.

Various denominations reported God's working in their midst. Revival blessings spread to Japanese Christians as well as missionaries. Sunday morning in a Japanese church, almost the entire congregation was moved to tears. A revived missionary began to testify through interpretation to a class of Japanese maids. God gripped the interpreter as well as the maids and although no message or testimony was completed, by midnight three had been saved, others had surrendered to the Lord, and all had been deeply touched. Another missionary spoke to a weekly meeting of language teachers with similar results. As two missionaries spoke to a denominational seminary in Tokyo, God worked. Students made things right and cried out to God for new power and holiness of life.

In this revival there was a special emphasis upon the "ministry of rebuke," or the bold personal challenge of one who was right with God to ask another of his personal, spiritual relation to the Lord and his fellow Christians. In some of the meetings a stool was set in the midst and anyone in need of prayer was invited to come and kneel. The person would confess his own need and others would lay hands on him in prayer claiming the victory for him.

Someone has written that Japan has never yet in all its long history had a real widespread revival. Perhaps God desired to do greater things, but I hope the brief accounts of this paper will help to show that that statement is not entirely correct.

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## SOME CHARISMATIC EMPHASIS OF OUR DAY

Gordon K. Chapman

### INTRODUCTION

The Reverend Thomas F. Zimmerman, General Superintendent of the Assemblies of God and one time President of the National Association of Evangelicals, in a Christianity Today article wrote:

Worldwide revivals around the turn of the twentieth century resulted in the establishment of more than a dozen "denominations" commonly called Pentecostal. While some divergence of doctrine exists, one basic position unites Pentecostals- their common belief that "the baptism in the Holy Spirit" is a distinct experience which all believers may and should have following conversion. They also hold that the initial physical evidence of speaking in tongues signals the infilling of the Holy Ghost because: 1.) It is so recorded in most of the cases where the outpouring is mentioned. 2.) History mentions the same experience in most incidents where the Holy Spirit was outpoured. 3.)Thousands of believers in modern days have spoken in languages that they had never learned at the time of their infilling. Speaking in tongues as the initial evidence should be distinguished, however from the gift of tongues as described in 1 Corinthians 12:10. Many individuals have received the baptism in the Holy Ghost and spoken in tongues at that time, but have not experienced the gift of tongues.

The second half of the twentieth century has witnessed the penetration of many of the old-line, historical Protestant Churches by this same interpretation of the baptism in the Holy Spirit with speaking in tongues. This later development is now known as denominational or Neo-Pentecostalism and also as the charismatic revival. Tongues speaking has also cropped up in some of the conservative-evangelical. groups, such as Inter-Varsity Christian Fellowship, Wycliffe Bible Translators, Wheaton College, Westmont College, Fuller Theological Seminary, the Evangelical Free Church and Plymouth brethren. It should also be recalled that this phenomenon has appeared, at least sporadically, in some of the missions of old-line denominations, especially those of China and India, during the past half century. The baptism is emphasized by the Spirit of Jesus Church in Japan and this has become one of the charismatic aspects of the Genshi Fukuin movement. One may also assume that the various Pentecostal or Full Gospel groups still accept this interpretation of the baptism in the Holy Spirit, although it is apparently no longer so conspicuous an emphasis, at least in Japan.

## THE BAPTISM OF THE HOLY SPIRIT

The above quotation seems to imply that Mr. Zimmerman identifies this baptism with the filling of the Holy Spirit. In any case it is important to examine briefly the pertinent Scripture passages that speak of the baptism of the Spirit, with a view to determining its nature and its effects.

The four passages in the Gospels (Matt. 3:11; Mk. 1:8; Lk. 3:16; John 1:33) were spoken by John the Baptist and predict that the Lord will baptize his disciples with the Holy Spirit and with fire. Before His ascension, Jesus confirmed this prediction with the assurance that before many days they shall be baptized with the Holy Spirit (Acts 1:5). Jesus had, of course, already had much to say concerning the coming of the Holy Spirit and His work, especially as recorded in John (3:5; 6:63; 7:38,39; 14:16ff.; 15:26; 16:7ff.). According to John 20:19-23, on the day of the resurrection Jesus came and stood in the midst of the disciples and breathed upon them and said: "Receive the Holy Spirit." This doubtless means that they received a certain measure of the Spirit, especially of knowledge and understanding, which they would need to apprehend Jesus' disclosures during the forty day interval prior to His ascension. In this way they received in some measure a token of the baptism which was to come.

In order to get a clearer understanding of the nature of the Holy Spirit's baptism, it will be well to refer to certain interpretive passages in the Pauline Epistles, which antedate the Acts of the Apostles and thereby reflects the earliest teaching.

The most lucid text on this subject is doubtless 1 Cor. 12:13: "For by one Spirit we were all baptized into one body- Jews or Greeks, slaves or free and all were made to drink of one Spirit." It is most significant that this word of assurance of an accomplished fact in the experience of all Christians is not addressed to the faithful Thessalonians, nor to the generous Philippians, neither to the spiritual Ephesians, but to the unspiritual Corinthians who were still babes in Christ (3:1), though already the temples of God's Spirit (3:16). From this we may infer that the baptism of the Spirit accomplishes our incorporation into the Body of Christ, so that henceforth our position as believers is in Christ and He is in us, although our actual state may fall far short of our privilege in Him.

Another significant passage is Galatians 3:27,28: "As many of you as have been baptized into Christ, have put on Christ:... you are all one in Christ Jesus." The verb tense in this verse, first aorist indicative passive, is the same as in 1 Cor. 12:13 and signifies something already accomplished and complete. Furthermore, the baptism of the Spirit secures the unity in one Body of all believers without regard to race or class or sex distinctions. This is another clear reference to the Christian's standing as baptized into Christ by the Holy Spirit

and does not refer to his actual state. Thus, by the baptism of the Holy Spirit (Acts 1:5) we are baptized into Christ and into His death (Romans 6:3). These references do not imply several baptisms but refer to one spiritual baptism (Ephes. 4:4-6).

Since the baptism of the Holy Spirit makes us members of the Body of Christ, we receive it the moment we receive Christ as Savior and are born again of the Holy Spirit. The Body of Christ was formed on the Day of Pentecost, although the mystery of the Body was not fully revealed until later (Ephes. 3:4-6,9,10; 5:32; Col. 1:26,27). Obviously there were many believers before this time, but they were not constituted as the Body until Pentecost, and thereafter their consciousness as fellow members of the one Body was very real indeed. Henceforth "there is one baptism" by which we have been joined to Christ and baptized into one Body. Since incorporation into the Body of Christ is by the baptism of the Holy Spirit, if one has not received this Baptism he is not a Christian at all, for every true believer is a member of the mystical Body. "Any one who does not have the Spirit of Christ does not belong to Him" (Rom. 8:9). The evidence of this baptism is the internal witness of the Spirit and the light of the Word, for "the Spirit himself bearing witness with our spirit that we are children of God" (Rom. 8:16).

#### THE HISTORICAL FULFILLMENT AND SPEAKING WITH OTHER TONGUES

In any consideration of the special signs and wonders which were manifested at the Pentecostal baptism of the Holy Spirit it is important to remember that this event marked the transition from the age of the Old to that of the New Covenant. When God has ushered in a new era in His providential dealing with mankind, or more especially His people, He has always inaugurated the new era with special signs and wonders. This was true of the period of the Exodus in the time of Moses and even more so of the period of the One greater than Moses, who accomplished that Exodus which is the consummation or fulfillment of the first Exodus. The Old Covenant ended and the New took effect on the Day of Pentecost. Thus, as soon as the Church, the Body of Christ, was fully established by His inspired apostles, and the new age of the Holy Spirit was fully inaugurated, the special wonders or signs gradually diminished. In the new age men became convicted, convinced and converted through the inner witness and power of the Holy Spirit, in connection with the inspired Word of God; with the fruit of the Holy Spirit giving testimony to the reality of His divine working in human hearts. This principle of the diminution of signs may seem to be contravened by the prediction of Mark 16:17-18: "And these signs will accompany those who believe; in my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not harm them; they will lay their hands on the sick, and they will recover." However, as is now generally recognized by modern scholars, including such conservatives as E.F. Harrison of Fuller Theological Seminary I and the late N.B. Stonehouse of Westminster Theological Seminary 2, Mark 16:9-20, was not a part of the original Markan text. It apparently represents an

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(1) E.F. Harrison, Introduction to the New Testament, Eerdmans, 1964, pp.87,88

(2) N.B. Stonehouse, the Witness of Matthew and Mark to Christ, Tyndale Press, 1944, pp.86-118

interpolation by a later writer who desired to encourage the idea of the permanent perpetuation of the miraculous signs. It clearly belongs to the same class of saying as is found in the apocryphal Gospels. As a matter of fact, the only reference to the Pentecostal sign of "speaking with tongues" in the four Gospels is the one in this rather spurious ending to Mark's Gospel.

Mr. Zimmerman, in the same article cited above, and others who claim to have experienced the baptism in the Holy Spirit following conversion, as evidenced by the speaking with other tongues, find their principal scriptural basis in the Book of the Acts (2:1-12; 8:14-17; 10:1,4-47; 19:1-7). The basic assumption underlying their interpretation of these passages seems to be that Pentecost is not a once for all event like the Cross and the Resurrection, but is re-enacted, especially by speaking in tongues, whenever a believer is baptized in the Spirit.

According to Acts 2:1-12, on the day of Pentecost when the disciples were filled with the Holy Spirit, "they began to speak with other tongues as the Spirit gave them utterance". And though to some the words spoken by the disciples in their divine ecstasy seemed like the stammering of drunkards, the multitude of pilgrims of the Jewish dispersion heard them telling the mighty works of God in their various native languages. Roland Alan has set forth in simple language the primary significance of the "speaking with other tongues":

The fact, clear and unmistakable, is that the Apostles, when the Holy Spirit descended upon them, began at once to address themselves to men out of every nation and language, and that the Spirit enabled them so to speak that men understood. Thus, at His first coming, the Holy Spirit revealed His nature and His work as worldwide, all-embracing. He revealed His nature as a Spirit who desired the salvation of all men of every nation; He revealed His work as enabling those to whom He came to preach Christ to man of every nation.

The Holy Ghost was given: forthwith the Apostles began to preach Christ. They began to preach Christ to those who did not believe. There is in the Acts only one speech after Pentecost addressed to believers: it is the farewell speech of St. Paul to the Ephesian elders. As for the rest all are missionary sermons .1

Henry R. Boer has pointed out the futility of efforts to determine the exact nature and manner of the speaking with other tongues:

No one can say how the speaking with other tongues took place. We can only say that at Pentecost there was a dramatic praising of God's great works in "other tongues". The undeniable actuality of the that, and the complete absence of the how, on the score of the Pentecostal speaking with tongues, should not surprise us. It is characteristic of all the work of the Spirit that only its actuality, never its manner, is evident. We do not

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1. Roland Alan, Selected Writings on the Ministry of the Spirit: Pentecost and the World, World Dominion Press, 1960, pp. 22ff

know how the Spirit descended, how He indwells the Church or the believer, how He affects heart and mind, how He achieves the wonderful things that are done in His power. The Spirit blows where He lists, we do not know whence He comes or where He goes. That is the kind of Spirit with whom we have to do. We are confronted only with the fact of His presence, with the power of His presence, with the effects of His presence. The being filled with the Spirit at Pentecost manifested itself in irrepressible speaking about the great works of God that came forth from the human spirit wholly seized by the divine Spirit. Pentecost momentarily placed in sharp and dramatic relief that the Church that had come into being in her New Testament form is a speaking, proclaiming Church and that she addresses all men and all nations with her message.<sup>1</sup>

The second alleged instance of the baptism of the Holy Spirit, possibly accompanied by speaking in tongues, is recorded in Acts 8:14-17, and is sometimes known as the Samaritan Pentecost. In fact the context suggests that their reception of the Spirit was attended by same external manifestations (8:9-24), such as had marked His descent on the earliest disciples at Pentecost. Some special evidence was doubtless necessary to assure these Samaritans, ordinarily despised by the Jews, that they were fully incorporated into the new community of the people of God. Thus, it was not until they had been acknowledged and welcomed by the leaders of the Jerusalem Church that they experienced the signs which confirmed and attested their entry into the Spirit-filled Body of Christ. The gospel which had first been proclaimed at Jerusalem had now reached Samaria and this represented the second crucial stage in the advance of Christianity, or from Judaea to Samaria (Acts 1:8). Thus, this event is meant to reveal that a new nucleus of missionary expansion has been effectively established and not to prove that the baptism of the Spirit is evidenced by speaking in tongues.

The third event of the outpouring of the Spirit took place in the house of Cornelius and is recorded in Acts 10:44-48. It is commonly known as the Gentile Pentecost and represents the third and final crucial stage in the advance of the church (Acts 1:8) into the Roman world. As on the occasion of the descent of the Holy Spirit on the original disciples, the Spirit fell, as it were, immediately out of heaven upon all who heard the word. This fact amazed Peter who immediately was struck by the parallel between the experience of the household of Cornelius and his own, rather than with that of the three thousand at Jerusalem who were exhorted to repent and be baptized in order to receive remission of sins and the gift of the Spirit. Also, the descent of the Spirit on these gentiles was outwardly manifested by speaking with tongues and the proclamation of the mighty works of God. Thus the despised gentiles had actually received the Holy Spirit in the same way as the Jewish believers of the apostolic company. The fact that, unlike the incident of the conversion of the three thousand, the Holy Spirit fell upon the members of the household of Cornelius before their baptism indicates that God is free to act as He will and His work of grace is not necessarily confined to one given order or to any one channel.

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1) Harry R. Boer, *Pentecost and Missions*, Eerdmans, 1961, p.102

The final incident of the coming of the Holy Spirit and speaking in tongues, which is much quoted by the advocates of the doctrine of the baptism of the Holy Spirit as evidenced by the speaking in tongues is recorded in Acts 19:1-7. Strange as it may seem, as had been the case with Apollos, there were at least twelve disciples at Ephesus who though baptized into John's baptism of repentance had not yet come to "believe on him that should come after John the Baptist, that is on Jesus." Here, as with the earlier incidents, we have a very special and typical instance which has added significance because it transpired at Ephesus, the new center of the Gentile mission, especially as far as the Hellenic world was concerned. However, unlike the apostles who had received John's baptism before the death and exaltation of Jesus, these Ephesian disciples had probably received it after these significant events and were doubtless a relic of Apollos' immature ministry in the city (18:24,25). Apollos' message and personality had an undesirable sectarian tendency, which Paul deplored (1 Cor. 3:4), and thus it was important to, record the inadequacy of the pre-Pauline theology at Ephesus. Here then is a case of a group of disciples who gladly gave up an intermediate position when presented with the full gospel of Christ. The matter of the evidential relation of tongues to the baptism of the Spirit is not the point at issue here.

As is pointed out so clearly by W. Graham Scroggie, <sup>1</sup> it is quite obvious that the circumstances in each of these four cases were quite extraordinary. As intimated in Acts 1:8, the early Christian movement was from Jerusalem outwards, towards peoples (1) of the East---Samaritans;(2) of the West-Romans and Greeks; and (3) possibly to the South or Africa in the case of the Ethiopian Eunuch (Acts 8). Thus, through a sequence of providential events, Jewish exclusivism was forced to give way to Christian universality. However, because this was accomplished through several episodes of various types, the Pentecostal baptism with accompanying speaking in tongues was repeated each time. Just as each of the Synoptic Gospels was written with a particular people in mind, Matthew for Jews, Mark for Romans and Luke for Greeks, so in Acts each racial group experienced the Spirit baptism. However, this does not mean several baptisms but the one baptism in several, important stages and thus in these typical cases, alone, the Spirit fell on the Gentile convert; as on the Jews at the beginning.

It is not without the greatest significance that there is no instance of the baptism in the Holy Spirit with the sign of speaking in tongues among Paul's converts. The instance recorded in Acts 19:1-7 is not a case of Paul making disciples but rather of finding disciples of Apollos who required further instruction. As a matter of fact, all the references in the Acts to the baptism of the Spirit and speaking in tongues, belong to what is generally recognized as the transition period from the old to the new age. The conversion and ministry of Paul, as recorded in Acts and his Epistles, reveals that he was apparently unaware of a baptism of the Spirit which some believers may be without, a baptism which believers should therefore seek after, and the evidence of the presence of which is speaking with tongues. If the baptism of the Spirit is something that a believer may be without, something for which he

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1. W. Graham Scroggie, *the Baptism of the Spirit and Speaking with tongues* Pickering and Inglis, pp. 15ff.

should ask, and wait, it is passing strange that this important truth is not taught in the Epistles of the New testament. It may be that Mr. Zimmerman and many other Pentecostal writers realize the grave difficulty of their position and thus identify the baptizing work of the Holy Spirit with other phases of His work. Thus, having categorically stated that "the baptism of the Holy Spirit is a distinct experience which all believers may and should have following conversion," he asserts that "the initial physical evidence of speaking in tongues signals the infilling of the Holy Ghost. As we have already seen, the Spirit's baptism is simultaneous with our regeneration and makes us members of the Body of Christ. Therein lies the reason why believers are never urged to seek for the Spirit's baptism. However, they are commanded to be filled with the Holy Spirit (Ephes. 5:18) and there are plenty of examples of believers being filled with the Holy Spirit before (Lk. 1:15,41,67) and after Pentecost (Acts 2:4; 4:8,31; 7:55; 9:17; 13:9, etc.). The Spirit's baptism effectively places us in Jesus Christ and enfolds us in His grace, while the presence and fulness of the Spirit puts Christ within us, making us possessors of all his riches and henceforth we are to "walk in the Spirit and not fulfill the lusts of the flesh" (Gal 5:36,25). Paul, to whom much was revealed of the Spirit's work, was "filled with the Holy Ghost" at his conversion but it is not recorded of this occasion that he spoke in tongues (Acts 9:17). As far as our Christian walk is concerned, it is more Scriptural to think in terms of being filled with the Spirit, than of being baptized by the Spirit in some rather spectacular fashion with the expectation of speaking in tongues. There is but one baptism, but many fillings will doubtless be needed as we labor in God's vineyard. God rejoices to give the Holy Spirit to all who obey Him in the path of faithful witness (Acts 5:32).: To those who take the Pentecostal position, the "baptism of the Spirit" is the receiving of the Holy Spirit in His fulness, and speaking in tongues is at least the initial outward evidence of this inward work of grace. Doubtless the more theologically minded, at least, do not deny that all believers are baptized into the Body of Christ by the Holy Spirit at regeneration.

### THE CORINTHIAN TONGUES

As we have already noted, Pentecostal brethren distinguish between speaking in tongues as the initial evidence of "the baptism in the Holy Spirit", and "the gift of tongues described in 1 Cor. 12:10 as "various kinds of tongues." Furthermore, the Pauline admonition, "do not forbid speaking in tongues" (14:39), is taken to imply that this is a permanent gift to the Church which some of the believers, at least, should continue to exercise.

It is putting it mildly to say that the Church at Corinth was a congregation vexed with many serious problems. Indeed, the gift of tongues had become unduly emphasized to the extent that it was regarded as the superior gift of the Spirit and the Church was rent with strife over the issue. The seriousness of the problem elicited from Paul the classic passage on the special gifts of the Spirit or the charismata which is recorded in 1 Cor. 12-14, in the midst

of which is set the hymn in praise of love as the greatest of the charismata. Indeed, the term charismata denotes all the various extraordinary gifts of the Spirit bestowed upon believers to equip them for the service and edification of the church. Additional lists of charismata are given in Rom. 12:6-8 and Ephes.4:7-12, though "tongues" is omitted, and it is quite evident that these are not necessarily exhaustive. Some of these, such as faith (1 Cor. 12:9), are of course the essential condition of all Christian life, though some believers were doubtless endowed beyond their fellows.

Corinth was the greatest city in Greece at the time in everything except education. As a seaport city, it was a meeting place for many nationalities and was notorious for its immorality, with the great temple of Aphrodite featuring prostitution. Various foreign languages were heard constantly in its streets and a wide acquaintance with these was a kind of status symbol. As a Roman colony, class distinctions were rife and the struggle to improve one's station in life was very keen indeed. The people gave great credence to the ecstatic tongues of pagan seers and the interpretations of their messages, with all this conducted in a high state of emotionalism and confusion. The believers at Corinth were the children of their environment and it is very possible that speaking in tongues was highly regarded in the church because of their desire to emulate the ecstatic practices of their neighbors. Apparently it was not common enough in the other Pauline churches to require attention.

Paul, as always, in dealing with immature Christians addressed himself to the problem in a very gracious manner. Having given proper recognition to the charismata and their relative importance, he calls attention to the need of harmonious relations between the members of the Body of Christ, based on the priority of love. Though everyone is not endowed with the gift of tongues, all believers should show love in their mutual relations (Ch. 13). As indicated in Ephesians (4:12), the gifts of the Spirit were given "for the perfection of the saints, unto the work of ministering, unto the building up of the body of Christ." Thus the gifts are not given solely for the personal enjoyment of their possessors, but are to be used in the service of the Church. Paul is chiefly concerned with the tongues phenomenon at Corinth because it had become a rather self-centered exercise which tended to crowd out the more wholesome ministry which builds up the Body. Thus while he refrains from saying anything which might discourage these immature Christians, he virtually damns the gift: of tongues with faint praise and places a tight rein on the public use of the gift.

As is the case with some of the other gifts enumerated (12:4-11, 28-31), the exact nature of the gift of tongues is not altogether clear. The tongue in which the person spoke was apparently unintelligible and thus unedifying to the church (14:2-4). Though it was not usually in a foreign spoken language (14:10-12), we are told that "tongues are for a sign, not to them that believe, but to them that believe not" (14:22), which suggests that, like at Pentecost, the speaking may have been at times in recognized foreign languages. In fact the reference of 12:10 is definitely to foreign languages, rather than to a so-called "heavenly language" or "ecstatic utterance." Thus in the worship of the Corinthian Church, tongues

speaking was quite likely a jargon of foreign languages and ecstatic utterances, much of which may have been in the flesh rather than in the Spirit. For this reason Paul says, "don't be like excitable children but use your intelligence... where your minds are concerned be full-grown men." (14:20, Phillips); thus suggesting that the gift is associated with spiritual immaturity and instability. Though Paul could boast of possessing the gift in greater measure than others (24:J8), there is no indication that he ever exercised the gift, and he definitely states that he would rather speak five intelligible words in church than ten thousand words in a tongue(14:19).

### THE CESSATION OF TONGUES

In this same section (Chs. 12-14), Paul says "as for tongues, they will cease." And such seems to have been the case, for they are not mentioned in the later writings of the N.T., such as the Pastoral Epistles, and there was a definite diminution of the phenomenon, especially after the apostolic age and the completion of the Scripture books that were included in the Canon. Leon Morris, New Testament scholar, says: "Despite the confident claims of some, we cannot be certain of exactly what form the gift of tongues took in N.T. days. We cannot feel that the Spirit of God would have allowed this state of affairs to develop and to continue if the gift were so important."<sup>1</sup> According to the late theologian, B.B. Warfield, the charismata were given for authentication of the apostles as God's messengers, a sign of their apostleship being possession of the gifts and the ability to transmit the Gospel. Gradual cessation of the gifts came as believers died who had received the gifts through the apostles.<sup>2</sup>

Pentecostals have made much of alleged extra-biblical references to the continuation of the gift of tongues. Thomas F. Zimeerman, for example, quotes Irenaeus (A.D.125-202) who refers to "many brethren in the church... who through the Spirit speak all kinds of languages..." However, this is more likely to mean a gift of speaking in foreign languages than the ecstatic phenomenon of Corinth. There is some evidence of speaking in tongues among Montanists in the same period, though the references were more specifically to prophetic utterance. Tertullian (A.D. 150-230) apparently demands that Marcion explain what seems to be a claim to speak with tongues, and he also refers to a kind of utterance which no one can know without interpretation. However, Chrysostom (A.D. 345-407) wrote of Paul's account of the phenomenon at Corinth: "The whole passage is exceedingly obscure and the obscurity is occasioned by our ignorance of the facts and the cessation of happenings which were common in those days but unexampled in our own." In any case, the evidence for the continuation of the tongues phenomenon in the early church, as recorded in the writings of the Church Fathers, is very scanty indeed and is not of sufficient importance to appear in the indexes of most of these writings.

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1. Leon Morris, *Spirit of the Living God*, Inter-Varsity Fellowship, pp. 63ff.

2. B.B. Warfield, *Miracles: Yesterday and Today- Real and Counterfeit*, Eerdmans, 1954.

The tongues phenomenon was apparently quite infrequent in the Middle Ages when miracles and other wonders were recorded in profusion. The biographers of Francis Xavier speak of his receiving the gift of tongues at Yamaguchi in 1551 A.D., but, apart from the fact that he nowhere makes any such claim himself, the assertion may be dismissed with a smile as one of those pious and well intentioned frauds concocted *ad majorem gloriam Dei* and for the spiritual edification of the credulous. Nowhere during his ten years sojourn in the East did Xavier show any special aptitude for the acquisition of Oriental languages. <sup>1</sup> In fact, it was his considered opinion that the Japanese language was devised by the devil to confound the saints.

Indeed the long trail of this phenomenon throughout the course of church history is quite slender and broken. Until recent times it was generally absent from mainstream churches and was usually found in the more emotional and fanatical sects, particularly in times of controversy and persecution. In fact, its trail often led to somewhat heretical byways, as was the case with the Irvingite movement in Great Britain and Mormonism in the U.S. Furthermore, speaking in tongues has by no means been confined to Christian or quasi-Christian groups and has been a feature of many pagan sects, both ancient and modern. This fact should warn us that the phenomenon by itself is not to be regarded as self-authenticating and there is always the need to heed the admonition: "Don't trust every spirit.... but test them to discover whether they come from God or not." (1 J. 4:1, Phillips).

Often those who have claimed to have had an experience of speaking in tongues in connection with the baptism of the spirit, have built up a strange framework of doctrine from the Book of Acts to justify it, while at the same time have made efforts to enlist believers for participation in the gift of tongues as it was practiced at Corinth. Thus, even when the tongues phenomenon is regarded as largely a divine manifestation, it poses many problems from a biblical point of view and we must allow for the possibility of counterfeit experience, at least in some cases and this is fully recognized by present day Pentecostal leaders. It is also doubtless a very significant fact that the great leaders of the Reformation, the Evangelical Revival and modern evangelistic movements, though obviously filled with the Holy Spirit and greatly used of God, lacked the experience of speaking in tongues. "Speaking in tongues is definitely decreasing within certain groups of the Pentecostal Movement, and Donald Gee (British leader) refers with regret to the assemblies at which speaking with tongues has not been heard for eighteen months or two years." <sup>2</sup>

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1. James Murdoch, *A history of Japan*, Vol. II, Fp. 52,62

2. Nile Bloch-Hoell, *The Pentecostal Movement*, Scandinavian University Books, 1958; Alien and Unevin, 1964. p. 146

## THE CHARISMATIC REVIVAL

Neither time nor space permits an adequate treatment of the modern charismatic revival which was, until recent times, largely manifested in the inception and development of the Pentecostal or Full Gospel churches, especially in the United States and the Scandinavian countries. According to the Norwegian scholar, Nils Bloch-Hoell, this "is the greatest ecstatic movement in the history of the Church," and its rapid growth is phenomenal. The writer is deeply indebted to his researches for some knowledge of this movement.

Thomas Ball Barrett, who founded the Pentecostal Movement in Norway and was its principal apostle in Northern Europe was originally a minister of the Methodist Episcopal Church. He received his baptism of the Spirit with speaking in tongues during a visit to the United States in 1906. The most outstanding leader that the Movement has reared, Lewi Petrus, former Baptist and now the pastor of the largest non-Lutheran Church in Scandinavian countries, was Spirit-baptized in 1907 after a visit to Barratt in Oslo.

Barrett had been much impressed by the movement which was then centering at Azusa Street Mission in Los Angeles and as a result had a great desire to experience the baptism of the Spirit. Though he had a strongly emotional experience which he described as the mighty anointing he still looked for the manifestation in tongues and upon advice from the Azusa Mission leaders, tarried long in prayer as he battled with his doubts. His faith was initially strengthened as some special manifestation in his jaws and tongue took place. When he later shared his desire for the blessing with friends a remarkable sensation passed through his body. However, as the tongue-speaking did not occur, he called on a doctor's wife who had t'h,e experience and when she prayed and laid her hands on him he felt an even stronger feeling in his speaking organs, but still no tongues. He was then sent to a Spirit-baptized woman who was conducting special meetings and during a prayer meeting was impressed with the idea that he had to stop asking for tongues and his heart cry was now for the "full Pentecostal Baptism, as Christians of the Early Church received it, accompanied by tongues, if not the gift of tongues." After a subsequent evening meeting and about midnight, he asked the leader to lay hands on him and pray for him and immediately he felt a mighty working in his body and spirit, and overcome by the Divine touch he slid to the floor but still did not speak. Prayer for him continued and suddenly the doctor's wife saw "a crown of fire" over his head and "a cloven tongue as of fire" in a front of the crown, while a brother from Norway saw "a supernatural highly red lighth" As he later described it, "the very same moment my being was filled with light and an indescribable power, and I began to speak in a foreign language as loudly as I could. For a long time I was lying on my back, then moving about on my knees and then at last on a chair and the whole time I spoke in 'divers kinds of tongues', with a short interval between.... I am sure that I spoke seven or eight languages, among them Welch, French and Italian.... The most beautiful of all was the singing--when the inspiration reached the climax I burst out in a wonderful baritone solo. I never heard the tune before, and I did not

understand the words but it was a most beautiful language, so smooth and easy to pronounce. Several times after that I sang songs, and today the Spirit has been constantly singing through me in a foreign language. I have also recited poem after poem, that was given me instantaneously by the Spirit. Now I am asking the Lord to give me the interpretation of the languages I speak. This lasted until about four o'clock in the morning and the nine people who were present can testify to the truth of every word I have spoken." Barratt later claimed that there must be a distinction between "the broken, ecstatic speaking with tongues which accompanies the Spirit baptism and the gift of tongues itself, by which you can speak with tongues whenever you like and have the gift under control." This idea later on became dominant in the Pentecostal movement: "Distinguish between tongues as a sign and tones as a gift --- the former is for all and the latter is not for all."

Speaking in tongues is categorized by Bloch-Hoell as: 1) Inarticulate sounds or utterings; 2•) Articulate sounds or pseudo language, with much alliteration and reiterations - which is the most frequent form; 3.) Articulate and combined, language-like sounds, art or fantasy language, language-like tongues; 4.) Automatic speech in a real language, previously unknown to the person who speaks with tongues. This is close to 'inspired' or prophetic speech, common among the Camisards and spiritualist mediums, but occurring very seldom in the Pentecostal Movement. However, it was claimed to be common in the early days, but with little content of importance. There were, for example, many reports claiming that immigrants were converted when the persons who spoke with tongues used a language they had never learnt, the native language of the immigrant. It was on this account that Pentecostal believers went from America, believing that the gift of tongues would endow them with suitable languages for preaching the gospel to the heathen. Eighteen went out to China, Japan and India in 1906, but all were unsuccessful, as was to be the case with Aimee Semple McPherson and her husband who went out to China in 1910. Subsequently, it was frankly admitted by the Pentecostal Movement that those who based their missionary call upon a supposed gift of language had deceived themselves. However, the initial missionary activity was based on this theory. 2 The Neo -Pentecostals also cite similar instances of language gifts with evangelistic potential and missionary possibilities. The fact is that when tapes of the various types of tongues have been submitted to linguistic experts, including Eugene A. Nida of the American Bible Society, the results have not been very reassuring for those who claim great things for this phenomenon. A friend of ours who had a cottage at Mount Herman, California, was fortunate enough to have the services of a Christian Chinese cook. On one occasion she was attending a missionary conference, and a Pentecostal lady speaker announced that she had received the gift of tongues in Chinese and thus had volunteered for service in China. In the midst of her address she began to speak in Chinese and so our friend hastened to call the cook to hear the message. However, he had no more than gotten inside than he rushed out again, with his hands clapped to his ears, and said, "that lady call on devil -- very dangerous for me!"

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1. Ibid. pp. 132-134

2. Ibid. pp. 142,143,87.

Much might he said concerning the psychological aspects of the movement. In South Africa, home of the well-known exponent of the charismatic revival, David J. du Plessis, a number of psychological tests taken by a test group of Pentecostals who had spoken in tongues, have furnished significant results. Two control groups of similar educational and vocational standing, one of Pentecostals who had not spoken in tongues, and one of Reformed Church members, whose pastor believed that tongues had ended with apostolic times, also took the tests. Psychologically speaking the latter group ranked highest, followed by the Pentecostals who had not spoken in tongues. Those who had spoken in tongues were emotionally unstable and their lives had been characterized by insecurity, conflict and tension, which led to a turning away from the more formal, orthodox and traditional churches to those which provide more of an outlet for emotional feeling and fellowship with like-minded folks.

When Aimee Semple McPherson was holding meetings in the San Francisco Bay Area, a certain minister became greatly interested in receiving the baptism of the Spirit and joined a group of seekers who tarried for a number of days in prayer and fasting. Though he was a somewhat stubborn subject he finally succumbed to the various measures prescribed to induce complete passivity and was suddenly seized by a force which threw him to the floor and soon his vocal organs were animated by a power without himself and a babble of sounds issued from his mouth. Not long after this experience he had a complete nervous breakdown and developed epilepsy-like symptoms and was obliged to request a leave of absence from his church. His wife was desperate and asked a man's prayer group, of which the writer was a member, to meet with her husband and engage in special prayer for him. While we were engaged in prayer, suddenly a loud voice, totally unlike his own, screamed at us to stop praying. To make a long story short, we commanded the demon to go in Jesus name and he recovered from this dreadful malady and there was no more "speaking in tongues."

#### NEO-PENTECOSTALISM

According to John L. Sherrill, son of the late Professor J. Sherrill of Union Theological Seminary, and senior editor of Guidepost's magazine, "the phenomenon known as 'speaking in tongues' is spreading more rapidly today than at any time in its long and remarkable history. Hundreds of thousands of Americans -- from every walk of life and every church background -- not only speak with tongues but call the practice the gateway to the most life-changing and significant experience of their lives;" and Sherrill himself, an Episcopalian, has partaken thereof.<sup>2</sup> Though Neo-Pentecostalism has often been described as a "spontaneous movement of the Spirit of God," it is definitely the child of the older Pentecostalism. David J. du Plessis, who has felt called to promote the movement within ecumenical circles has been moving among the members of the highest echelons for this purpose in recent years. He visited Japan this last summer and the writer has been informed that Tejima of the Original Gospel group has through du Plessis' influence added

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1. Christianity Today, September 13, 1963 (M.D. dissertation for the University of Witwatersrand)

2. John L. Sherrill, *They Speak with Other Tongues*, McGraw-Hill, 1964.

"tongues" to his charismatic program. This has come to be known as "ecumenical Pentecostalism." However, this emphasis is still little known in Japanese ecumenical circles. Also, the Full Gospel Christian Business Men's Committee, which has sent representatives to Japan and is now organized here, has given wide publicity to the non-Pentecostal ministers and laymen who have had the "baptism" and is using the most efficient public relations techniques to enlist Christians in the charismatic revival. Thus at a time when the leaders of the old Pentecostal churches realize there is something in the New Testament besides tongues-speaking, many of the Neo-Pentecostals have revived some of the erroneous views and practices of the early days of the older movement.

As a United Presbyterian, the writer has been much interested in charismatic developments within this denomination. Two years ago, General Assembly Moderator Marshal L. Scott, called tongues-speaking "both the ultimate in introversion and an indication of the depth of our search for emotional commitment to God in Christ." The home town of the writer is Berkeley, California, which as the seat of the University of California, makes some claim to being the Athens of the West. The pastor of the St. John's Presbyterian Church, James Comfort Smith writes:

"If men in our day have more knowledge than they have had before, surely they have less certainty. Here, in this outward ecstatic evidence of God's special presence with them and his gift to them of an unusual physical symbol- here, these folk think, is a short cut to certainty, and the kind of dream-world security which the real world can't offer to them.

"The danger of this sort of thing within our own denomination is, I think, obvious. I believe that its capacity as a divisive and ever widening gulf within a given congregation is a very real thing.

"It is an extremely difficult matter to discuss the phenomenon with anyone who has subjected himself to it and who believes in its validity- because, to him, of course, it represents an experience of God which he has had and which you have not had. Therefore, he reasons, the two of you are talking simply on two different planes of existence. In a very real sense he feels that he is speaking to you in what is indeed for you an unknown tongue.

"For this reason, if for no other, I fear the thing very much, and I cannot feel that the best strategy is for us simply to look the other way and wait for it to go away. I am sure that it will in time go the way of all heresies - but, like they, the damage it may do in the meantime can potentially be considerable.

"To maintain that a certain experience is of God because it makes one 'feel good' or 'fills one with joy'- is a very questionable theological premise. To glorify God and enjoy him forever does not at all mean to feel good. The inner certainty that the Lord is my shepherd, or that no matter what happens to me, underneath are the everlasting arms- to live with these affirmations is a very different thing from tagging a soaring, transintellectual ecstasy as a special visitation of the Holy Spirit.

"In any case, amidst out uncertainties, I mark two or three certainties.

"For one, the New Testament doctrine of the Holy Spirit and a the life of the Spirit is developed without any reference to speaking in tongues. For another, the Biblical doctrine of the human spirit stresses the unity and normalness of the whole man and is far from suggesting any kind of an euphoric breaking away from human reality.

"Finally, and central to all else, is the historic fact that the One Man who was conceived by the Holy Spirit and into whose image we are to grow never spoke in tongues." <sup>1</sup>

The pastor of the writer's home church (First Presbyterian), Harold N. Englund, delivered a sermon in which he felt obliged to take a more conciliatory position. After summarizing the Biblical background of "tongues", he asked,

"What is the value of such an experience?... Those whom I have known who have had experience with tongues report a sense of God's nearness, of joy, of overflowing love.

"Since the experience... bypasses some of the inhibitory mechanisms of the mind (it) brings a sense of release, of freedom, of spontaneity. This in turn may lead to a new freedom in prayer, in witnessing, and in service to God."

Dr. Englund added then that "the same results may appear in the lives of other Christians without this particular gift." After recalling the achievements of some of the giants in Protestant history, he declared, "As far as I can discover, not one of these whom the Spirit of God filled and used in an amazing way has ever claimed to have had any experience with tongues.... They were God's servants, and he gave them what he felt they needed in his service."

In closing his sermon Dr. Englund said, "If God has granted you the gift of tongues, use it discreetly and assimilate it into the totality of a wholesome and balanced Christian life, allowing it to enrich your devotional life....

"To you who have not experienced the gift of tongues: relax in the love of the Father. Let him choose as Giver what he wants you to have.... God grant that in an atmosphere of openness to Scripture, of mutual respect and love, and of earnest determination to get on with the business of proclaiming and applying the Gospel, we may be built together for a dwelling place of God in the Spirit." <sup>2</sup>

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1. Presbyterian Life, Sept. 1, 1963, p.17

2. Ibid. p.17

PROBLEMS IN CHURCH GROWTH IN JAPAN  
Edwin B. Dozier

- I. \*Problems Arising from the Cultural and Religious Milieu
  1. Japanese Buddhism
    - a. Mu-nihilism, mirrored nothingness & frail transitoriness
    - b. Accommodation over three periods to shamanism
    - c. Quasi-establishment
    - d. Non-militant atheism
  2. Shinto
    - a. Relativistic, pantheistic, natural'
    - b. Concentric group ethos of "kazoku", "buraku," "kokka"
    - c. Desire for "goriyaku" led to shamanistic worship
    - d. Naturalism leads to relativistic ranks & many gods
      - (1) parents & children, oyabun & kobun, sempai - kohai
      - (2) development of "on" and "girt"
    - e. Uji-gami and danka-dera
    - f. A-morality and ceremonial purification,, "meifuku-o-inoru"
    - g. Shame and guilt consciousness
    - h. "Individual's sacrifice to group in compromising harmony"
  3. Confucianistic Bushido drawn to Puritanism
  4. Socialism and Communism's entrance on the scene
  5. Industrialism
  6. Secularistic education & New Religions
  7. Protestant Christianity
  8. Characterizations of Meiji, Taisho and Shows, eras
  9. Ten reforms give Protestantism a post-war opportunity but failed
  10. Place of the intellectual middle class
  11. Japanese theological flux
  12. Christianity a foreign religion
  13. Protestantism's different approach to Indonesia, India, Japan
- II. Problems Arising both Without and Within the Churches
  1. Christian identification with the intellectual middle classes
  2. Need for identification when the common people
  3. Status seeking on part of pastors
  4. Status seeking & point of contact with community by churches
  5. Financial independence and "arbeits" hampers scriptural stewardship
  6. Parasitic church membership
  7. The churches' "zamu-kyosei"
  8. Students are least integrated in the group ethos
  9. Japanese indifference to religion
  10. Successful churches have oyabun leaders
  11. Fluid population requires crash training program
  12. Building centered mindset dulls evangelism of extended church
  13. Need for imaginative program for equipping churches
  14. Possibilities of many "iye-no-kyokai"
  15. Study of forms of worship valuable
  16. Indigeneity pro and con - values and dangers
- III. Conclusion
  1. Need for analysis, detailed program with definite objectives
  2. Twelve areas that might be profitably explored
  3. Greatest need is a thoroughgoing revival, a compassion of brokenness through to the rank and file of the churches.

## PROBLEMS OF CHURCH GROWTH IN JAPAN

Edwin B. Dozier

(Note: Rather than western sources this paper is gathered from Japanese sources in an attempt to see the problems from their viewpoint. EBD)

This opportunity to delve into some of the problems that have proved to be hindrances to evangelizing Japan and hampered the growth of strong churches has been a most sobering experience. There have been many facets in each of the areas studied that in the time allotted it will be impossible to do more than merely indicate them with a phrase or a sentence. The problems are herculean, but our all sufficient Lord will lead His Church to ultimate victory. Systematic study, careful planning, and persistently sustained dedication to a long term, dynamic program will lead to ultimate results about which certainly our Lord will say, "Well done, good and faithful servants." (Matt.25:21).

For the sake of organization we shall attempt to examine two major arenas: first, the Problems Arising from the Cultural and Religious Milieu of Japan, and second, Problems Arising both Without and Within the Churches of Present Day Japan. Following this we would like to make some observations and general conclusions.

Problems is from tht Cultural and Religious Milieu

Professor Antei Hiyane bemoaned the fact that so few Japanese Christians had seriously undertaken before 1960 studies in Japanese religions, sociology and anthropology. (\*1) He indicated that the major investigations in these fields to date had been done by missionaries. Since that time significant studies are emerging.

Dr. Mikio Sumiya of Tokyo University has made an interesting study in his book *Gendai Nippon to Kirisutokyo* (Present Day Japan and Christianity – 1960). A scholar in economics and social planning he stated that Buddhistic nihilism finds its "ground of non-being" in "Mu" - a mirrored nothingness and frail transitoriness - which is to be observed by a depersonalized individual. This view has become a basic factor to be dealt with in the lives of most Japanese. Whether rationalized or not the average person in the ultimate sense is submissive to the inevitability of fate as evinced by the frequent use of the words "akirame" (resignation) and "shikata-ga-nai" (no other way). (\*2) In spite of this attitude of "ukemi" (passivity) there is the paradoxical, marvelous resiliency of the Japanese after many recurring disasters. Their intense drive in the face of the doctrine of abnegation in a dispassionate attainment of Nirvana ("Mu") tends to split the personalities of the people. This paradox of legitimate desire versus the peace sought in non-desire has made the oriental enigmatic to the westerner. This educated trend toward passivity in all of

life often violently clashes with the ruthlessly fierce, instinctual drives which result in self-immolation born of frustration. Basically Buddhism's "Mu" is a-moral, teaching tolerance as the chief virtue.

Rev. Tsuneo Fukushima states it took three periods for Buddhism to acclimate itself to Japanese life. Possibly a fourth period was needed to penetrate into the total life of the nation. The Nara period (646-794 A.D.) especially under Prince Shotoku was characterized by his high intellectual and philosophical thought level, but its acceptance even among the elite nobility only came as a result of the magnificence of the temples and other religious paraphernalia used in the ceremonies. In the Heian period (795-1185 A.D.) the esoteric teachings of the Tendai and Shingon sects found little response among the populace until the monks accommodated to the shamanistic, magical ritualism found in the primitive religion of Japan. In the third or the Kamakura period (1186-1382 A.D.) Shinran's Jodo Shinshu, Nichiren's Nichirenshu and Dogen's Zenshu also found themselves divorced from the people until they compromised and adopted the popular form of meditation and prayer which ran contrary to the basic Buddhist logic and teachings. (\*3) Then, finally in the Tokugawa period (1615-1868 A.D.) the temples became the repositories of all vital statistics and graveyards which resulted in accommodation to ancestor worship but strengthened their hold by establishing them as family religious centers. Thus the Buddhist virtue of tolerance became another expression of relativism.

Through centuries of compromise Buddhism presented on the whole a passive or non-militant atheism which in turn denied the value and existence of individual personality. However, to exist it accommodated itself to shamanism and magical ritualism to gain adherence of the masses in their instinctive desire for "goriyaku" (benefits). The hold of Buddhism was further strengthened when every family was compelled to register births and deaths with the neighborhood temple with a semi-governmental authority plus a quasi-establishment.

Shinto, a relativistic, pantheistic or theanthropic animism developed into naturalism in which "chowa" (syncretistic harmony) became the major virtue. In this naturalistic milieu the criteria for the all of life was found in the natural groups, the "kazoku" (family), "buraku" or "mura" (hamlet or village), and the "kokka" (nation) with the heads of each grouping becoming the hierarchical authority. Thus the individual's highest virtue was to harmonise himself even at personal sacrifice or compromise to the will of the group and its hierarchical chief. And this virtue was called "koko" (filial piety) and "chu" (loyalty). Thus the individual hemmed in from all sides instinctively looked for an intermediary to plead his case with those of greater authority or power.

This "nakadachi" (go-between) in the religious realm was shamanism among the animistic peoples and became the accepted pattern in Japan. Shamanism may be said to be the attainment of rapport with the supernatural by special individuals (often women "miko" or seeresses) who were able to mediate immediate benefits to suppliants in return for a material price. Rev. Buntaro Kimura said that Amaterasu Omikami (Sungoddess) quite likely could be considered one of the first "miko" in the national life of Japan. (\*4) Prayers for "goriyaku" such as faith healing, business prosperity, success in examinations, etc. are incongruously popular even among the scientifically trained intelligentsia which indicates the extreme religious immaturity of the people.

Naturalism easily leads into the theanthropic tendency which makes anything unusual a god, thus the people elevated to the summum bonum the heads of the family, ancestors and the family nation. The military seized this tendency and maneuvered the emperor in being regarded as the supreme visible being, but only relativistically because of his status as head of the nation. The Japanese were shocked when Christianity and science introduced the idea of the Absolute. In relativistic naturalism this concept of "settai" (absolute is not only abhorrent but also not grasped. (\*5) However, the relative relationships of "oya" (parents , "ko" (child), "oyabun" (boss), "kobun" (henchman),"sempai" (senior)and "kohai" (junior) along with other hierarchical ranks in business and society are easily understood. Although not as rigid as the caste system in India class distinctions are very real and important in this status conscious society making the concept of equality difficult to grasp.

The Japanese worship of education and the fetish for graduation from a name school in procuring desired jobs has created another type of class consciousness. School "sempai" use their influence to land jobs for the "kohai" of their alma mater and thereby clothe the latter with "on" (obligation) which colors the whole of the individual's life with this concept. When the element of gratitude fades still "giri" (duty) keeps the person in line within the accepted pattern of Japanese life. (\*6).

Within the framework of Japan's naturalistic society the "ujigami" (local tutelary deity) of the "buraku" Shinto shrine and the comparable "danka-dera" (family Buddhist temple)-provides this group society with a dual community religion rather than an individual's religious faith. (\*7). Thus religions of ceremonial purification, shamanistic prayers, for material blessings and for the souls of the deceased, "meifuku-oinoru" (praying for the peace of the deceased soul), plus the community festivals devoid of deep spiritual significance has predominated the religious consciousness of the nation.

As noted above, Buddhism is essentially a-moral, and original Shinto knew only ceremonial cleansing for overt mistakes. Gratifying the instinctive human appetites in a

naturalistic society is both normal and right. In such a milieu there is only a shame consciousness because of the infraction of the mores of a relativistic society which has provided the norm of conduct so that the sense of guilt or of sin felt by westerners is incomprehensible to the average Japanese. (\*8) Into the nearly moral vacuum appeared Confucianism with its naturalistic, codified forms of conduct. Modifications fitting the Japanese feudalistic patterns, where the individual was subordinated and often sacrificed for the group became the base for Japanese ethics and conduct to the extent that it was incorporated into the Imperial Rescript on Education in 1889. Rather than shrines and temples being the source of ethical teachings the public school assumed that function. Because of this group ethos the attainment for the individual was not permissible unless at considerable personal sacrifice for the family, the family for the community, and the community for the nation. On the other hand when the individual did sacrifice himself for the group the corollary was that the family must assume full responsibility for the total person or he would be either a villain or a hero. Abject personal surrender was rewarded with group solidarity and security. The "oyabun" did this for his "kobun" and even covered up for the misdeeds of his henchmen. In such a system vertical relationships and social proprieties create terrific pressures that often result in tragic frustrations. The "kao-iro" (face color), "me-iro" (eye expression), and "kobun" (feeling) sensed or read into the conversation with a superior accompanied by the subordinate's felt need to give commensurate "co-operation" (loyalty) plays a disproportionate part in everyday life, even between pastor and his church member. Thus harmony at all costs becomes the most desired norm, and the "kado-no-nai-hito" (person with no sharp corners) resembles an egg ("Mu"), the highest good.

Confucianistic Bushido (code of chivalry) was drawn to Puritanism with its legalistic interpretations of Biblical ethics in a more or less codified form. Such drew the ambitious young samurai of the Meiji era. However, Puritan rigidity in ethics does not meet the bill in today's Japan as it does not elsewhere in the world.

The entrance of Socialistic thought in the nineteen twenties attracted many Japanese who were accustomed to this group centered life and noted the idealism of this new mode. (\*9) A-moral and passively atheistic Buddhism has not taken alarm at the atheism in Communism nor its disregard for the individual, but has rather been attracted to its planned program and proffered utopian dream. Even in Buddhism there is a strange ruthlessness regarding man in contradiction to its doctrine of tolerance. The apparent intolerance of the Soka Gakkai (a lay, non-professionally led Nichiren sect) is characteristically Japanese when they apply tolerance to "me and mine" in their visible organization, but with impunity attack that which is outside. This intolerance is being toned down of late since it is hurting the spread of this shamanistic sect. (\*10).

A half-truth misinterpretation of the doctrine of the equality of man with an over-emphasis on the rights of the individual in a communal milieu has led to a group totalitarianism in which the rights of the group are stridently demanded. On the other hand naturalism often strives toward humanism as an ideal, but is unable to fully affirm the unique value of an individual's personality as known in Christianity.

Industrialism and urban concentration of populations has uprooted millions from the old family and communal groups and thrown people together in new impersonal "danchi" (suburban housing areas) where torn from their moorings the people have discarded their "kami-dana" (god shelves) or "butsudan" (Buddhist altar) or both. (\*11) Likewise, the old social taboos and customs do not have their accustomed hold on these families in the housing complexes. Instead of the former social groupings, employers (mammoth companies or cartels and factories) become the new group "oyabun" for their employees. In other instances the large labor unions assume the "oyabun" functions of the absentee landlords. (\*12).

Secular, materialistic education has absolutized science to the extent that the majority of the post war generation scorn superstition and reject a merely intellectual religion or philosophy. However, they are instinctively hungry for spiritual nutriment and often turn blindly to the new eclectic religions promising quick returns for shamanistically offered prayers. The major groups of the "Shinko Shukyo" (New Religions) are Tenrikyo, Konkokyo, Omotokyo, Ittoen, Seicho-no-ie, P.L. Kyodan, Rissho Koseikai, and Soya Gakkai. By Christian standards their religious statistics regarding membership would be decimated while by their standards Protestant figures would soar into tens of millions. For example, subscribers to Seicho-no-Ie publications or purchasers of single volumes and one time attendees are the source of their membership figures, while first time attendants who are encouraged to make 100 yen contribution are included in P.L. Kyodan statistics. Soka Gakkai automatically counts the entire family of a successful "shakubuku" (oppressive proselytism) convert following obtainment of his signature. (\*13).

Protestant Christianity's arrival on the scene around 1859 was a major upheaval in the life of the nation. Ambitious, rebellious youth caught within the meshes of the concentric group (web) ethos discovered in the Christian teachings a basis for self realization and individual attainment. In addition to the religious and ethical teachings the Christian missionaries brought with them much desirable knowledge leading to the modernization of the nation. They also introduced modern education not merely for boys but also for girls resulting in universal education. Because of their compassion they began orphanages, hospitals, rescue homes for young women enslaved in prostitution and other social movements, which in this twentieth century the government has taken over many of the humanitarian agencies; but inevitably divested them of the compassionate love and concern for priceless individuals.

As the era of democracy dawned missionary and national Christians pioneered in women's suffrage, socialism, labor movements (unions and cooperatives) and other social movements including equality of opportunity, representative government and peace. This Christian contribution has not been fully recognised by the nation.

Dr. Sumiya observed that the Meiji era could be characterized by the entrance of Christianity, the Taisho era was known by the word Democracy, while the bid of Communism describes the Showa reign. (\*14). Throughout, industrialism has been a major factor in remolding Japan from a feudalistic, rural economy to an urbanized, commercial nation. Bureaucracy, major business firms and industries contributed to a rank conscious, fluid population which moved from one short term assignment to another in a slow climb of seniority up the promotional ladder. (\*15). Universal military conscription in pre-world war two acted as a leveler and somewhat diluted the hereditary, soldier hierarchy, yet this military clique utilized the myth of the divinity of the Emperor in enslaving this family nation and catapulted Japan into the Pacific war.

At the end of this war through the influence of the Allied Occupation led by General McArthur a new constitution came into effect and many major policies gave the Japanese Protestant churches an unprecedented opportunity to break the stubborn shell of Japanese life patterns. Among the changes were: (1) The Emperor declared himself a mere man and no longer divine, (2) the constitutional disestablishment of religion with the freedom of the individual's conscience in worship, (3) freedom of speech and assembly, (4) legal denial of family authoritarianism, (5) the no war clause in the constitution, (6) discrediting the Confucian ethical system, but providing no substitute, (7) breaking of old social patterns, e.g. rural landlords and major commercial cartels, (8) the recognition of labor unions and suppressed political parties, (9) the concentration of populations in cities and industrial areas, (10) the enfranchisement of women and many other reforms took place in dizzy succession. Dr. Sumiya contends that the post war twenty years the badly decimated Christian groups with their aging leadership lost their first round in trying to capture the nation for Christ. They trailed along rather than leading. (\*16). In spite of this fact there has been a substantial gain of nearly 500,000 Christians in the nation, but this gain has not kept up with the ratio of the population increase. (\*17).

The intellectual to whom Christianity appealed over the years almost to the exclusion of other groups has been schooled in the materialistic, secular educational system. The ascendancy of the physical sciences gave credence to evolutionary development. Tangible, provable data which come under the control of man has made life superficially comfortable. Yet the Japanese who is constantly buffeted by many earthquakes, typhoons and many other natural disasters find reality a harsh taskmaster. Therefore, the present day intellectual

feels that the Christian invitation to a simple faith in Christ is too "amai" (sirupy). They contend that real maturity is the ability to bravely suffer and doubt and thereby attain selfhood. The existentialists Heidegger and Satre who struggle in crisis with stark realism in an attempt to overcome attract the braver souls, even if some are whistling in the dark. (\*18). They rebel against "ukemi" (resignation) in relation to the problems that are considered inevitable in Buddhistic thought but without the hope of the Christian faith must become engulfed in successive waves of tolerance and harmony that spawn eventual compromise and accommodation. Others are attracted by the dialectic philosophy of Hegel and Marx because of the glimmer of hope that eventual synthesis will bring after thesis and antithesis have been conquered.

Historically Japanese Protestantism has trodden the theological climes of morally rigid Calvinistic Puritanism, the presumption of German Higher Criticism, the Social Gospel and its humanistic welfare mentality, Neo-orthodoxy and Demythologizing, etc. Each period has left indelible markings on the churches. A shallow Biblical indoctrination has accentuated the influence of these schools of thought and brought on considerable activity without the basic undergirding of the Christian message with the immovable certainty of the Scriptures.. Surely, those grounded in the truth over succeeding generations in varying environments do find it advantageous and necessary to rephrase the basic concepts in order to communicate the message to their day. But D.T. Niles said to a Japanese audience, "There can be no real theology without loving Christ." (\*19).

The tendency over the years to discredit Christianity because it was a foreign religion has persisted because of its challenge to the relative status quo, and its refusal to compromise with the Japanese mindset. Buddhism, also a foreign religion, when challenged by this intransigent new religion in fighting for its existence points to its first seven centuries of coexistence and accommodation in order to attain its indigeneity.

Sumiya indicates the difference of approach by Protestant missions in Indonesia, India and Japan. The Indonesian conquest came by winning tribal groups through their chiefs. The Indian acquisition of strength was through its sociological and spiritual emancipation of the outcastes. Paradoxically, in the community centered life of Japan the approach was to the individual over and against the group. Doubtless this has been a likely cause for a poorer showing percentage-wise. (\*20). But were we to compare the "salt-savoring" or "leavening" influence of Japan's infinitesimal minority on society and the nation as a whole with those countries with larger percentages what would be the verdict? Will this inoculation militate against a thoroughgoing transformation?

## Problems arising both Without and Within the Churches

As we have seen above the young adventurous, middle class, intellectual has been the strata into which Christianity has gotten its strongest hold. However, in the concentric group society of Japan they have been displaced persons. This came as [the] result [of] their response to the invitation to realize true selfhood in Christ. It was a challenge to the heroic which is separated only by a hair's breadth from the martyr complex. During the Meiji period the Puritan moral code similar to Bushido being specific, provided a sense of security even when infringed, because the boundaries of conduct are spelled out. But this was dangerously close to the doctrine of salvation by works. The influence prolific writers like Kanzo Uchimura who misconstrued freedom as an atomistic, reactionary individualism has made cooperation and understanding difficult in many areas. (\*21). His hyper-predestinarian tendencies negated an outgoing personal concern and endeavor in evangelism, and has strongly influenced many Japanese to wait for the enquirer to come to the "Sensei". The tendency to magnify a stylized quality and ignore the imperative of the Great Commission in a program of winsome, dynamic persuasion is readily seen. Present day neo-orthodoxy by absolutizing God's power and ignoring man's obedience and free will to cooperate with God has blunted the cutting edge of evangelism. Oftentimes the deepest and truest mysteries of the Gospel are to be found in the paradoxes of God's will.

Sumiya suggests that in spite of programs of rural, industrial and other types of evangelism that only the intellectual few from among the farmers, fishermen and factory workers are attracted to the Gospel. (\*22). Some may challenge this observation as being too general, but there is too much truth in it for comfort. To this Dr. W.A. Visser 't Hooft has remarked that until the "shomin" (common people) of a nation are integrated into the membership of the churches those churches can scarcely claim to be indigenous. (\*23). What hinders rapport with the common people of Japan? Rev. Shozo Matsuda suggests that Christianity has not gone below the neck in the life of Japan. Until the Church can challenge all the emotions and the will of the populace it can not consider itself truly indigenous. (\*24). Could not community wide Christian thanksgiving, harvest festivals help serve as an opening wedge in the total life of the community? Dr. Leon McBeth of Southwestern Baptist Theological Seminary through research has found that Jewish and early Christian communities up to the time of Origen memorialized death anniversaries of loved ones rather than birthdays. (\*25). As long as shamanistic "choji" (funeral orations addressing dead spirits) and other spirit worship is not engaged in during Christian services of reverent thanksgiving to God for the deceased might help dispel the very prevalent idea that Christians ignore the memory of their deceased family members. Careful study and understanding re other means for identifying with the surrounding community without compromise should be made.

The temptation of status seeking on the part of the pastor and his people has led to some unhappy experimentation. The pastor's sermons tend to be difficult and scholarly in his conscious or unconscious bid for the status of "Sensei" (Respected Teacher). (\*26) But a greater impact on his congregation surely could be made by a dynamic affirmation of deeply held convictions with the dignity of humility-and thereby be much more compelling than a scholarly, theological apologetic. Many congregations have complained that Christianity is too "kanen-teki" (ideological) and they want definiteness and a challenging program. (\*27). There is this Japanese paradoxical love of ideas and big words but also a consuming desire for definite plans and rules. The skill of putting into easily understood language the depths of the Gospel message is generally an unlearned art in the Japanese pulpit. Also because of a lack of a true two-way identification a lucid communication has not been fully possible. Simple fundamentals of good public speaking would help many an earnest pastor. Too often churches with false pride put up with a minister who is considered a scholar or an authority in some area of theology. What they need is a pastor. Many of the theological schools fail the churches by producing purported scholars rather than graduating shepherds of sheep needing tender care.

Both for the desire of status and providing an area of contact with the community many churches engage in subsidiary educational (kindergartens) and social welfare programs. Because of the nation's worship of education the title "encho" (principal) is better respected than "bokushi" (pastor). (\*28) The majority of the "kyoshi" (teachers) of the average Christian lay Sunday school teachers are equal to those respected teachers of the new religions. Also because of the unfortunate disrepute of many of the leaders of the older religions since the end of the war pastors have been ambitious and jealous of their status.

Too many pastors take fierce pride in not being financially dependent upon the spiritually uplifting scriptural offerings of their congregations. Unwittingly by "making tents" they rob God and their people of the gratifying manifestation of spiritual growth and fellowship. This "arbeits" by too many pastors has diluted the full-time energies of the pastoral ministry. Then all too often these auxiliary organizations become the source of unpleasant friction because they tend to become the personal "bailiwick" of the pastor, independent of the congregation's control. In a number of instances the living body of Christ has been sacrificed for the sake of an institutional minister who cared little for the church.

Many congregations have too many parasitic members who prefer to get rather to share, but if they must share the message of salvation they choose to do it by proxy through their shamanistic professional. (\*29). Indoctrination in the doctrine of the universal priesthood of the believers and training in service has been poorly done. The churches have tended to

become cities of refuge where comfort has been unctuously dispensed to all "who labor and are heavy laden" rather than becoming citadels for regirding for the battle and the contest of the extended church at the places of work and study of the membership. (\*30) True rest is experienced best in the midst of conflict. Peace is in the eye of the storm and in the center of God's will. In this concentric group society of Japan the church has failed to provide that inner security and peace about which Jesus taught, thus failing to grow to maturity the majority of the membership. A deeper training program is imperative!

In recent years the "zaru-kyosei" (sieve condition) of the churches has become the concern of Protestant leaders. (\*31) With considerable yearly baptisms added to the total active membership plus the dormant membership does not show commensurate growth because of this invisible leakage. Dr. Sumiya observes that in contrast to Communist defectors who do so by a violent and complete break the one time Christian has no active quarrel, but leaves because of disillusionment. (\*32) What an indictment of the Church for failing to capture the whole person!

Another reason for this leakage in membership is that teenagers who are rebellious to group pressures and have been humored by their elders until they graduate from school. They have been the least integrated into the group ethos. However, when they graduate and take jobs or are married the pressures of the concentric group society suddenly descend and they are rudely thrust into an insecure world where they flounder. Although more women are baptized a larger proportion disappear from the churches because of family pressures. (\*33) Still another reason for loss is the fluidity of the population because of schooling, transfers and other reasons where nostalgia for one's "bokyokai" (mother church) discourages breaking ties, and the inability of many churches to warmly assimilate new members because of smug self containment and cliquishness.

When the Church wanted to become creatively involved in the labor movement they asked the former Secretary General of the Sohyo Labor Union, Mr. Tanaka, "What can the Church do for you?" His quick reply was, "Jama-o-shinai-de-kure," (leave us alone). (\*34) Here is a typical Japanese indifference to religion. Religion generally is not a workable force in their lives. Shamanistically they will worship at the shrines on New Year's Day and pray for the souls of the deceased at funerals, but are more often compelled by conformity to the group ethos around them.

The comparatively successful churches have been led by "oyabun" type pastors who have paternalistically assumed the total responsibility for the life of each member of the congregations and can not easily release them into the care of other churches even when they are transferred. Because of this mindset of many pastors it is difficult to grow large churches where skilfully he delegates authority for smaller groupes or individuals to trusted

co-workers. This lack of trust on the part of many pastors in regard to their members is also largely due to the paucity of leaders and an adequate program for training them. Furthermore this warm constructive paternalistic care and encouragement seen in many Japanese homes has been scrapped regarding judicious urging of children to become Christians in an atomistic individualism. Proportionately there are fewer second and third generation Christians. (\*35)

In the pre-modern, western parish church, which was to a large extent the community life centers there was little population flux and the pastor's training program of his parishioners could be done leisurely and in a large measure by osmosis. However, the industrialized, urban, fluid society of the twentieth century, that came to Japan a good deal earlier than to the west, requires a thorough, graded, short term (crash) program of training for all strata of the churches. First, the new believer should be catechized in the basic affirmations and doctrines of the faith; second, in almost a parallel program the novices should be enlisted in spiritual services of the church (not merely cleaning of the building which often seems meaningless); third, a program of leadership selection and training and group responsibility where well defined duties are assigned with decreasing close supervision when jobs are learned, along Japanese group patterns of five or the "tonari-gumi" (neighborhood blocks); fourth, a program of indoctrination in the privilege of the priesthood of the believers in an urgently, warm evangelistic concern coupled with the contagious acceptance of the responsibility for the care of the whole life of new converts and transfer members. The woeful shortage of personal workers is because so often new converts are not expected to evangelize until after their joyous enthusiasm of salvation has been allowed to cool and they have lost the urge to win others.

The Japanese group ethos provides a further problem to democratic church polity. The tendency toward long tenure for church officers is due to much "face-saving" character of oriental society leading to an apparent stability, but often to actual stagnation. Therefore there is a need for a reasonable rotation program and a constant development of new leadership in a swelling stream which is the only realistic means for growing a virile church.

Professor Sumiya and others insist that the building centered mindset for evangelism has hampered the extended witness of the churches. (\*36). Too many pastors have retired into their citadels expecting the world to come to them - the "Sensei" (Rabbi). Further, Stanley Jones was amazed at the strange pride and complacency of pastors in their unattractive, non-functional, dark, box-like edifices when the Japanese have such an appreciation for beautifully impressive religious structures. Thus the natural tendency to identify the fellowship with its building is often damaging to the Christian churches.

Land and buildings do indicate a sense of purpose and permanency on the part of an

entering group to put down its roots into the community, but because of a lack of a bold and imaginative attitude toward this considerable financial investment by many Protestant groups many churches have strangled their growth. An unnatural, sentimental attachment to a location and its material equipment chokes when expendability should be seriously weighed in relation to the conquest of an area for Christ.

In a number of instances pinching pennies have lost a kingdom. The probabilities of many "iye-no-kyokai" (household churches) with lay pastors assisting the central church is a live possibility in today's megalopolis. The full time, salaried pastor correlating and directing the services of these dedicated laymen utilizing some of the enthusiasm and strengths evinced in Japanese popular religions may be useful. At stated intervals the entire congregations of this area, Ephesus type, church could gather for fellowship and growth. Household churches and churches planted near the "danchi" (housing areas) may well prove means for developing a significant program of community churches which to date have been few and far between. Christian proportion of "danchi" populations are higher than elsewhere.

Some Japanese leaders feel that the Protestant emphasis on the proclaimed Word with comparatively little imaginative attention given to the form of worship, inclusive of ritual, has militated against attracting the masses. Possibly more attention should be given to a greater flexibility in redecorating for multiple uses the available space with curtains and other equipment so as to easily and quickly transform educational space to attractive worship areas.

The problem of indigeneity of Christianity is often debated. Indigeneity is not nationalizing Christianity, but the Christianizing of nation in such a manner as to give the Church a natural and wide acceptance among the masses so as to create among them a sense of naturalness and belonging. Many of the attempted methods have boomeranged or fallen flat because they have compromised the essential integrity of the Gospel. The recent Teshima's "Kami-no-Make a" (God's tabernacle) or "Genshi Fukuin" (Primitive Gospel) movement has incorporated many shamanistic tendencies with the "kyoso" (teacher/founder) becoming the "oyabun" center and dispenser of grace in a more or less emotion fraught service or ceremonial. (\*37). However, churches need to continue to explore with care and imagination such psychological avenues of approach that will help attract and hold all strata of society without compromising the Gospel.

### C o n c l u s i o n

As all can see this has been more suggestive than exhaustive in relation to the innumerable problems facing the Christian Church today in Japan. It would be to our advantage to make first a systematic analysis of the situation followed by a carefully detailed program with a definite objectives for a new attack on specific problems for a certain period of time. Later new evaluations could help correct the program.

By way of recapitulation it may be helpful to suggest some areas of study and action. First, in the face of the fatalistic and relativistic naturalism surely Christianity can find a winsome, understandable approach in filling up the void of the human heart with the abundant life. Second, in the light of the group ethos the Church must find some congenial answer as to the place and genuine value of the individual in corporate society. Third, as relativism has made such worldwide inroads upon the spiritual and moral life of man the Church needs to awaken men to God's holiness and compassion. Fourth, how can the Church's concern be rechannelled and deepened so as to exceed the comprehensive concern and care of parents and "oyabun" in order to challenge and grow a victorious membership who will instinctively remain eternally loyal? Fifth, how can the Church redirect its almost exclusive approach to the intellectual, middle class so as not to compromise its winning all strata of society? Sixth, how can the Church train and harness its laity to a dynamically contagious program of evangelism and church growth? Seventh the Church must discover how to present a clear, non-belligerent theological position whereby Christians will not water down their witness to society in serving more than one Master - e.g. the emperor or state and the group society paralleling their allegiance to Christ. Eighth, the Church must present convincingly the certainty of faith in a whole person affirmation especially with scientism in view. (\*38) Ninth, how can the Church change her nostalgic, stylized rigidity of approach for a more spiritually dynamic program that will break out as an irresistible movement? Tenth, how can the problems facing the Christian Church be objectively examined without becoming mired into a pessimistic resignation? Eleventh, how can the Church, its leaders and membership, be adequately revived and welded into a victorious instrument our Lord expects it to be? Twelfth, what can the missionary do to assist a new creating of the Japanese Church?

The underlying problem facing the Japanese Church is the need for a nationwide revival of such depth that all of us, both missionary and national members, will be shaken from our mutual pride and lack of compassionate concern for individuals. The revised "Bungo-tai" (Literary translation) of Matthew 9:36 in its onomatopoeic reading of Christ's extreme compassion renders it as "love that hurts" in a broken hearted urgency of concern. Any compassion less than this is not like Christ. Until this "brokenness" for individuals becomes the norm for the rank and file of the churches in a concerted program of perennial, personal evangelism other more spectacular methods can not succeed. Basically people want desperately to be loved and understood by someone. Is this not the message of the Gospel? God so loved –

## Footnotes

- \*1. Fukuin no Dochaka - compiled by H. Kuwada - pub. 1962 by Nihon Kirisuto Kyodan Suppanbu - pp. 66-68
- \*2. Gendai Nippon to Kirisutokyo - by Mikio Sumiya - pub. 1962 by Shinkyō Suppansha - pp. 63-66.
- \*3. Fukuin no Dochaku - pp. 91-93
- \*4. Taped interview with Rev. Buntaro Kimura by R.H. Culpepper 1962
- \*5. Gendai Nippon to Kirisutokyo - pp. 100-192
- \*6. The Chrysanthemum and the Sword - by Ruth Benedict - pub. 1946 by Houghton Mifflin Company - pp. 99-117, etc.
- \*7. Village Japan - by R.K. Beardsley, J.W. Hall, R.E. Ward - pub. by University of Chicago Press - pp. 446-470. )959
- \*8. Chrysanthemum and the Sword - pp.222 - 227, etc.
- \*9. Gendai Nippon to Kirisutokyo - pp. 144-145
- \*10. Kimura tape
- \*11. Gendai Nippon to Kirisutokyo - pp. 82-83
- \*12. ibid - pp. 90-91
- \*13. Kyoshoku Ron – art. by E. Kobayashi - pub. 1963 by Nihon Kirisuto Kyodan Suppanbu - pp. 79-80
- \*14. Gendai Nippon to Kirisutokyo - pp. 93194
- \*15. ibid - p. 109
- \*16. ibid - pp. 57-58
- \*17. Article in Japan Times by William Woodard - Dec. 22, 1965
- \*18. Kimura tape
- \*19. Fukuin no Dochaku - pp. 54-90
- \*20. Gendai Nippon to Kirisutokyo - pp-13-15
- \*21. Fukuin no Dochaku - p. 90
- \*22. Gendai Nippon to Kirisutokyo - pp. 27-28, etc.
- \*23. Fukuin no Dochaku - pp. 89-90
- \*24. Rev. Shozo Matsuda's Lecture to Pastors' Conference at Amagi Sanso Spring of 1962
- \*25. The Baptist Program – pub by Executive Committee of the S.B.C. December 1965 - P•3
- \*26. Kimura tape also Fukuin no Dochaku - pp. 77-78
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- \*28. Fukuin no Dochaku - pp. 83-84, etc.
- \*29. Gendai Nippon to Kirisutokyo - pp. 151
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- \*32. Gendai. Nippon to Kirisutokyo - pp. 92-93
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## RENEWAL OF CHURCH LEADERSHIP IN THE JAPANESE CONTEXT

William Bray

This topic requires a sharpening of definition so that we can see the area to be covered core exactly. I have been informed that the subject has to do with any church leadership in Japan, a matter that includes missionaries as well as Japanese leaders. Formally, the term church leadership would have a primary reference to the pastors who are set in charge of parishes and churches, together with any pastors who have accepted administrative appointments in the organization of the church or churches of their denomination. Included too are the theological students who will be at some future date entering the church's program with a fulltime commitment. Thus, it is to this group, rather than to the layman of the churches that this paper is directed.

What is there to be seen in our present leadership under the broad umbrella of the title, "New Life for the Church?" New life stands in contrast to "the hopeless lethargy of the conventional good life" as is usually found in the functions of the churches we regularly see. New life calls for the application and guiding of the Holy Spirit in a particular leader at a particular fellowship. An initial step in the attainment of new life is to have clear understandings about the main purpose of the Church and a sharp focus on the present failures and the reasons for the irrelevance of the witness of the congregation. It is here that I must confess my own lack of experience, and I know that my presentation will be limited and partial at best. I have been in a school of theology ever since my arrival 13 years ago, and that has been a limiting factor to a degree for the purposes of this present topic.

I feel I ought to add that the questions faced in this paper are questions in the mind of most seminary teachers and professors. There is a deep hunger in their hearts that their students may be used of God to bless the people they are sent to, and how they make the proper kind of impact. So that we here are asking the same questions, but with a larger freedom end from a somewhat different standpoint.

I am troubled a little about the term "renewal". Actually, our aim is not a return to any former pattern of ministry or service, for the changes of our world make this really impossible. Our aim is rather to be relevant to these new times. Our renewal is to be in terms of revitalization of inner resources, in our willingness to walk with the faith of Abraham into the unknown problems of the 20th Century, seizing every opportunity to spread scriptural holiness throughout the land to arouse it to faith in God. If so, we shall repeat the faith and courage of the early Christians, and would be a renewal of that pattern.

To be vibrantly relevant is the real heart of the concept of renewal.

You and I have been permitted to see a world in convulsive change. Everyone talks about human society having turned a corner with the management of the atom. But as we have turned the corner, it now appears that our emerging industrial society has become a universal society--and the first such since man ceased to be a nomad. This new universal society requires common political institutions, both national and international and super-national ones. This society is of necessity an educated society: with knowledge as its major resource. The old categories of management and labor are changed by the appearance of the knowledge worker as a third group. The cost of knowledge will be the major cost of the economy, for knowledge workers are the largest group in the work forces of a nation, and are the only group that will radically increase in numbers. (Indeed, in the U. S. for example, teachers are the largest occupational group - larger than steelworkers, railworkers, or even retail clerks.) Thus in our day, the structure of society is being modified, with no clear blueprint ahead.

Industrial life also demands city life; and the growth of cities is a startling phenomenon of the modern decades. Urbanization is one of the major processes which mankind has to use as industry and commerce raise the levels of living for the masses. Almost overnight Asia has developed so that one third of the world's population, living in cities of over 20,000, are to be counted, in contrast to one-fourth the total for Europe, and one-seventh the total for North America. But these metropolitan super-cities and urban zones of two or three hundred miles in length or breadth, we do not know to organize and govern. All kinds of governments are yet to be tested so as to keep the city as the foundation of the industrial society, but so also as to do away with man's anonymity and lostness and downgraded family life.

So then as we see these vast changes in varying degrees upon us, a new world civilization in which science is the unifying element, we can not fall back upon any previous pattern of the church's mission, but are faced with the task of finding our relevance to this.

At this point, I would like to express a general conviction about the church in its relationship to science. I am not interested in overemphasizing the past conflicts, but I do feel that since science is the unifying element in the industrial society, the church and the Christian needs to have a clear understanding of where science fits into the divine scheme

of things. Without this, avenues to the mind are shut, and the man in the street finds that faith is not relevant to his dai life. A vast gulf appears between his own world of work and those moments when he may be near to faith.

Science, it seems to me, is God's handmaiden, created by Him for the purpose of giving aids to life for all peoples. By means of it, there can be a larger measure of freedom from pain, freedom from want, freedom from hunger, freedom from illness, and so on. The cries of human beings in starvation, sickness, and need have ascended; and the Heavenly Father permitted man to find ways to help his human brother, if he will.

Before modern science could become science, it had to do sway with the old Greek base of science and its presuppositions. What is responsible for the vest shift and modern presuppositions? Well, anyone worth his salt, says a scholar, knows that it was 1600 years of the Christian church's teaching about the Creation as seen in Genesis. By this Christian teaching, it was seen that God was different from the world. Nature was a created something, and if created, then it must have been according to some intelligent pattern, which might even be discovered. Further, since the heavens and the earth were created at the same time by the same Divine Hand, one set of physics would serve them both. This was quite different from the Greeks who thought that celestial physics and terrestrial physics were of different orders and that heavenly bodies were perfect. The very pattern of universality of law is found in the Judeo-Christian belief that God's power operates day and night, summer and winter, in heat end cold, and that nothing is exempt from the operation of His law and concern. Another modern shaping of science by the Christian belief is seen in the very humility with which the scientist faces his work. Since God's ways are higher than our ways, we can never hope to know God so thoroughly that we know just how He must act. Instead, the only way we can know what God will do or is doing is to sit humbly before the data and observe what does take place. The humility of true science is born from this necessity. But it is a Christian concept. The Greeks believed that by reason one could figure out how nature ought to perform which is totally opposite in view. For example, since heaven was where the gods lived, heavenly bodies ought to travel in perfect circles, since where the gods were, it must be perfect; and on earth, ellipses ought to be the form of movement. There was no depth to the Greek view, and it had be changed. Further the Greek unwillingness to do the manual labor of experiments had to give way--and the Christian view that work was honorable, and that one honored God through his toil came to replace it.

Further, the idea that truth is related to God and is the unveiling of a mystery which He permits men to unveil is from Christian sources of belief. Matter as such is under no curse, and that beauty was put hidden into it by the Creator, is from the Genesis account. Man is so new, yet hills, valleys, colors existed long before man. The Bible points to a purpose in man's creation, and implies that the human mind and matter are held together in a common medium, so that mind can understand matter--a tenet denied by many ancient schools of thought.

If our faith is to orient a human being into his Heavenly Father's world, it must fearlessly point out God's having brought science to its present usefulness as His special agent for helpfulness. It was Dr. Robert Oppenheimer who said that ultimately the failure of Greek science came because it had no practical purpose. Greek science was largely an exercise of the mind and remained as such. It must not be forgotten that the handmaiden of science can be prostituted for evil purposes and put to hurt instead of blessing; but such was not God's purpose; He intends to give a more abundant life through it.

It is interesting that philosophers and many modern scientists themselves are seeing the limitations of science. Science is but a tool, an instrument, and not almighty. But God is the author of the mysteries of matter and He is the prompter of the search for truth, and He brings new treasures as soon as men are able to receive them.

This large digression on science and its relation to the Christian faith is a deep necessity for every Christian church, it seems to me. My own children, and the churches in which I have worked, constantly reveal this hunger for understanding, and by means of it, come into a larger perspective of God and His present day concern for modern man. God is shaping history; and science with all its developments and changes is struggling to help man reach some goal that the Heavenly Father desires shall be reached. Salvation is ultimately to come to man in city life in openness with his fellows. There is to be a new Jerusalem.

I should like now to consider a criticism of the Japanese churches by a Japanese scholar and writer. His point is that Protestant churches in Japan which by virtue of their youth ought to be vigorous and lively seem prematurely old.

"I should like to suggest at this point that although the history of the Christian churches in Japan is short, the churches have in many respects some characteristics typical of old religions. They have inherited some features from the Western church which should have been rejected. They seem to have lost their youthfulness and

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vitality. Further, the influence of the churches overseas has been so strong that Japanese churches sometimes look like branches of Western Christianity located in Japan. Practically all the major theological ideas have been introduced into Japanese churches from the West, various types of evangelical programmes have been imported, a large number of denominations (large and small) have their representatives or co-workers in Japan, different kinds of organization and church polity in the West maintain their influence on the Japanese churches. Everything, whether good or bad has been inherited by the Japanese churches. It would appear that the older churches in the West have exerted such influence upon the Japanese churches that, despite their historical youth, they suffer many of the diseases of old age."

Prof. Sakae Kobayashi: *The Japanese Churches And The New Religious Movements*, Kirisuto Kenkyu, Doshisha, Vol 32, No. 4, March, 1965, p47

Prof. Kobayashi's area of research and teaching is in the History of Religions, and after meeting with leaders and believers and programs of the so-called "New Religions; he gives us the above comment. Nor does he leave us in doubt about the characteristics of an older religion.

Protestant churches already possess some of the characteristics of an old religion. Highly developed systems of organization, keen interest in theological speculation rather than in religious witness, higher educational institutions for training professional ministers, all these factors may easily lead to the decline of the religion unless there be a real awakening of the Japanese Christians to their urgent tasks in their own society." *ibid*, P 59.

His first point, in detail namely, highly developed systems of organization, is significant in that the cost of maintaining the system may be too heavy a drain on finances already none too robust. Further, the time spent in committee meetings may not really be justified, even though they are urged as a necessity to keep the organization going. Ah, to keep the organization aging!

In a very apt figure, Theodore Wedel pictures the Church as a coastguard station on a dangerous coast. It has stood for centuries, and the tales of its rescue service are treasured by the successors of the founders. Stained glass windows commemorate its heroes.

its heroes. In the course of time those who manned the rescue station have turned to expanding and beautifying the station itself. Architects vied with one another in building for them a dwellingplace worthy of the cause which they serve. Honorary, though not active, members of the company of rescuers lent financial support. This station-building, however, became in time such an absorbing activity that the rescue service itself was increasingly neglected, though traditional rescue drills and rituals were carefully preserved. The actual launching out into the ocean storm became a hireling vocation, or one left to a few volunteers. (from L. Griffeth, *God and His People*, Abingdon, 1960, p33)

Something like this has happened to the church. It has become so absorbed in the glory of its past achievements, it has concentrated on the enrichment of its own life as to forget its very reason for being, its saving mission to those outside its life. And the Church has made evangelism - which is its primary task in the world, a specialized activity, the task of a few enthusiastic volunteers. A fair degree of organization and administration is a necessity for any Church, yet we of the western Churches have watched these hindrances to witness develop, not knowing at what point to call them hindrances - and our Japanese co-workers have in general terms copied our example. Renewal calls for a putting of our evangelism first and to measure all programs end organization against it.

Professor Kobayashi's second point has to do with a keen interest in theological speculation rather than in religious witness, as a mark of an older religion. It is not proper to deny a thirst for knowledge and opportunities to test one's thinking along religious matters, and in Japan, true profundity is to be learned and demonstrated in this way. It is a tribute to the depths of the Christian revelation that no amount of discussion or speculation can encompass what it has to offer men.

Yet a comparison with the new religious movements in Japan and their success, has an emphasis to make to all who are interested in the renewal of the church. The new members of the so-called new religions became adherents not because of the philosophical truth contained in them. The majority of the new converts joined because they experienced (just as they had been promised) release from daily troubles, frustration and nervous breakdowns. And their experience was far more important than the teachings or the systems of thought which were later introduced. This actual new life for the adherent within a fellowship may be the equal or better than what may be found in Christian circles as they stand organized now. Active group therapy may be more dynamic than our sermonic lectures garnished by a hymn or two sung without enthusiasm. Can I meet a person in Japanese society at his point

of need and be part of his life so royally that he counts me as one of his blessings? Can we in charming courtesy overleap the social hurdles and see every person as one of God's special messengers, and help him to discover new potentialities within himself and to realize joy in his service? Some of the new religions come very close to realizing this.

Ultimately I find myself in accord with that insight which says that we must not be nervous nor impatient with our slow growth as a Christian church in Japan. Dr. Meier has quoted Moffat as saying that it took the early church about 500 years to begin to come into its own - and Protestant Christianity has been only one century in Japan. Ultimately, I say, I can see wisdom in it. But I think it is a dangerous doctrine, and lulls us to sleep, content with our tiny advances and meager results in evangelism. A study of the new religious movements in Japan shows us undeniably that there is a religious vacuum, that there are personal needs which the Christian Gospel is touching only the fringes of, that communication to the masses is possible. The contrast with these new religions leaves both the Japanese Christian and the missionary with the feeling of having failed to reap a harvest.

Part of this failure is in the attitude throughout the Japanese Church against rapid growth. It is skeptical of it, it is fearful of admitting someone who might turn out bad, and fears that it might be undignified to accept someone swiftly. And so there is lengthy pre-baptismal instruction, months of waiting to receive the first Holy Communion, during which time he is not to be recognized as a member. It is certainly a different situation in the new religious movements, where a desire for admittance is swiftly acted upon.

In Bishop J. Waskom Pickett's book, THE DYNAMICS OF CHURCH GROWTH (Abingdon, 1963) written after more than a quarter of a century as a missionary bishop in India, is a stirring plea for the Christian Church to picture itself as seeking rapid growth for its own life. It is his experience that natural, rapid community or group movements to Christian discipleship are more likely to produce a strong, healthy church than are cautiously controlled processes of slow growth. Slow growth normally indicates something wrong, with the quality of life of the church, and it both reflects and produces churches which lack either the urge to make disciples or the triumphant faith necessary to translate such an urge into effective endeavor. (p 11) He points out that the early church led by men trained by the Lord, grew rapidly. And when the three thousand joined the church at the conclusion of Peter's message, the test of discipleship seems to have been receiving the word from the apostles, declaring their faith, and repenting of their sins; and not the length of association with the apostles, the thoroughness of their training, or demonstrative proof

of their conversion. Postbaptismal instruction, fellowship with one another and with the disciples, and united worship met the spiritual needs of those new church members and made them zealous and effective evangelists. Concerning the non-fitness of some who do enter in the time of rapid growth, Bishop Pickett comments:

"In the period of quick growth some were baptized who later fell away. Annanias and his wife Sapphire, were received into the church and coveted recognition as fervently self-sacrificing members. They tried to deceive other members about the measure of their devotion. But that cannot be charged against rapid growth, for slow growth and man-made tests of fitness for membership have never precluded misbehaviour by an occasional church member. Even the selective process and thorough training followed by our Lord in choosing and preparing officers of the church did not prevent falling away. The twelve were selected in ones and twos and most carefully trained for three years. They witnessed the mighty works of Jesus, they heard the even mightier words of his public preaching and teaching and of his intimate conversations with them as a group, and doubtless, with each of them in private. Yet Judas betrayed him, Peter denied him, and James and John and all the others forsook him before he went to the cross." p15.

He further points out that the apostles and those with them in the small prePentecost fellowship had no hesitation nor fear of rapid growth.

"They did not think it necessary to screen all would-be disciples. It was sufficient to ask candidates for baptism and church membership to repent of their sins and believe on the Lord Jesus Christ. That call, as part of a ministry which included confident preaching, healing of the sick, hospitality, community one-ness and fellowship in group prayer, produced massive transformation and personality enrichment. For that result, rapid growth was not just desirable; it was essential. For meeting the complicated needs of today's confused world, such growth is not optional but mandatory. Rarely have great spiritual needs been so apparent, and never have group sins more rigidly controlled or more seriously threatened individuals than now."p18.

It is an insight that we need to ponder in our Japanese situation that the chief obstacles to

the conversions of large numbers of people are not sins for which they as individuals are wholly or chiefly responsible. They are the sins of the group of which they are members, or of the society in which they are enmeshed. It is difficult for the privileged classes to respond to the Christian message with its radical monotheistic demands; therefore rapid growth among them, so that they may encourage each other, is urgently needed.

"People brought up within one religion are rarely indifferent when, for the first time, they see another religion, but they are quite prone to form an unfavorable judgment on it unless they see something attractive that they have not known in their old religion and they quickly conclude that the new religion has nothing distinctive or new to offer them. Even if they see something that appeals to them personally, its influence upon them will be very limited,; if it seems to make little or no appeal to others within their group or their circle of associates." p25.

In connection with this concept of rapid growth being needed for the Church, I would like to reassert my belief that open revival meetings are of value. I am no prophet as to how long they may be an effective means of propagating the Christian message. There is a trend in these times for more intimate personal group therapy and instruction. But I believe in the public revival meeting because they do have or can have a part in the promoting of rapid growth in the Christian Church. Again, how often great revival efforts ought to be attempted, I don't know--they can come too frequently, I think. Put they take their significance in representing a congregation many times larger than to be found in the usual church worship service; and in that vaster body, tidal waves of the Spirit have the chance to develop that shatters sea-walls of resistance to the faith, and under that impressive message or in that sacred atmosphere many may reach a decision that would have never been possible in the smaller group. A public revival meeting is a witness that the Church is alive and is in serious pursuit of its duty to teach and baptize. A renewal of the Japanese church calls for a humble reassessment of this instrument of grace which, is so fashionable to scorn.

I would now turn to Professor Kobayashi's third point of a mature or old religion, and use it as a basis of discussion. It has to do with the higher educational institution; for the training of professional ministers. In other words, we have to do with the situation of the theological seminary. It is in the seminary that the Church provides the tone of its message,

shapes its patterns of ministry, trains its candidates for service in the Church. It is here that renewal of church leadership is susceptible to change, here that the crux of interpretation of the life of the Church is to be met and disseminated to the ministry, both as pastors are in training and as they later look to the seminary for refresher courses and for the handling of current scholarly ideas in journals and magazines.

There is a powerful mood today to rethink the matter of the theological seminaries and their contribution to the life of the Church. This deserves more than a passing note, but before attempting a part of it, I must say that I am a seminary teacher by preference, and believe that ultimately what happens in the seminary will shape the pattern of the ministry and the understanding of the Church. It is out of love for the church that a thorough consideration of the present criticisms is warranted, and deserves to be taken seriously. These criticisms arise from an effort to see the layman of the church in his proper perspective.

Mr. Charles Davis, in an article of *The Downside Review*, has discerned 4 different theological eras in the history of the Christian Church. The first was an Episcopal Theology in the era of the Church Fathers. The theological motive was an episcopal function of feeding guiding and guarding his flock. Other than bishops took part in exercising this function, and this point of concern will always be valid. The second era was the Monastic one. Theology here is a function of contemplation, a vastly creative era, and its motive power is supplied by the needs of the ascetic and mystical life. It was productive of much that corresponds to what flowered in the wisdom literature and scribal literature of Judaism. The third era was the Scholastic, taking its distinctive color from its university setting. The dominant drive was the assimilation and communication of learning for its own sake, and it has been one of the distinct glories of Western Christendom. It has been the source of pure scholarship, without whose continued flow the stream of theology would stagnate. And the fourth era, in effect since the Reformation, is that of Seminary theology. Theology now centers in the seminaries, and its motive power has been the training of a professional clergy.

(summarized from the *Occupational Evangelism* Yews Sheet, Jan, 1966, pp2, 3)

These four types of theology constantly feed out into the life of the modern church; they are needed, they may not be neglected without harm. Yet each of these arose as the need of their situation arose and gave them shape; is it not possible that with a world in such convulsive upheaval, new forces are out in front of us that call for a new direction and a new turn in the theological life of the church and its fellowship? This is briefly what seems to stand behind the current call for a Lay Theology.

There are honorable pros and cons in estimating the effect of the last 100 years of theological seminaries. The rise of the seminaries was a radical new step in the use of the church's resources, a step taken long before industry undertook its specialist training programs. The establishment of the seminaries has deepened theological and biblical studies. It has brought these understandings to the ministry, and in a marked degree caused them to be communicated to the church members. Otherwise this learning would have remained the exclusive possession of the universities. The training given has produced a more efficient and a more dedicated ministry. And it may well be that the fact of the seminary has made it easier to recruit more men for the ministry.

But the pattern of the seminary has wrought its negative effects as well. A new professionalism has resulted from life in the seminaries. Denominational differences have been accentuated. Theological language learned in the seminaries separated members of one church from another and separates them from the ordinary man as well. The detachment of the clergy from the ordinary life of the people has resulted from the specialist life of the seminarian. Looking back historically we can see that

"It was a tragedy that when a new and different kind of life began to develop with rapidity and unforeseen problems arose in the new industrial centers, the churches should decide to take their intending ministers away from a life shared with their contemporaries and shut them up in specialist seminaries, often far removed geographically and always far removed mentally from the life of the new industrial centers of population. The original purpose of the theological seminaries was not directed toward an understanding of what was happening economically and socially in the life of the country, nor toward training men for a new kind of ministry in new conditions. It was directed toward sustaining a kind of life in the church which was already out of touch with events. The life of faith that the colleges tried to develop among their students was based either on the medieval monastic pattern or on the social life of a rural parish. It is no wonder that the church still sees the pre-industrial rural parish as the ideal pattern and that the language of its worship sounds medieval in the ears of modern man.

Mark Gibbs and T. Ralph Morton; GOD'S FROZEN CHOSEN PEOPLE,  
Westminster, 1964, p 169-70

The result of our theological training is to make the minister to be the one leader in the parish, to be responsible for everything; to tell others what to do and what to believe. Without him, there is in effect, no church. The full direction of the trainers of the seminaries is for a man to serve a minister-centered church, to be the key man, the manager, or, in the words of Bishop Newbigin, the "Prima Donnas" of the church.

In Japan, I fear that this training is more appealing than perhaps it might be in other lands. The feeling of the Japanese pastor that he must give the meditation at the fujinkai is well nigh national in scope. And no one but he is able to train new converts in preparation for baptism. The necessity upon him to give a sermon as befits a prima donna leads him to spend hours in the study, but the sermon which emerges is often incredibly detailed, and has never emerged into the 20th century problems. He is willing to look at the problems that his parishioners bring to him, but house to house visitation to know his people doesn't fit his estimate of who he is nor what he expects of himself. And while he is doing all the work, the laity slumbers, or in hurt, sobs itself to sleep, alone.

But the new theology of the Laity sees the service of the members of the church in the world as its main witness. The shift is from that of the minister centered church to that of a church that is primarily concerned with the life and witness of its members. It is the duty of the minister to train the laity to serve and to work in the world. It is difficult to get this change of perspective into the ordinary man. For generations, he has been led to feel otherwise. Too often the church exists where he sleeps, and sleeps when he works. It used him as a deacon or usher, but has ignored him as fisherman or as a policeman or industrial worker. Yet now he must be awakened to the fact that the Church is mainly to be leaven in the world, and is only secondarily an institution. He must see himself as a modern apostle, entrusted with the secret of human history in the knowledge of the birth, death and Resurrection of Jesus Christ, a secret that will yield life abundant when it employed. This his pastor can teach him and encourage him.

But to do this calls for changes in the seminary structure which are yet to appear. The seminaries are in need of great sympathy here. They must find ways to retain the values of the past theological eras so that all may speak to the present moment with its changing forces and shifting strategies. Dialogue on this shift in theology originated in the seminaries and is being buttressed there also. I doubt that there is any noteworthy seminary that has not had one or perhaps two separate commissions to review the offerings of the seminary in the light of the changing times. To see the problem clearly means that ultimately ways will be devised to work out the desired answers. For it is in the seminaries that a most furious thought-life of the church goes on.

To see the necessity for the lay church-man to be the Church in the world is already to begin to answer the challenges. I have helped build two churches from complete zero in these vast 13 years. I tried to have the class on church membership taught by a husband and wife of 20 years' Christian experience: And I succeeded, though there was great fear and hesitation about it. I also formed a fujinkai in each place, telling them that I would never attend their meetings except at refreshment time, and that they must develop their own program and be their own speakers. This too I got by with. But as these ladies asked nearby pastors' wives to come speak for them, I had reports on several that they turned pale and refused for ever. In their lives had any such request come before. Yet ultimately they did come and participated.

And then when I turned the churches over to Japanese pastors from our own seminary, I found my work all ruined, the prevailing custom established, and no longer was anyone uneasy - except me. But it gave a talking point in the seminary and someday changes will come in the teachings of the practical theology courses that will give the new student details about the best way to send the church out into the world. I long for the day when our seminary students will have come largely from Christian homes. It is a remarkably high percentage of students who come to us as freshmen who are from Buddhist homes, and baptism was merely one or two years prior. With so meager a background of church life, the young seminarian has to be taught in greater detail about church procedures than most of us ordinarily suppose.

The greatest hope for renewal to come to the seminaries is by the prayer of the whole church for this end. The Holy Spirit led into the formation of the seminary pattern, and finds some His most receptive instruments at work there.

I would like to enter a final section about the renewal of the pastor or church leader himself.

In some ways, the discussion here is reminiscent of the essay written by the schoolgirl about "parents." Her opening sentence was to the effect that "We get parents at such a late stage in life it is almost impossible to do anything with them." The very characteristics that lead a man to take up the challenge of the ministry may make him harder to change, although not necessarily so. At any rate, it is instructive to observe that Jesus' ministry was to adults, to those whom one might surmise would be less likely to change. And although it may be difficult to unlearn a pattern once thoroughly learned, it is neither impossible nor even especially difficult. (I exempt the new mathematics our children are learning from this discussion.)

I would like to make one or two preliminary comments first about the minister. The first concerns the nature of the person before he becomes a preacher or minister. He needs to be a man who loves life and achieves some where in it. He needs to have the motivation to make his way to a goal of excellence for the sheer joy of it, and the inner satisfaction of it. The degree and intensity of his motivation is enough to grant him experiences that are non-occupational, but worth talking about. And men and women can enter into his experiences and he can join sympathy with them. He is a vibrant personality instead of an average blank. The Church can even the average youth summons into a greater depth of life; perhaps we by our love of life and winsomeness in ordinary things can inspire an attitude which will result in a finer pastor. A part of renewal certainly falls across our own doorsteps. Prof. Kunitani of Meiji University in 1961 wrote a description of Japanese youth since 1955. Said he:

" Today's youth lacks the drive to be better. Lacks the heart to pursue truth and beauty for their own sake. Truth, beauty and goodness are worthwhile only if they are useful for daily living. They can't consider the value of ideals beyond their daily living. Unlike former youth, they don't have ambition and passion to be great businessmen, or a scholar, or a general. They want something easily within reach."

But the person who goes beyond what is easy to achieve somehow enters into life at a deeper level, and what he sees at this deeper level enters into his message as a minister. To write well or to preach well means far more than choosing the apt word or the telling arrangement of syllables; it is a matter of feeling and living at the required depth, fending off the continual temptation to be glib and shallow, to appeal to the easily aroused response, to be evasive and shirk the hard issues. It is a matter of training ones-self to live with reality.

Although this carries a heavy responsibility, the reward is significant. For this kind of minister, if he is big enough he can do much for his fellow man. He can put words in their mouths and reasons into their heads; he can fill their sleep with dreams so potent that when they awake they will go on living them. To whom do we look, in these days of the technological revolution for faithful, stimulating, profound accounts of what it is to be alive in the twentieth Century? The pastor can search these accounts or can perhaps create them himself, if only he be steeped in life.

There is an unseen factor in every man's preaching which seems to be of psychic nature. It is a depth communication which issues with words, but which is deeper and more powerful

then they. We can note it especially in comparing the power of a sermon directly preached with the impact felt on reading the same words. I heard Robert Norwood in a sermon on faith in Portland Oregon, and I was flooded with a feeling that God was speaking to me, and to me directly. I later read the sermon, and the words were only average words, with no hint of this deeper communication. It is a privilege open to anyone through his own inner communion with God to deepen the effectiveness of his communication a sermon. And if ever his people hear this deeper message which they intuitively know is from God, the congregation returns again and again to catch the miracle of God finding them. Thus, this way of renewal is not different than what the Church has experienced for centuries. But it is not the sole possession of the ministry; it serves the layman who seeks the will of the Holy Spirit in prayer and utter obedience.

It is sometimes reported that in Japanese pastors there is often a self-defensive attitude. The church which a pastor serves may be a small church, with no real prestige to it, nor any real chance for growth. The self-defensive attitude can be observed in the pastor's reluctance to provide reports at the Kyoku level, where his fellow-pastors will note the meager advancement and he will be ashamed of it. This situation of meagre progress often gives us missionaries a sense of dismay and our hearts are downcast as we do our best against seemingly unyielding walls of culture and disinterest. When this happens we ourselves need reawakening! Helmut Thielicke's words are proper: "The trouble with the church is a deep inner loss of faith. When preaching is done by one whose life is centered in the gospel he preaches fruit is born." We need further the inner reaffirmation which tells us that we are sent to the place where we work, that He sent us into that unlikely place to show forth in terms of our personality His glory. Suppose that it is man's chief end, after all, to glorify God. And we are sent by the Most High God to that spot, wherever it is, to reveal the glory of God. Christ's gift to us has been measured out to us individually (Ephesians 4:7) and it is adequate for making that witness He desires of us.

What is the force that calls us to renewal both as persons and as a church? It Is the Divine initiative. The church nor man cannot renew themselves: we are the objects of God's work of renewal. "Be ye renewed" does not mean, "Get busy and find some different and better method of Christian action. It means in its depth, "Expose yourself to the life-giving work of God." "All that is done without the Holy Spirit is mere counterfeit, an empty shell", writes Lesslie Newbigin.

So then it is clear that by prayer and seeking the Holy Spirit we as persons and as a church will receive the power to become reconciled within and powerful without.

We will have a deeper hunger and thirst after righteousness, and a greater sensitivity to the deeper needs of man in his industrial setting. To be vibrantly alive to the present strategies of God for his world is where our renewal becomes a reality. Renewal can begin with us, and we do not have to remain just our limited selves in the Lord's work, "It is in prayer that God permits us to share in the causality of things."

How do we see ourselves standing at the springs of quickening in the spiritual life? I feel that there are perhaps three stages in our spiritual development. The first would be that of being useful, when we have at last surrendered to Him and His work. The great decision has been made, and the new direction is set, and we address ourselves to what He wants of us. But we are awkward: like a pair of new shoes, squeaking with each step, raising callouses fore and aft, yet useful. The second step I take to be that of usefulness, with beauty and skillfulness. We see our tasks clearer, courtesy and gentleness appear, habits smooth out our rough actions, and habits let us do our helpful work with such little notice as the tying shoelaces causes. And with ourselves thus practiced, our vision of duty widens and becomes more exact in its focus. The new shoes now are fully broken-in. This is the normal stage for our mature life, the one in which we spend most of our time. Yet is this stage all? Is it not possible to mount upward past some of our limitations?

In this connection, it is not possible to forget what happened at the prayer meeting in Oita, a little before 1890, with three laymen and a clergyman. The problems in Oita were especially heavy; outside opposition was intense; within the fellowship, the defection of the most influential member was a sorrow and discouragement almost too great to bear. So, Dr. S. R. Lambuth, head of the mission, and Dr. S. H. Wainwright (who later established the KyoBunKwan), Mr. Yoshioka, and Mr. H. Nakamura gathered for prayer on Dec. 31, at about 4 p.m. The group had spent some time on their knees when a strange thing occurred. While Bishop Lambuth was praying in a deliberate manner, his voice began to fail because he seemed to be disturbed by a sense of the actual presence of God. God seemed near and mysteriously visible to him. As his voice after a while began to return, what seemed to be an upward tide swept the room and carried away the burdens that had rested so heavily for months, liberating their hearts into joy so great that they scarcely knew whether they were in the body or out of it. And from that time onward, each of these men knew a vaster power, lived at a deeper level, and God wrought vast deeds through them.

To have this kind of renewal at the heart of church leadership is basic, no matter who the person or what the task. Let God renew us, so that with His guiding, we can be relevant for our times.

## THE RENEWED JAPANESE CHURCH AND THE WORLD

Mike C. Griffiths

### INTRODUCTION

Since our subject concerns the renewed Japanese church, we shall assume that it has been renewed (we know not how) or, to use the word I personally prefer, revived by a sovereign work of God. This will not be the result of some human movement or some committee decision, cut of something which God will do. If history is any kind of a guide in this matter, rather than happening in Tokyo, it is more likely to happen in some obscure center which few have yet heard of--a place like Llangeitho, or Connor, or Kilsyth, or Olney. It is more likely to be through the ministry of some obscure country pastor than through some famous theologian. But supposing this should happen, what results could we expect? What impact might be expected from a revived church? I take it that these are the questions which we must seek to answer in order that we may be prepared and ready for such a time of blessing in Japan.

First, we must dispose of some false ideas about revivals and their results. There is rather a facile notion that all we want is revival and that then all our problems will be solved! Dr. Packer suggests that this view regards revival as having a function similar to that of the last chapter of a detective novel in which all remaining problems are cleared up! Certainly a revival does solve some problems, but it also creates new problems and, as we shall see, one of the results of revival is a multitude of new problems. If it brings unity where before there was division, it also brings division where before there was unity. If the old theological problems are solved, then new theological differences arise. If we hope for any major tidying up of the church before the day when the Lord sends out His angel-reapers to separate the tares from among the wheat, we shall be disappointed. We should not expect that a revival will bring results which should be expected only at the time of the palingenesia. A revival is not a cure-all. It would be nice for us as missionaries in Japan to think that everything would be solved and that we could all return home with our mission accomplished, bringing with us news of the revival to our various constituencies. We could spend the next decade lecturing and writing Ph.D. theses on the Japanese revival. However, this is not to be regarded as a necessary fruit of revival!

Secondly, it must be remembered that revival does not last forever. It is not the normal method of God's working. Thus Jonathan Edwards writes

"Though there be a more constant influence of God's Spirit always in some degree attending His ordinances, yet the way in which the greatest things have been done towards carrying On this work always has been by remarkable effusions at special seasons of mercy."

The history of the progress and development of the church is largely a history of revivals, of these mighty exceptional effusions of the Spirit of God, but we must be clear in our thinking. Men cannot start a revival--only God can do that. They cannot stop a revival once God has started it. They cannot keep a revival going when God has chosen to stop it. What men can do is to conserve its benefits - much as the disciples were commanded to collect up the broken pieces that remained after the miraculous feeding of the five thousand. There had been a miraculous outpouring and multiplication, but what was left of it had to be conserved by practical means. It was not to be thrown away in hope of another miracle tomorrow. There are periods of sudden and remarkable blessing (by a false exegesis of Acts 3:19, these are often referred to as 'seasons of refreshing', but the word here seems to mean 'respite'), and there are periods of steady growth. Both alike are the work of the Holy Spirit of God. Thus Buchanan, Professor of Free Church College, Edinburgh, writing on the Holy Spirit in 1856 says:

"The Holy Spirit is not limited to any one mode of operation in the execution of His glorious work; and His sovereignty ought ever to be remembered when we are considering a subject of this nature.' It has, unfortunately, been too much overlooked, when, on the one hand, some have insisted, as we think, with undue partiality and confidence, on a general and remarkable revival, as being in itself the best manifestation of the Spirit's grace, and as being, in all cases, a matter of promise to believing prayer; and when, on the other hand, not a few have looked to the quiet and gradual success of the Gospel ministry, to the exclusion, or at least disparagement, of any more sudden and remarkable work of grace. The former have given a too exclusive preference to what is extraordinary and striking; while the latter have fallen into the opposite error, of preferring what is more usual and quiet. We think it were better to admit of both methods of conversion, and to leave the choice to the sovereign wisdom and grace of the Spirit. It is equally possible for Him to convert souls successively or simultaneously; and in adopting either course doubtless He has wise ends in view. We have no sympathy with those who, overlooking the steady progress of the great work of conversion under a stated ministry, make no account of the

multitudes who are added, one by one, to the Church of the living God, merely because their conversion has not been attended with the outward manifestations of a great religious revival; nor can we agree with them in thinking, that the Church has any sure warrant to expect that the spirit will be bestowed, in every instance, in that particular way. But as little have we any sympathy with those who, rejecting all revivals as unscriptural delusions, profess to look exclusively to the gradual progress of divine truth, and the slow advance of individual conversion under a stated ministry. Both methods--the simultaneous and the successive conversion of souls--are equally within the power of the Spirit; and there may exist rise reasons why, in certain cases, the first should be chosen, while, in other cases, the second is preferred."

You cannot keep a revival going - so-called 'continuous revival' - -when God in His sovereignty has determined to revert to His more usual method of operation. If the results are conserved, then we may -perhaps hope for 'continued revivedness', that is, that those who have been blessed will now be living on a plane of spiritual experience higher than they ever were before. The danger is that those in such a revival may be persecuted by the nominal church in which it arose and driven from its ranks. Even those outside the revival may be divided in their attitude towards it. The converts may be left to flounder, without clear teaching, or left to the attention of the lunatic fringe of Protestantism, where at least they find warmth and enthusiasm.

What then are the expected results of revival? Are there any common features we may expect? And how may we expect this to affect the Japanese church?

#### THE EXPECTED RESULTS OF REVIVAL

1. An extraordinary enlivening of the members of the church: This, as we have seen, is the true meaning; of the word 'revival'--the reviving of those who already had some life. A church which was asleep or moribund will be aroused and quickened. There will be the abrupt reversal of an established trend among those who claim to be God's people. It will become again like the New Testament church, because that was a period of 'revival' of the people of God. This is why a church undergoing revival always reminds us of the church of the New Testament. Let us quote sober Jonathan Edwards, describing his wife's experience:

"A very frequent dwelling for some considerable time together, in views of the glory of the divine perfection's and Christ's excellencies; so that the soul has been as it were perfectly overwhelmed, and swallowed up with light and love, a sweet solace, and a rest and joy of

of soul altogether unspeakable ... This great rejoicing has been with trembling, i.e. attended with a deep and lively sense of the greatness and majesty of God, and the person's own exceeding littleness and vileness...The things already mentioned have been attended with ... an extraordinary sense of the awful majesty, greatness, and holiness of God ... The strength of the body was very often taken away with a deep mourning for sin, as committed against so holy and good a God ... There has been a very great sense of the certain truth of the great things revealed in the gospel; an overwhelming sense of the glory of the work of redemption, and the way of salvation by Jesus Christ-The person felt a great delight in singing ::raises to God and Jesus Christ, and longing that this present life may be, as it were, one continued song of praise to God. There was a longing, as the person expressed it, to sit and sing this life away; and an overcoming pleasure in the thoughts of spending an eternity in that exercise... Such is the inward heart of the realized communion with God, the true, pure Christian piety, into which all the saints of God are led, more or less deeply, by the reviving work of the Holy Ghost. If such things are enthusiasm, and the fruits of a distempered brain, let my brain be evermore possessed of that happy distemper!"

(Packer, 'Jonathan Edwards and the Theology of Revival', p, 24.)

Again Jonathan Edwards writes:

"In all companies...on whatever occasions persons met together, Christ was to be heard of, and seen in the midst of them. Our young people, when they met, were wont to spend the time in talking of the excellency and dying love of Jesus Christ, the glory of the way of salvation, the wonderful free and sovereign grace of God, His glorious work in the conversion of a soul, the truth and certainty of the work in the conversion of a soul, the truth and certainty of the great things of God's 'lord, the sweetness of the views of His perfections, etc.'" (Carson, 'The Holy Spirit and Revival', p. 86.)

How we long to see such a deepening of faith among believers in Japan. The Sunday morning 'kyookai sanpai' believer will be transformed into a radiant seven-day -a-week full-time Christian.

3. The conversion of masses of people who have hitherto been outside the churches in indifference and sin: This is the result of the blessing of the Christians; the blessing in their lives can be seen by unbelievers. These revived believers have a new and fresh spontaneity in witness. Instead of the sense of duty which so often prompts us in our

witnessing we find Christians speaking with a spontaneity to which formerly they were strangers. Having tasted the sweetness of forgiveness and seen the beauty of Christ, they have no embarrassment in speaking freely of them.

Perhaps the revivals in Korea in 1907 and 1910, one of which began at a missionary prayer meeting, may be cited as remarkable instances. In 1894 there were only some 236 church members in Korea (Stephen Neil, 'A History of Christian Missions--Pelican', p. 344) whereas by 1910 there were 111,000 (Bun Sam Lee, 'The Christian Confrontation with Shinto Nationalism', p. 158). Such an enormous increase may result in the complete swamping of the existing ministry who must instruct and catechise large numbers of new believers. A failure to take vigorous measures to instruct converts may result in splits, schisms and loss of converts to marginal sects.

The Japanese church, specializing in the "one man car" type of ministry, seems particularly unprepared to conserve the results of revival. A single pastor cannot hope to deal single-handed with such unprecedented opportunities. In the Japanese church situation, the situation could easily get out of hand in the organizational sense.

3. Formation of new groups of Christians for prayer and fellowship: Revivals often seem to begin with prayer meetings. In February 1742 there was a revival at Cambuslang and Kilsythe in Scotland. Sixteen children were found meeting for prayer in a barn. On another occasion several young girls belonging to Kilsythe were found praying in a store room. The Second Evangelical Awakening in the United States which began in Fulton Street, New York, in 1857, began with a prayer meeting.

"Not only in the Fulton Street meeting was prayer made, but morning prayer meetings began to be established in different churches" (S. I. Prime, 'The Power of Prayer'). There are, however, not only meetings for prayer but other meetings for fellowship and worship. In March 1743 Howell Harris wrote to George Whitfield:

"In some of our private societies the Holy Spirit is uncommonly powerful indeed, and we have left it to Him to settle them and unite them in private bands, and we find the good effects of it. He provides some glorious souls to exhort and watch over them."

Note incidentally that men are being raised up quite outside the ordained ministry for such work. Hear George Whitfield again speaking at the Bow Church in London to a quarterly general meeting of the Religious Societies. He was only twenty-two years old at the time:

If the advantages of religious society are so many and so great, then it is the duty of every true Christian to set on foot, establish and promote, as much as in him lies, societies of this nature. And I believe we may venture to affirm that if ever a spirit of true Christianity is revived in the world, it must be brought about in some such means as this."

A large increase in small, informal gatherings for prayer and fellowship was exceedingly marked in the East African Revival which began in the late 1930's. These small gatherings are still an outstanding feature of the movement.

It can be seen as an implied result of all this that existing church buildings will be found to be too small, and new meetings of Christians will spring up everywhere.

"The room in which we were was propped beneath, but the weight of the people made the floor give way",

wrote John Wesley describing a visit to a little society in the Bank Lane, Bristol.

In Japan, for the most part, our church buildings would prove totally inadequate, and we can see the necessity of large numbers of small house meetings. ..what a blessing it would be to find informal meetings for Christian fellowship going on night after night all over Japan!

4. A complete overflowing of denominational barriers: Daniel Rowlands wrote to one of his flock in 1742 (at this time Rowlands was still a minister of the Church of England--his license was later revoked by the bishop in 1763, whereupon they built a chapel and worshipped there instead):

"Most of the dissenters (i.e. non-Anglicans) attend divine service every Sunday, so that the ministers are compelled to alter the time of their meetings."

They could not compete with the Established church when it was enjoying a time of revival!

Or again we read:

"It was no good trying to keep meetings for members only, with hundreds of people pressing up the stairs outside. It was equally useless telling people in the grip of conviction that only Anglicans might come in. And how could souls rejoicing in their newfound liberty be contained within the framework of formal prayers? In these and other ways, therefore, the pressures of new life inevitably burst out of the old patterns" (Elizabeth Braund, 'George Whitfield and the Religious Societies', p. 48).

In Japan where Christians seem boxed up in narrow little denominational compartments, such a denominational overflowing would be a tremendous blessing.

5. Large numbers of men called to the ministry: :writing about the Connor, Northern Ireland, Revival of 1857 (it began with a man called McQuilkin), George Mueller (Journals Vol. 3) writes:

"Some of my readers will remember how in 1859 this fire was kindled in England, Wales, and Scotland...how it led thousands to give themselves to the work of evangelists."

In Rwanda no official increase was possible until the attitude of those in authority changed (see below), but since 1952 however, many of the Revived Brethren offered for the ministry, some of them being quite outstanding academically as well as in other ways, and often at great sacrifice financially. There was also, and still is, a great deal of spontaneous preaching and evangelism by 'unqualified people'.

One can see that in Japan where the idea of ministerial status or 'shikaku' is so great, this feature of revival would be a stumbling block to many, but what a blessing to see such an increase of lay evangelists!

6. Excesses: As we shall see, revivals come under heavy attack because of various excesses which may accompany them. Thus Packer (ibid. p. 20) writes:

"Revival means renewal of life, and life means energy. It is true that revival delivers the church from the problems created by apathy and deadness, but it is equally true that revival plunges the church into a welter of new problems created by the torrential overflow of disordered and undisciplined spiritual vitality. In a revival, the saints are suddenly roused from a state of torpor and lethargy by a new and overwhelming awareness of the reality of spiritual things, and of God. They are like sleepers shaken awake and now half blinded by the unaccustomed glare of the sun. They hardly know for the moment where they are; in one sense, they now see everything, as they never saw it before, yet in another sense, because of the very brightness of the light, they can hardly see anything. They are swept off their feet; they lose their sense of proportion. They fall into pride, delusions, unbalance, censorious modes of speech, extravagant forms of action. Unconverted persons are caught up in what is going on; they feel the power of truth, though their hearts remain unrenewed; they become 'enthusiasts', harsh and bitter, fierce and vainglorious, cranky and fanatical. Then, perhaps, they fall into spectacular sin, and apostatize altogether; or else remain in the church to scandalize the rest of men by maintaining, on dogmatic perfectionist grounds, that while what they do would be

sin in others, it is not sin in them. Satan (who, as Edwards somewhere observes, was 'trained in the best divinity school in the universe') keeps step with God, actively perverting and caricaturing all that the Creator is doing. A revival, accordingly, is always a disfigured work of God, and the more powerful the revival, the more scandalizing disfigurements we may expect to see. Hence we cannot wonder if the revival comes to be bitterly opposed by respectable church members of limited spiritual insight, on account of the excesses linked with it; nor can we be surprised to find - as we regularly do - that many ministers stand aloof from the revival, and even preach against it and try to suppress it, on the grounds that it is not a spiritual phenomenon at all. Edwards had had to face all this in his own experience, and he makes us face it too, 'A work of God without stumbling-blocks is never to be expected,' he wrote grimly in 1741; '...we shall probably see more instances of apostasy and gross iniquity among professors...' Real revival, though in itself a purging and purifying work of God, is never free from attendant disfigurements."

And again, (*ibid.* p. 26):

"Satan is not restrained from working in times of revival. And Satan has a characteristic strategy which he employs at such times, 'when he finds that he can keep men quiet and secure no longer, then he drives them to excesses and extravagances. He holds them back as long as he can; but when he can do it no longer, then he will push them on, and, if possible, run them upon their heads.' Thus, he seeks to carry away revived believers by exploiting the strength of their feelings, tempting them to pride, censoriousness, impatience of all established order in the church, and belief that the Spirit has more freedom to work when Christians leave themselves in a state of disorganization, and when ministers preach 'without bothering to prepare their sermons. Satan seeks to delude revived believers by immediate suggestions and inspirations, inviting them to conclude that all the thoughts and texts which come into their mind unbidden must be messages from God. He seeks to lead them into imprudence of all sorts in the heat of their zeal. Such is his regular mode of procedure when a revival is in progress. Edwards delineates it very fully in the fourth part of his 'Thoughts on the Revival,'

"It is for this reason, Edwards insists, that it is so vitally important to judge spiritual movements, not by their immediate phenomena or by-products, but by their ultimate effects

in the lives of those involved in them, if you concentrate on the phenomena, you can always find a great deal that is spurious, and ill-considered, and wrong-headed, and wild, and fanatical; and then you will be tempted to conclude that there is nothing of God in the movement at all. But, as we saw, the right way to assess what is happening is to see whether, amid all the tumult and disorder, the 'distinguishing marks of a work of the power of God' are appearing. If they are, then we may know that it is God at work."

These are rather lengthy quotations but are of a special value because they came out of the experience of the First Evangelical Awakening in New England, and because one might have expected such a sober and scholarly Calvinist to have condemned revival root and branch. What with excesses on the part of those being blessed and spurious counterfeits of blessing, it is scarcely surprising if church authorities are not found tearing their hair at times of revival. Some are for the revival, others are against it, others seek to be objective, and we realize that revival is not necessarily a unifying force, certainly among those who remain outside it.

When one thinks of some of the trends in the Japanese church, for example bellowing in prayer, hand clapping, and other, to a Western viewpoint, odd features of Japanese Christianity, one can well imagine a fruitful field for the Adversary to encourage excesses and infiltrate with counterfeits. We would need to be on our guard.

7. Persecution of the revival: The immediate effect of a revival is upon the church, and the church is thrown into turmoil. A revival is the despair of those with tidy minds. Church leaders are alarmed by the excesses, irritated by the flaunting of solemn rubrics of ecclesiastical organization, appalled at irregularities such as unlicensed and untrained preachers, and most of all, infuriated by being considered to be unrevived, unspiritual, and in some cases even unsaved. There hardly ever seems to have been a revival without it being opposed tooth and nail by those church leaders not involved in it. Thus at Kilsyth and Cambuslang in Scotland in 1733 we read:

"It was only to be expected that such remarkable events should arouse criticism. Unhappily, ministers among the Seceders were strongly opposed to the work and even ascribed it to the devil. Of all the opponents, Robe reckons that they made the most open, avowed and direct attacks. But, he adds, they were in this respect the fairest and most manly. Others attacked the work indirectly and spread malicious false reports. One of the critics' chief assertions was that the whole thing had

been worked up as the result of Whitfield's extravagant and excitable preaching..."  
(Elizabeth Braund, 'The Awakening at Kilsyth', p. 30).

Daniel Rowlands wrote to Howell Harris in October 1742: "Persecution increases. Some of the brethren were excommunicated."

The Wesleys faced a great deal of official persecution. Joseph Butler, Bishop of Bristol, in 1739 said to John Wesley: "You have no business here; you are not ordained to preach in this diocese. Therefore I advise you to go hence."

The Bishop of Exeter called Wesley's followers "a dangerous and presumptuous sect, animated with an enthusiastic and fanatical spirit" (Nuttall, et alia, 'From Uniformity to Unity 1662 - 1962', p. 267).

Are not Episcopalians dreadful! However, Presbyterians are no better. In Scotland it was a denominational problem as well.

"The ministers of the Evangelical Party (i.e. in the established Presbyterian Church of Scotland) hailed the Cambuslang Revival as the work of God's Spirit, but the Seceders and the Cameronians denounced it as a delusion of the devil. No good thing could come out of the establishment. What perhaps angered them most was the fact that Whitfield, a prelatric priest of the Church of England, had been allowed to take part in it."

(Burliegh, 'A Church History of Scotland', p. 293).

Some of us might have similar problems in recognizing an outbreak of revival in the Kyoodan!

In 1799 following an awakening through the ministry of Charles Simon of Cambridge and Rowland Hill, an eccentric Anglican evangelical whom no bishop would ordain, Simeon's example encouraged the Haldane brothers to undertake evangelistic journeys, and the General Assembly took severe measure to crush the movement. The Church of Scotland insisted on an educated and accredited ministry, conforming to established standards of doctrine. They deplored the activities of the missionaries of the so-called "Society for the Propagation of the Gospel at Home". .they sat hard on unauthorized preachers (ibid. P.311, 312).

We shake our heads sadly over the bigotry and cant of those far off days. In these more enlightened and more ecumenical, nay in these more Christian days, such a thing would never happen, we may think. Experience in the East African Revival showed otherwise--from 1941-1948 there was quite definitely a mild persecution of the Balokole (saved ones). There were expulsions from the Mukono Theological College, and the young missionary lecturer, also kicked out, was left in deacon's orders for seven years.

Although the Revival leaders were treated pretty shabbily by the church hierarchy, they refused to leave the church, and their refusal to get hot under the collar finally convinced most people that it was a spiritual movement. If you read Stephen Neil (ibid. p. 501), you will be told:

"The great hero of this period was Bishop C. E. Stuart of Uganda, who in the face of unparalleled and almost unimaginable provocation, refused to be provoked; and when any roughness or impatience on his part would certainly have resulted in a schism, by sheer patience and temperate goodness, maintained the unity of the church."

However, my correspondent (who was an Archdeacon) tells the sequel.

"When a couple of years ago Bishop Stuart himself returned to Uganda for a brief visit and met with the 'Brethren', he told them he had come to see that he had been mistaken in his view while Bishop out there; that he had thought the Revival there to be the work of Satan, but that now he was convinced it was the work of the Holy Spirit."

With this he publicly embraced William Nagenba (one of those expelled from Mukono, a leader of the Revival and much used all over the world as a conference speaker), and there was tremendous rejoicing. It is also interesting to note that now no less than six African Bishops and, satisfyingly enough, the African principal of Mukono Theological College are all members of the Balokole. This East African Revival has been much blessed of God and has remained within the churches, when it might so easily have been driven out.

The world may also persecute the revived church, but it stands firm and faithful unto death. It was this same revival group which stood firm for Christ during the Kikuyu Rebellion in Kenya, and it has been this group again which has been through the fire in Rwanda. The following is an extract written to revived believers in Rwanda from Festo and Merab Kivengeri of Kabale, Uganda:

"These are our greetings to you all in His Name during these times of the fiery trial of your faith. The news of your troubles reached us while we were conducting an evangelistic mission in Tanganyika. Our hearts went out to you in prayer, and the strain of our prayers was in the words of our Lord, 'I do not ask that you will take them out of the world (or Rwanda), but that you will keep them from the evil (sin)' (from John 17:15).

"A special message comes from our brother Heshbon Iwangi from Kikuyu, in the name of the Kikuyu brethren in Kenya. He is a man who suffered much for the testimony of Jesus Christ during the Piau Nau rebellion in Kikuyu country. He says

to all the brethren brethren in Rwanda: 'Keep a positive testimony both in word and deed. Use only one weapon - that of Calvary love for all, particularly those who are persecuting you.' His testimony was that God gave them grace to use the times of trial as an opportunity to glorify the Lamb before terrorists who nicknamed them, 'The People of the Lamb'. What a name and at such a time! Thus they overcame 'by the Blood of the Lamb, and by the word of their testimony'. Heshbon says that it was this fearless testimony of love, which never valued life more than the witness of Jesus, that won the day in Kikuyu." (Harold Adeney, 'Only One Weapon', p. 12).

We also note that the revivals in Korea came at the time of the Japanese take-over and were also followed by terrible persecution.

In authoritarian Japan we might expect the revival to be severely criticized and persecuted by church leaders. It also seems probable that a renewed Japanese church would have to face enmity and persecution from the world in the Biblical sense of human society apart from God.

8. Other results: There may well be other results of revival in the church. We all know that a new hymnody was the fruit of the Methodist Revival, and many of the hymns of Newton and Cowper were written for early morning prayer meetings.

"The evangelical contribution to hymnody can scarcely be overestimated and did much to raise the level of worship. The replacement of what John Wesley justifiably dubbed 'the miserable, scandalous doggerel of Sternhold and Hopkins, by the uplifting hymns of Watts and Charles Wesley, of Newton and Cowper, of Toplady and Olivers, of Cennick and Montgomery, constituted a major revolution" (Skevington-Wood, 'The Inextinguishable Blaze', p. 233).

In Japan the miserable doggerel is represented by equally miserable translations. It would be wonderful to see a new hymnody rich in devotion to Christ, Biblically and poetically worthy, and thoroughly indigenous musically, being used to win men and women from the world.

Revival seems to bring a fresh emphasis on the importance of the Lord's Supper.

"In 1749 when Grimshaw had been reported to the Archbishop of York for his share in the Leeds Conference of Methodists, the Archbishop asked him, 'How many communicants did you find on coming to Haworth?' 'Twelve, my lord.' 'How many do you have now?' 'In winter between 300 and 400, according to the weather. In summer, sometimes nearer 1200.' Whereupon the Archbishop said, "We can find no fault in Mr. Grimshaw, seeing he is instrumental in bringing so many to the Lord's Table."

(G. G. Cragg, 'Grimshaw of Haworth', p. 56).

Both Wesley and Whitfield mention the communion service at Haworth. In Japan we could do with a fresh emphasis on the importance and blessing of attendance at the Lords Table, a might look for this as fruit of revival.

Revival also brings a recovery of neglected Christian doctrine. I think especially of the doctrine of the Holy Spirit, Theologians write whole books these days without so much as mentioning the Holy Spirit. A revival demonstrates that the church cannot be explained as the result of purely natural causes - and that through His Spirit God is at work in His church. Revival shows how men have been powerless to reverse the downward trend by books, campaigns, sect committees and councils, human movements for renewal. But when the Spirit of God comes in sovereign power, there is a surge of new life which can only be explained supernaturally, revival also reminds us that conversion is not the result of human activity or evangelistic techniques. Many people may be converted on their way to a meeting, before they ever hear the preacher. Revival, if you like, underscores the Calvinistic truth that it is the Spirit who liberates men. In these days when evangelism is thought of as a technique and when psychological training in counselling is thought to be so important, the church in Japan needs to realize afresh that it is the church of God and that He works sovereignly and irresistibly to demonstrate His glory among men and to show the world what He can do in the church.

Revival may bring new theological colleges for training the new Spirit-appointed teachers and evangelists who have been brought into action during Revival. Thus in Norway dissatisfaction with the State-supported Lutheran Theological Faculty following the West Norway Revival resulted in a new Meningshets Facultatet supported directly by the gifts of believers and now training three or more times as many students as the State-supported faculty.

We may regard such division as a loss, but it is a Biblical principle that salt which has lost its savor shall be thrown on the dung hill. history is littered with the wrecks of movements which have lost their bearings and left their true course, of churches and denominations which have lost their vitality - revival is God's means of raising up new churches and new societies which have a true Biblical faith and distinctive tang. Any hopes of a unified and monolithic church organization will be dashed by revival, which tends to bring into stark relief the difference between nominal and revived Christians. The ecumenical movement, ironical as it may seem, has more hopes of success in a dead and dying church than in a live and revived one. Revival brings revolt against the dead theology of the day, against formal deadness of worship, and against organization for its own sake.

Denominational barriers are thrown down certainly, but new issues are raised and become a source of division.

9. A fresh concern for overseas missionary work: A revived church can never be a 'ghetto' church - it must go out into all the world and preach the gospel. Christians in a revived church begin to look abroad to places where the good news has still to be proclaimed. Their concern is to be obedient to all the commands of Christ, not least the command to go and make disciples, to baptize and to teach others to obey all the commands-of Christ, and not least that command to go and make disciples and baptize ... and so on. It is interesting that fifty years before 'William Carey, Jonathan Edwards who was

"a post-millennialist looked forward to the conversion of the world; and he confidently predicted that this would be the direct consequence of a mighty revival throughout the whole church, leading to an unprecedented missionary offensive to every quarter, of the globe" (Packer, 'Jonathan Edwards and the Theology of Revival', p. 25).

The Moravians sent missionaries to Greenland as early as 1733, and later to the West Indies and Dutch Guiana as well, of course, as to the American colonies. Speaking of the sudden increase of missionary activity in India, Neill says:

"The change was due directly to the Evangelical Revival in England" (ibid, p. 266).

He outlines how the Evangelical Revival in Britain, the Norwegian revivals under Hans Neilsen Hauge, the Geneva 'Reveil' of the 1830's which spread to French Protestantism and led to a beginning of Protestant missionary work in both Switzerland and France, various German revival movements of the nineteenth century, and the Second Evangelical Awakening which crossed from America to Britain in 1358 and produced what Neill calls "that new phenomenon of the nineteenth century, the inter denominational or undenominational missionary society", all resulted in a fresh outburst of missionary activity. The fact is clear - wherever there is missionary effort, there nearly always lies behind it a revival of the church of God. Many of us are here with societies which may have forgotten their origins, but we are here today, most of us, because there was a revival somewhere and men were stirred up to mission!

It does not surprise us therefore then that in the year of the first Korean revival 1907 when the first seven Presbyterian seminary graduates were ordained, one was sent as a missionary,

and when after the second revival in 1910, the General Assembly was organized in 1912, it promptly sent three missionaries to Shantung in China (Kun Sam Lee, p. 181). In East Africa there was a tremendous outreach and burning evangelistic zeal which expressed itself, and is still doing so, in teams which go out every weekend all over the place. Missionaries went over to M'boga (in Congo), to Sudan, Kenya, and Tanganyika.

A revived Japanese church would be concerned to reach more than Nisei congregations in North America and people of Japanese background in Brazil. It would be concerned to send missionaries with the Gospel wherever they would be received. The Japanese sense of responsibility, sanctified by the Holy Ghost, would be directed to the salvation of the lost in Asia and the world.

10. A fresh impact on society. A lot of nonsense is talked about 'secularizing', the Gospel and the church, and it is important to remember that a revival would heighten the concern of Christians with God before it led them out into the world beyond.

"The work of revival had now come. The attention of the community was quite arrested and the people spoke of little else but the revival. The business of the world was, to a large extent, laid aside; religion seemed to take its proper place - the first place; (so much for religion's Christianity) the salvation of the soul seemed the first thing needful" (John Carson, 'God's River in Spate' concerning the 1859 revival in Ulster).

The major thing about a revival is the blessing of the people of God and then almost as a by-product, the blessing of others. You must bless the souls of the saints before you can bless the bellies of the unbelieving world. Wesley preached to men with empty stomachs and reaped a harvest of souls. Today we preach often to men with ample resources and get little response. It seems important to stress as a matter of fact as well as theology that the social implications were the product of the revival and not either its precursors or its main purpose. Christians are concerned for social righteousness in this world, but to be concerned with little else is humanism, not revival.

Shaftesbury was a man who when he took up the fight for factory reform had never been near a factory.

"His religion kept him in a state of constant involvement with the world, and his religious meditation, profound and elaborate as it often was, directed him all the time to look outwards into the world where God's grace and providence were at war with man's sins and folly"

(G. A. Best, 'Shaftesbury'. p. 52, Batsford).

The Evangelical Revival not only provided the protagonists but also the principles of the slavery abolition movement.

"The two doctrines which contributed most to the abolition of slavery were the doctrine of salvation and the doctrine of the equality of all men before the deity" (Benjamin Kidd, 'Social Evolution', p. 168).

The evangelicals knew that they could only achieve necessary social reforms under the guidance and in the power of the Holy spirit. Thus four days before his death, the aged Wesley wrote to Wilberforce as follows:

"Unless the divine power has raised you up to be as Athanasius contra mundum, I see not how you can go through your glorious enterprise, in opposing that execrable villainy, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But, if God be for you, who can be against you? Are all of them together stronger than God? O be not weary in well doing! Go on, in the name of God and in the power of His might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it." (Wesley Letters, Vol. 8, p. 265).

It was also Wesley who sought to arouse the national conscience for prison reform. The Methodists were also leaders in the Temperance movement. In 1796 was founded the Society for Bettering and Increasing the Comforts of the Poor, to insure especially that health and safety regulations were observed in the rapidly expanding factories. In 1780 Robert Raikes started his first Sunday school, having turned his attention from his first concern, namely prison reform, when he realized that crime was often the result of ignorance and neglect. There was thus a renaissance of social concern in the Britain of that period as a result of the evangelical Revival. In a revived Japanese church we shall rejoice to see individual Christians taking a lead against the evils of society.

## CONCLUSION

The greatest result of revival is surely that set out in our theme - 'That Thy people may rejoice in Thee.' The revived Christian rejoices in the Lord in a way he did not before. One of the byproducts of this closer fellowship with God will be a sharing of Divine concern for the world - to rejoice in witnessing and soulwinning, among those around us and among those in the uttermost parts of the earth, to set before the world through proclamation of the Name of Jesus, the glories of our God. The renewed and revived Japanese church will not be concerned so much to make the world a more comfortable place to live in, but to make sure that the inhabitants of earth know who is reigning in Heaven, and bring as many of them as possible to take out heavenly citizenship and to lay up their treasures in Heaven while there is time...

## SUMMARY AND EVALUATION

Lloyd Neve

This is a critical evaluation of the individual papers presented at the conference and of the conference as a whole made for the purpose of ascertaining deficiencies or weak spots which can be remedied next year.

The first paper presenting the theme message, "The Need for Church Renewal" could have given the conference members more background by painting a picture both broader and deeper. A broader picture might have spoken about the church in the different parts of the world and the varying problems it faces according to the culture in which it exists. A deeper picture might have given a more literal description of the conditions within the church: the evident renewal in Roman Catholicism and the challenge that this presents to Protestants; the problem of the decline in candidates for the traditional parish ministry; the new morality; the "death of God" theology; all of which might be indicative of the need for church renewal. Finally, one looked for a more concrete picture of what the church faces today as it stands face to face with society, the problem of secularism, new scientific discoveries and the space age, a nihilistic existentialist philosophy, a declining sex morality. These are only a few of the problems which challenge the church and call for renewal.

The first of the Bible study series dealt with the Old Testament background for renewal as exemplified in the series of OT covenants. Rather than tracing the whole history of the covenant in the OT, however, it would seem preferable to have concentrated more on those periods when a genuine covenant "renewal" took place, namely, on the period of the Josianic reform of 622 B.C. and the reform of Ezra in 428 B.C. It would seem difficult to make a case for calling the covenants of Adam, Noah, Abraham, Sinai or David "covenant renewals." They were rather covenants that were established in their own right, albeit not without connection with preceding or succeeding covenants. Even Joshua 24 is a covenant renewal ceremony, but not so much in the sense of reformation as a making relevant to a new generation an existing covenant with which they had had very little previous connection. A concentration on the Josianic Reformation might have served best to bring out the OT background for the type of renewal which served as the theme of this conference.

The next paper, "The Place of Prophecy in Revival" delivered two of its most enticing statements as introductory lines: "It is not God's habit to repeat himself;" and "Revival can't be planned by conferences." These statements certainly deserve elaboration. It would also have been desirable to have had the speaker deal somewhat more extensively with the problem of how "prophets" can be nurtured or at least encouraged.

In the next paper, "History of Christian Revival in Japan" one point seemed to be very much in evidence: there has not been a widespread revival in Japan since 1888, but God is at work in every period renewing individuals or congregations in limited areas. Another conclusion can also be made from this: revival cannot be manufactured. It is God's work and comes in God's time. In each period since 1888 there have certainly been Christians praying for revival and living in expectation that God would send it. That there has not been a widespread revival since 1888 shows that it is not something that men can arrange or trigger, but it must come from God.

In the paper "Problems of Church Growth in Japan" there was given an excellent analysis of the Japanese church by a man who has spent his life in Japan. No criticism could or should be made of this paper, which was superb. However, the conference should ask itself whether it should plan a conference which will tend to center on the problems of others, namely the Japanese Christians, rather than on ourselves as missionaries, even though we are nominally members of the Japanese Christian community. At the very least, members of the Japanese community should be present to speak for themselves. The missionaries then might be encouraged to be more introspective in their criticism.

It would seem that the third Bible study also missed a good opportunity to point out the sins of the missionary community; a lack of love, of truthfulness, of honesty, or of sexual purity, to name a few which come immediately to mind. There was also a lack of emphasis on the church as the people of God, and an overemphasis on the individual. It is the church, the body of Christ, the people of God that is to be renewed. Finally, it would seem that this would have been the ideal place to have touched on the problem of social ethics. A renewed church will certainly be able to deal more honestly with problems of integration, or social justice, or of war and peace, for example.

The next paper, "Renewal of Church Leadership in the Japanese Context" had the contents that should rather have been delivered in the early part of the conference. The speaker's explanation of the new situation facing the church in this century, the fact of a new universal civilization and the need of a positive relation to the scientific world would have served excellently to set the theme at the beginning of the conference. Coming near the end of the conference as it did meant that the conference did not have the benefit of these insights from the beginning of the conference. Furthermore, instead of moving ahead to the positive aspects of renewal called for by the fact that this was the next to the last paper, the speaker covered old ground by again giving a critical analysis of the Japanese church.

The last paper, "The Renewed Japanese Church in its Relation to the World" did, however,

provide an excellent summary of the conference and brought out some badly needed conclusions, mainly, that men can't make a revival, it is God's unusual way of working, and that we should not pin our hopes on it as a cure-all.

In summary, perhaps four general criticisms of the conference could be made. First, in spite of the constant emphasis on the necessity of Bible study as preparation for renewal, the conference members were never asked to open their Bibles for Bible study. A lecture on a certain topic, no matter how solidly it is based in scripture, is still not Bible study. Secondly, would not Hayama be a more meaningful experience if the program contained more formal worship periods? Thirdly, this conference tended to center on criticism of the Japanese church, rather than self-criticism. This not only led to a certain amount of repetition in the papers, but worse yet, it leads to a sort of vicarious repentance. A positive evaluation of the Japanese church, listing its good points, would be a welcome note at one of the Hayama conferences. Fourthly, the conference never came to the point of defining the distinction between revival and renewal. Revival is probably that infrequent, unusual method of God's working on which, the conference was warned, men should not pin all their hopes as though it were a cure-all for all that is wrong. But renewal, on the other hand, is a constant, continual, usual means that God uses to bring new life into His believers, His congregations, His church. We may not see revival in our generation, but we can hope for, and continually realize renewal.

ANNOUNCEMENT

The theme of next year's seminar will be "The Mission of the Church." It will again be held at Hayama, near Tokyo, Japan, from January 4 to 6, 1967. Those wishing to have their names placed on the announcement mailing list should write to:

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