

1984

Hayama Missionary Seminar

**GOD AT WORK IN
CONTEMPORARY JAPAN**

A Twenty-fifth
Anniversary Reflection

Major Papers
Presented at the
T W E N T Y - F I F T H H A Y A M A M E N ' S
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"GOD AT WORK IN CONTEMPORARY JAPAN"
A Twenty-fifth Anniversary Reflection" Amagi Sanso
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FOREWORD

Has the Christian church been too anti-culture in Japan? Has she estranged herself from the average person? Are there any ways in which she can accommodate herself more to national customs without compromising her Gospel? These are questions which this year's seminar grappled with.

In a way, this year's study was a continuation, though a broadening, of last year's theme. The emphasis was different, however. This year's emphasis was on how the Gospel might make use of and breathe into Japanese cultural patterns, so that a Japanese person can feel at home in the Gospel, and in the church in his native land.

The word "foreign" cropped up repeatedly in both presentation and discussion. That this should be true after nearly five centuries since the Gospel's first entry, and over a century since its reentry, into Japan raises serious questions. Is the Gospel itself "foreign" or has it come to Japan too encapsulated in "foreign clothes," or have the Japanese a more than usual sense of "the foreign?"

Whichever it is, if the Gospel is ever to thrive in the body of Japan, it must somehow overcome the "foreign implant" conception triggering "defense mechanisms" which reject this implant. This is obvious. How to neutralize these rejection mechanisms is less obvious and is what these papers wrestle with.

Though no major breakthroughs were achieved, we hope these papers will commend themselves to the readers; that participant and reader alike will have caught certain glimpses and insights making each person's work more fruitful and less the object of rejection mechanisms in this land to which we have been called.

Carl C. Beck
Compiling Editor
Member of Continuation Committee

LEARNING TO LEARN FROM EACH OTHER
An Opening Sermon by Gordon J. Van Wyk

Acts 15:4-11

How shall we celebrate twenty-five years of the Hayama Seminar?

Last year at the business session Oliver Bergh made the suggestion that determined our approach for this year's Seminar. Through all these years Hayama has brought together missionaries of many different traditions and backgrounds: confessional and free churches, Calvinist and Arminian, traditional and new, European and American and Asian, conservative and liberal, ecumenical and independent. Differences in approach and understanding have been apparent of course, but in most of our discussions we have rather carefully avoided criticism. We have muted points of difference, and, instead, have accented our oneness in Christ. Whatever our other differences in theology or church polity, we have all felt comfortable gathered together with others who call themselves "evangelical," however that may be defined.

"But," Oliver went on to ask, "are we not now mature enough and sufficiently confident of each other after twenty-five years to openly name our differences, to candidly recognize our strengths and our weaknesses, and to honestly ask questions, and to seek to learn from each other in a healthy, constructive atmosphere?"

That for me has been the great attraction of Hayama: the opportunity to learn from men whom I otherwise never meet, and who are known to me only by their labels. Here I have come to know and respect them, and to appreciate them as human beings, as fellow Christians from whom I have much to learn both positively and—let us admit it—negatively, what to emulate and what to avoid. It is this personal contact that is important. If not, why not just duplicate the minutes of our various denominational assemblies or choice pieces from our church papers and distribute them? It would save a lot of time and money and effort, but would it result in fellowship and understanding?

Another secret of Hayama has been—or we have hoped it would be or should have been—the missionary relationship to the Japanese church. Many feel that our failure to have greater Japanese participation is one of the most conspicuous weaknesses of our Seminar. True, we have had an occasional Japanese speaker to talk about some aspect of Japanese culture, but we have to admit that we have had little or no input from Japanese church leaders as such. The result is that, for the most part, Hayama programs consist of missionaries talking to missionaries.

So, on this twenty-fifth birthday of Hayama, let us rededicate ourselves to opening ourselves to hear what God is trying to teach us through our fellow missionaries and through our Japanese brothers. If we do we may be in for some surprises which may even bring some revolutionary changes in our lives and in our attitudes.

Consider what happened to Peter when he started associating with people who were not of his kind. Let us read the account as recorded in the Acts of the Apostles (or better, the "Acts of the Holy Spirit") 15:4-11 (the story of Cornelius as reported to the Jerusalem Conference). This is certainly one of the most crucial events recorded in Acts.

First, there was that vision of the sheet full of unclean animals and the command from heaven, "Rise Peter, slay and eat." Peter's staunchly orthodox, conservative Jewish upbringing immediately rose to the surface and he said in protest: "No, Lord. You know I've never done anything like that. You know what the Law says; you know our church's regulations." But the Spirit ordered him to obey God rather than man. Perhaps he remembered Gamaliel's words: "If this be of men it will fail. But if it is of God, you will not be able to overthrow it. You may even be found to be opposing God." And so, very reluctantly and with fingers crossed, Peter did as God commanded him.

It was one thing to convince a stubborn elder of the church like Peter; it was even tougher to change the collective minds of the mission board back in Jerusalem. Peter retells his story almost exactly as he told it earlier—but with this difference: In Acts 10 he says, "God gives them the gift of the Holy Spirit just as He gives to us." In other words he measures these Gentiles by his own standard. But in Acts 15 he is more humble: "We believe that we shall be saved through the grace of the Lord Jesus Christ just as they will." Note that now the experience of the Gentiles is considered the norm for the

whole church.

Happily, James and the elders in Jerusalem were given the grace to recognize that the Holy Spirit was speaking directly to a people in a new situation that the traditional church had never faced. It was a new day., a new setting in which both sides, all sides, everybody would have to study Scripture afresh and be responsive to the leading of the Holy Spirit without the bias of longestablished cultural patterns. The Christian church would have to reconsider what it meant for people of differing backgrounds to be the People of God.

Church history is replete with examples where the established church has been challenged by new developments out on the frontiers of faith: the dynamic but carelessly organized church of St. Patrick in Ireland, the evangelical preaching of the reformers in sixteenth century Europe, the Puritan witness against the state church in England, or that of my forebears against the state church in the Netherlands, the preaching of John Wesley.. I'm sure that you can expand the list from your own church's experience. And what has been the response of the established church to such upstart innovators? All too often it has meant heresy trials, excommunication, and even the stake.

On the other hand, I am happy to say that the mother church does sometimes listen, albeit very reluctantly in most cases. I am reminded of the bitter struggle waged one hundred years ago between my church in the United States. and our very strong mission and church in Amoy, China, which was seeking release from colonial status, and from the judicatory control of a church office thousands of miles away across the ocean. Happily, the Reformed Church was finally reminded of its own struggles against the Synod in Amsterdam in the seventeenth century, and set the Chinese church free to obey the leading of the Spirit in the unique Asiatic context which, after all, is quite different from that in Iowa or New York.

Today, aren't all of us Christians in the West being asked to do the same thing in relation to the church in China as we watch the amazing developments in a land that just a few short years ago seemed to have driven the church out of existence? We thrill at the stories of the thousands crowding into services, the hundreds of young people in most cities preparing for baptism, and applicants for ministerial training far beyond seminary capacity. Surely God is at work there, going far beyond anything we had dared to dream or even pray for. "Yes, but are you sure," we ask, "that the Chinese church is really all that healthy? In declaring themselves 'post-denominational' haven't they slighted some very fundamental theological distinctions? And haven't they paid too great a price in their Three Self Principles by divorcing themselves from the world-wide body of Christ? And haven't they lost the prophetic note of the Gospel in professing their patriotism?" These and many more critical questions need to be asked, even while we rejoice with them in the new surge of life in the Christian community. Actually there is very little that we can do and possibly very little that we should do even if we could, at least for the time being. But there is one thing that they do ask of us and .that is not to break fellowship with them but, rather, to entrust them to the providential care of God, and to pray that His Holy Spirit may lead them as they seek to know His will in these exhilarating but dangerous days.

What does all this have to do with Japan? It strikes me that it is more than high time for us missionaries in this land to apply some of the "lessons learned in China" that we who were forcibly transplanted from the mainland used to like to pontificate about when we arrived in Japan. We recognize of course that there is a host of differences in the historical and cultural setting. And yet can't we hear some of those same notes of independence here, sometimes muted, sometimes blaring? Uchimura Kanzou is probably the most outspoken advocate for a truly Japanese church, but don't we hear some echoes of his words in all our churches?

There you have the problem for the foreign missionary. We come from churches that through long years, even centuries, under the providential leading of God have achieved an identity and a sense of mission that compels us to share with others. Long history and rich tradition, ecclesiastical experience, and numerical and financial strength are all on our side. Hasn't God laid on us the burden of being preachers and teachers in an overwhelmingly pagan environment?

Listen to Paul, the veteran missionary, as he contemplates a trip to the infant church in the capital city of the Roman Empire: "I long to see you, that I may share with you some spiritual gift to strengthen you, that is, that we may be

mutually encouraged by each other's faith, both yours and mine (Rom. 1:11,12)." Or, as other versions have it: "You see, I also need your help. Both you and I will be helped at the same time. I want not only to share my faith with you but also to be encouraged by yours. Each of us will be a blessing to the other."

Did Paul really believe he could learn anything from Rome? This sounds a lot like the question being asked today in regard to relations between Japan and the United States: Can America really learn anything from this newcomer on the international scene? Once again I turn to Uchimura Kanzou for a richly suggestive insight: "It is said that the Puritans who came to America created a new world-and then that America created Europe. Is it not also possible that America, which opened Japan to the West, may now herself be open-to re-creation by learning from her pupil?"

To what extent this may be possible to achieve in the secular realm I hesitate to say, but it must increasingly come to be true in the spiritual realm. That is if we as the called of God have ears to hear what the Spirit is saying unto the churches.

Let us close with words taken from St. Paul (Eph. 4:1-7; 11-13): O Master, we thy humble disciples pray that thou wilt help us to lead a life worthy of that high calling to which we have been called, with all lowliness and meekness and patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as we have been called to the one hope that belongs to our call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and in all.

We thank thee for that grace which has been given to each of us according to the measure of Christ's gift. Thou hast called some to be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, and for building up the body of Christ.

Grant, we pray thee, that in so serving we may all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ our Lord, whose disciples we are and in whose name we pray. Amen.

A VISION FOR JAPAN, THEN AND NOW

A Reflective Study by William Hinchman

In his introduction to *A Guide To Understanding The Bible*, Dr. Harry Emerson Fosdick left this non-theological gem: "The real glory of Copernicus, however, is revealed not so much in what he finished as in what he started-initiating an insight of incalculable future promise, which modern astronomy is unfolding yet." Likewise, it seems to me, an ad hoc missionary committee in Japan in the autumn of 1959, while finishing very little perhaps, did start something of incalculable future promise which continues to unfold in 1984. That something is the Hayama Missionary Seminar which, as of today, is marking its twenty-fifth anniversary. Many will agree that this remarkable, spontaneous and useful seminar series has surely been inspired and blessed by the grace of God. Therefore, first of all, we recognize this divine guidance and give thanks. May this 1984 Seminar, and all which may follow, continue to bring glory to God alone-Father, Son, and Holy Spirit.

My task today is to attempt to state the nature of the original vision from which the Hayama Seminar was born, and to point to the current vision which keeps it alive. In Christian history meaningful movements have all come from God-given vision. In the beloved King James rendering of Prov. 29:18 we read: "Where there is no vision the people perish." The boyhood vision of Samuel, the temple vision of Isaiah, the Troas vision of Paul which led to the first mission to Europe,

and the visions of men and women of burning faith in Christ ever since, have all led to great events on this earth. I appreciate the committee's approaching the history of Hayama Seminar as a matter of vision. So it was and so it is.

Actually there were two visions at the beginning and these two merged into one. The theme of the first seminar was "The Ministry of Reconciliation in a World of Conflict," and the text printed on the program was "God ...has given to us the ministry of reconciliation (2 Cor. 5:18)." This theme and the related text indicate a strong concern for reconciliation of opposing forces. The original vision which produced Hayama Seminar was a vision of peace in an age of violence, hatred and war. Conversations were held by Dr. Paul Peachey and other missionaries in Japan deeply concerned about the troubled and threatening atmosphere of the world in 1959, and about the relation of Japan to the increasing tensions of that time. On September 8, 1959. Hideo Aoki, Albert Huston, Marvin Tack, and Paul Peachey met in Tokyo to consider the possibility of holding a missionary seminar on the theme "The Missionary Witness in a Nuclear Age." Paul Peachey recorded a summary of the discussion as follows:

Tokyo, September 8, 1959 Present: Hideo Aoki (part time), Albert Huston, Marvin Tack, Paul Peachey. Participants in preliminary talks but absent from meeting: George Theuer, Newton Thurber.

Spontaneous interest in missionary conversation and study on the above general topic led to the Sept. 8 meeting to explore possible approaches. Recognizing the delicacy of the problems and the necessity of the whole range of missionary convictions being brought into a discussion, it seemed that an ad hoc committee and a conference in which each participant represents only himself would be most fruitful.

The proposal under consideration calls for roughly a three-day meeting, Jan. 4-7, 1960, at a place still to be designated, to study the problems pertaining to war and peace as they affect the missionary witness in Japan. We do not visualize an organizational, official or action conference, but rather a study seminar which will require serious work of participants both before and during the sessions. It is not to be a meeting of pacifists nor is it to be an argument between pacifists and non-pacifists. The confrontation will be rather between our basic missionary witness and the perplexing and complex problems which face us in the area indicated. It will thus be imperative that the several viewpoints present in the missionary community be injected into the discussions, while on the other hand participants would commit themselves to give and take, to listen openly as well as to speak. It is hoped that sooner or later such conversations might take place among Japanese and missionaries alike, but a meeting of this sort which could also be regarded in a sense as preliminary to something broader seems advisable.

Details in the discussion led to the following conclusions: (It became evident that more time would be needed to work out details, the committee needing enlargement in any case.)

1. Bill Hinchman, Gordon Chapman, Raymond Hammer and Charles Corwin are to be invited to join the committee if they will consent. If advisable others may be added.
 2. A second meeting of the committee is to be held if possible on October 9, at 1:30 p.m. in Tokyo, place still to be fixed,
 3. We would hope for a seminar of about 25 persons, more or less, as the case may be. Invitation will be general, but by the nature of the case will be limited to persons willing to do the necessary work. In addition, some persons may be solicited personally, if they have a special contribution to make.
 4. Study materials and a bibliography will be prepared in advance by the committee.
 5. The program was discussed at considerable length, but action postponed until the full committee can meet.
 6. Possible places of meeting considered: Hotel Biwako, Otsu (G. Theuer arranged for the manager, who happened to be in Tokyo, to call on the committee with offer- available, but too expensive), Hiroshima, Lutheran Center (30 minutes out), Baptist Center (Amagi Sanso) near Atami (but no information whether available), some hall in the Kansai.
- Submitted by Paul Peachey.

The next committee meeting was held at the Ochanomizu Student Center, Tokyo, October 9. 1959 As the secretary of the committee I recorded minutes of this and subsequent sessions. Since these minutes may provide further insight into the original vision I shall share them with you also:

Present: Paul Peachey, Hideo Aoki, Albert Huston, Marvin Tack, Gordon Chapman, Raymond Hammer, Bill Hinchman.
 Purpose: A meeting was held on September 8, 1959, in Tokyo as a result of interest on the part of various missionaries in the Christian witness and especially that of missionaries in the midst of the critical conflicts of the present world. That committee met chiefly to plan a conference of missionaries in Japan and adopted for the time as the theme of the conference, "The Missionary Witness in the Nuclear Age." As a result of that meeting the ad hoc committee was expanded in membership and a committee meeting called for October 9 to further the plans for such a conference "to study the problems pertaining to war and peace as they affect the missionary witness in Japan."

The committee meeting was opened with prayer led by Rev. Raymond Hammer.

Marvin Tack was asked to serve as chairman of the committee and Bill Hinchman as its secretary. Paul Peachey reviewed briefly the steps that have led to this meeting. It was reported that as a result of the September 8 committee meeting various persons have presented on paper their ideas as to the nature of the proposed missionary conference. Possible speakers have been contacted. No decision has been reached as to the place of the conference although several places have been investigated. The Biwako Hotel was regarded by some as too expensive (2,400 per day) and the Baptist Assembly at Amagi Sanso is not available at the date proposed.

Discussion: Much time was given in discussion of the aims of the conference.

It was recognized that different persons would bring different emphases to the stimulation of all. Among the hopes expressed were the following:

That the conference have competent leadership.

That pre-conference study be planned by the circularization of materials and bibliographies after speakers are chosen.

That the conference first be given an adequate theological bearing for the application of the truth of our faith to the situation of our world of nuclear warfare, communist expansion, East-West tensions and divisions of peoples.

That the attitude of Japanese Christians be studied in the light of their conditioning by Government policy during the war and pre-war period.

That the immediate attention of the conference be centered on the position of the missionary within the present Japan situation.

That ultimately the churches of Japan should benefit and become more positively aware of their task in a ministry of reconciliation.

That recent information be made available as to actual policies and strategies of the powers in conflict especially with reference to Japan.

Decisions:

Time: It was voted to confirm the decision of the September 8 committee that the conference be held January 4-7, 1960.

Place: It was voted to ask Marvin Tack, Al Huston and Bill Hinchman to serve as the Committee on Arrangements and to refer to this Committee the question of the place of the conference with the understanding that the Committee will have power of decision.

Theme: It was voted to adopt as the theme of the conference the following: "THE MINISTRY OF RECONCILIATION IN A WORLD OF CONFLICT."

Program: It was agreed that Raymond Hammer would be asked to present a paper early in the conference to provide orientation in the Biblical basis of a ministry of reconciliation; the next papers and discussion should center on specific issues in the tensions that are affecting Japan with attention to ideologies and political background; then the church in the situation should be studied along with statements that have been issued by WCC and others on issues of peace, race, et c.; finally study should be given to the position of the missionary and application of the truth of our faith. It was voted to refer to the Conference Program Committee the further planning of the details of the conference.

Chairman: It was voted to elect Paul Peachey chairman of the conference.

Program Committee: It was voted to elect the following to serve as the Program Committee of the Conference (Steering Committee): Paul Peachey, Chairman, Gordon Chapman, Bill Hinchman and Marvin Tack.

The meeting was concluded by prayer. Respectfully submitted B. L. Hinchman

I have said that there were two visions which merged. The first one, a vision of peace and the missionary's role as peacemaker, has appeared in the early minutes which I have shared with you. What was the second vision? It was the vision of a reconciliation among the missionaries themselves. Cordon Chapman felt strongly that before we missionaries can be effective in healing the divisions within the Japanese nation or the divisions of a divided world we are obligated to heal the divisions within the missionary community itself. The first seminar afforded abundant proof of the timeliness of this vision. I still have correspondence, possibly too personal for public use, which testifies to a work of grace in missionary minds in which prejudice gave way to brotherly love. Men discovered that Christ lives in the hearts of those whom they expected to be fanatics or heretics. Others were amazed to find such competent and gifted persons among groups so different from their own: Above all, we discovered that our unity is in Him who loved us and gave Himself for us, the Eternal Son of God, our crucified, risen and coming Saviour and Lord. Even though we have many genuine differences, we have learned to love one another. Dialogue, fellowship and earnest prayer have brought refreshment to our minds and hearts, binding us together in the Lord, and equipping us for a more significant work.

It was not unnatural to combine this vision with the vision for peace. This is what made Hayama!

You may be interested in the procedures which led to the first Hayama Missionary Seminar. The truth is that a number of people were feeling the same need to bring missionaries together from various backgrounds to consider our role in a world of widening conflict. Some people such as Newt Thurber and George Theuer did not attend these planning sessions but are mentioned in the record as having been in related conversations. Surely there were still others who participated in such talks.

At the second meeting of the ad hoc committee seven men were present: Paul Peachey, Hideo Aoki, Albert Huston, Marvin Tack, Cordon Chapman, Raymond Hammer and Bill Hinchman. Marvin Tack was asked to serve as chairman and I as secretary of the committee. The chairman, the secretary and Al Huston made up the Committee on Arrangements. The major responsibility for the seminar, however, was given to the Program Committee, which was also called the Steering Committee, consisting of Peachey, Chapman, Hinchman and Tack. These four names appear on the printed program of the original seminar but there they are designated the Executive Committee. Marvin Tack lived in Hiroshima and in those pre-Shinkansen days frequent travel to Tokyo from there was not too practical. The result was that three men finally did the work: Paul Peachey, Cordon Chapman and I. My office at Misaki Cho in Kanda was the scene of our meetings. Paul Peachey served as chairman of the committee and was chairman of the conference also.

In preparation for this presentation I have obtained live messages from both Cordon and Paul. Cordon intended to send a taped message but has not been well recently and instead has sent a brief letter. Paul intended to send a written message but failed to get it done on time and so taped his address to us. As you listen to these two Hayama pioneers you will recognize the two visions which merged January 4-7, 1960, at Lacy Kan in Hayama. Shall we listen first to Paul Peachey?

Hello: this is Paul Peachey speaking: The date: December 17, 1983, a sunny Saturday morning. The place: my office in the Department of Sociology of Catholic University of America in Washington, D. C. Thank you very much for allowing me to participate in this event in this manner. I am filled with both awe and joy; awe to think that from the feeble ad hoc beginnings of twenty-five years ago something as abiding and substantial as this seminar should have grown, and joy at the unexpected gift that something like this could occur.

The Hayama Seminar sprang from two impulses, the first being merely the triggering device while the second provides the sustaining dynamic and motive. The second was well put by Cordon Chapman in his summary of the eighth seminar in 1967. Chapman wrote, "The Hayama Missionary Seminar was born out of the sense of need for missionary dialogue which embraces all important areas of the wide spectrum of Protestant mission representation in Japan."

The first impulse, which I call the triggering device, came from the program of my own denomination through the Mennonite Central Committee which was designed to focus a conversation in the missions and the churches. From the anomalies that both the Christian witness and nuclear weaponry and, more recently, pressures for Japan to rearm, both reached Japan from the West and more particularly the United States. This is hardly surprising or unusual. Perhaps history is made most often by the marriage of triggering events and the deeper currents which bring about growth and change.

I do not recall any discussion in 1960 about a continuing conference though this may have occurred at the end. Certainly in introducing the question of peace and international relations I was not thinking of an ongoing conference. Though I was interested in a conversation that would continue I doubt that this alone would have provided a viable basis for the kind of development that has in fact taken place in the Hayama conference. From a distance then, I would agree with Gordon Chapman's accounting for the growth in the development of the Hayama conference. Meanwhile I have enjoyed the annual reports as they have come, and in looking at the entire series at this point I'm impressed that they constitute a series that might be utilized in some summary fashion, or some kind of study or writing project. It seems to me there are many important themes having to do with missionary experience, cross-cultural encounter, the attempt to understand the gospel of Christ in an unusual and in many ways a rich and dramatic context is something that someone, maybe a missionary veteran or writer, will pick up and utilize in a larger way.

But the problem and urgency of peace has not gone away. To the contrary, in the eyes of many Europeans and perhaps a lesser number of Americans, it has reached the most critical level yet in the postwar era. In any case, in reflecting on what I might say that could be of value and interest here, it seemed like some comments on the topic that was the original reason for my presence in Japan could be appropriate.

Two "accidents" that made concern for the problem of peace in the life and the witness of the church an avocational interest for me were my Mennonite background then, more particularly, the experience of the better part of a decade in Europe immediately following World War II first in the relief and rehabilitation program of the Mennonite Central Committee and second, in completing my graduate study. Church life was being reconstituted after the war and we had rich opportunities for association with church people, particularly the Lutheran and Reformed communities in Germany. Questions of church and state, of peace and war were highly actual at the time, and structured conversations developed which were linked partly to the newly established World Council of Churches and to theologians and others in the European churches. This experience, in fact, was the seed of the idea of a peace effort as it was initiated by the Mennonite Central Committee in Japan in 1955. I had long since been committed to a theologically informed career in secular sociology but found this avocational interest in the churches' witness for peace repeatedly intruding. I was asked to go to Japan, which I did in 1957. As it turned out, this became a decade-long interlude in which the avocation displaced the vocation. The assignment to Japan was originally for a two-year term which we had agreed then to extend to five years but, after the third year, were compelled to return to the United States for reasons of a health problem in the family. Moreover, it was clear that we would need to stay at home permanently.

I then took employment with the Church Peace Mission, an association of Protestant peace societies which had been formed in 1950 together with the so-called peace churches, a mission aiming at the challenge to the churches on the question of peace. It represented an attempt following the World War II era and the era of the Christian realism identified with Reinhold Niebuhr to raise again the question of the centrality of peace in Christian gospel. During this time I had opportunity to begin participation with the peace effort in the churches in eastern Europe through the Christian Peace Conference in Prague, Czechoslovakia, which was for the early years under the leadership of the late Joseph Hromadka, the well-known ecumenical theologian and church leader. I also had the opportunity then to do some ground work in the organization of a committee for that Conference in the United States. This committee consists of a committed group of scholars and of churchmen now affiliated with the National Council of Churches, and having a somewhat unhandy name

of "Christians Associated For Relationships with Eastern Europe." The Christian Peace Conference has several functions. On the one hand it channels the concern and the conviction which is profoundly rooted in the experience of suffering in the Soviet Union and countries to the West during World War II but secondly, also attempts to create a bit of space for Christians under regimes who are not friendly to the survival of the churches.

Meanwhile, after finally beginning what I thought was to be my academic career in 1967 where I was able to work on problems of urbanization, of urban community, of neighborhood, family, household and person in complex societies, I sought to broaden my contact in eastern Europe beyond the churches. This seemed important to me because with our chief link to the socialist countries through churchmen our experience and understanding is too limited. It is hardly fair to the brothers and sisters there, nor to ourselves, to be equipped chiefly with the kind of exchanges that can take place under the rubric of the churches. Progress has been slow. I was able, however, on two separate sabbaticals in Vienna, Austria, to develop some joint research in my primary study of urban problems with European colleagues, a few in the East as well as in the West, and expect in June of 1984 to lead a group of academics to the Soviet Union for a discussion of the meaning of human being or human existence in modern societies. This tour is sponsored by the Institute for Peace and Understanding the new group created by members of Christians Associated for Relationships With Eastern Europe.

I apologize for this long autobiographical detour but it seemed necessary as a bridge between my stay in Japan and the comments which follow.

One hears with increasing frequency Charles Dickens' opening comments in, I believe, *The Tale of Two Cities*, "It was the best of times and it was the worst of times." This seems like a secular version of the statement in Luke's Gospel, "When these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh." We have on the one hand in the United States a presidential administration which has deliberately set out to upset the uneasy parity which emerged over two decades between the Soviet Union and the United States, and is unabashedly pressing for the eclipse of the Soviet empire and the undisputed supremacy of American power. By all accounts this is the most dangerous moment since the Cuban missile crisis more than twenty years ago. On the other hand, partly in response to these developments, the churches have now re-engaged their historic legacy of peacemaking in ways and to a degree that three decades ago would have appeared unimaginable.

In 1952, when several of us from the peace churches were preparing a statement used for dialogue between the peace churches and the World Council of Churches, we came across the first inkling from the Vatican, a publication which stated that "Today a just war which would permit a state to attack in the interest of attaining its right no longer exists." This was little more than a decade after the conference at Oxford in 1937 recognized for the first time the pacifist position and witness as one of the three legitimate positions being held by Christians. The Oxford statement was reaffirmed in Amsterdam and then came the developments in the Roman Church, John XXIII, *Pacem in Terris*, Vatican II, and most recently, the dramatic development in the American Catholic Bishops' Conference. The point, of course, is not that the churches have become pacifist, though denominations in both Europe and America have begun to play with the possibility of declaring themselves "peace churches," nor are my comments intended to suggest that Christians could or should universally become pacifists in the sense that the term is most frequently understood. What I do find exciting is the extent to which the intent of that early Christian pacifist tradition is being taken seriously into the calculus in the churches, and we may indeed be on the verge of a reformulation that will contain both the pacifist and the just war legacies of the churches, and yet move beyond in a rapidly developing global context.

Is God using this deterioration of international stability as judgment and dislocation in order to call us, His people, to greater faithfulness? If so, it's hardly the first time. Indeed, the record in the Scriptures makes it almost a standard operating procedure, to submit to some contemporary jargon. The "worst of times, best of times" theme as recast in the Lukan text both summons and enables.

To return to the Hayama conference, as I look at the roster of names appearing over the years, there are many new ones

who are strangers to me, but I find particularly inspiring and encouraging the names of those who have stayed with the difficult task for these twenty-five years, people whom I would love to meet again but whose very presence on the roster encourages me to believe that somehow my few stumbling comments will resonate. To identify you there among the cloud of witnesses reassures me that we together are citizens in a kingdom which cannot be moved. May it please God to bless your continued endeavor. Thank you very much.

Thank you, Paul Peachey! Gordon Chapman has written to us twice. Let me read his two letters:

Dear Bill:

It was good to have your very kind letter of June 15th and to know that the Hayama Missionary Seminar is still very much a going concern; and I thank God for this miracle of grace. You and your Committee are very gracious to think of me as you prepare for the 25th anniversary of this helpful "movement."

Yes, D.V., I will be only too happy to prepare a taped message and get it into your hands well in advance of the 1984 Seminar. In keeping with your suggestion I shall endeavor to communicate "the nature of the vision I had for the Seminar in the early stages and my continuing hopes for it," as we contemplate God's work in present-day Japan.

As to the "present state of my health," by the grace of God I am still able at age 88 to lead a fairly active life. I have been living alone in my own abode since my wife's departure to be with the Lord some five years ago. However, I have children, grandchildren, great-grandchildren and friends in this area who are always at my beck and call in case of need.

Though I am most grateful for the invitation to attend the Seminar in person, a trip to beloved Japan is quite out of the question; especially in view of the fact that my cardiologist has ruled out travel to distant lands, especially where I have had heavy responsibilities and wide connections in the past.

Furthermore my youngest son, Col. Charles Chapman, until recently an attache at the American Embassy, has just left Tokyo with his wife and youngest son and will soon take up his new post at Fort Lewis, Washington. As I recall, he extended my greetings to the Hayama friends at the 1983 session.

With warmest regards and prayerful good wishes to you and your Committee,

Yours in the Love of Christ,

Gordon K. Chapman

Not having heard from Gordon again I wrote to him further in the autumn expressing our appreciation for his cooperation and indicating that we were keenly anticipating the arrival of his promised tape which was probably already somewhere enroute. He replied on December 17, 1983 as follows:

Dear Bill:

Your very gracious letter of June 15 suggested that I prepare a tape message on the "nature of my vision for the Hayama Seminar at the early stages and continuing hopes for it." As I indicated in my reply, I fully intended to comply with your proposal in due time. However, I regret to report that circumstances beyond my control have hindered and said tape is not "somewhere enroute." The fact is that increasingly painful complications of long-time heart disease, an arthritic condition in some of the fingers of both hands, plus the chores of a bachelor existence have contributed to unseemly procrastination when it comes to writing chores.

When I was a student at the Tokyo Language School in 1921, I became well acquainted with the late Kanzo Uchimura of Mukyakai fame, and he became my chief mentor during the last decade of his life. For many years his Sunday Bible class was the largest weekly Christian gathering and his Bible Study Magazine was the most widely read of similar publications in Japan. In spite of all this, he was seldom if ever invited to speak or otherwise take part in church or missionary

gatherings. I could understand something of this opposition in the light of the fact that one day he informed me that in his estimation the multiplication of competing Christian sects and missions was a great hindrance to favorable response to the Gospel in Japan. Furthermore, he said, it is inimical to the demonstration of Christian love and unity that commends the Gospel to the unbeliever. Much impressed by this observation, I henceforth made it my aim to foster fellowship and inter-communication across denominational and missionary lines, and to encourage reconciliation where Christian parties had become alienated.

Uchimura had once informed me that he had found evidence that the Christian faith had been first introduced to Japan by an Apostle or disciple of an Apostle. Thus I made bold to suggest to the program committee of the Federation of Christian Missions that since Uchimura spent his summers in the Karuizawa neighborhood, we invite him to speak on this subject at the annual conference. Though my suggestion was treated with some skepticism I was told to go ahead and ascertain his availability. So I trotted over to his cottage and found him delighted to accept. His address and following question hour was well received and the missionaries were given an opportunity to meet him and chat with him personally at an afternoon tea party my wife and I hosted in the Karuizawa Hotel. Afterwards some of the missionaries who had been most anti-Uchimura confessed that they had misjudged him and henceforth would maintain a more prayerful, friendly and loving attitude toward his important work. So it is that even when members of what appear to be disparate Christian groups can be gotten together for inter-communication of basic convictions and essential needs or problems, real fellowship or even cooperation in service may be established.

The Hayama Seminar has afforded abundant opportunity for consideration of matters of mutual interest, including problems which vex the Christian in modern society; and in all this the guidance of the Holy Spirit and the bond of love in Christ has been most manifest.

Please convey to the Brethren my warmest greetings and prayerful good wishes for Hayama '84.

Faithfully yours in Christ

Gordon K. Chapman

I believe that you who have participated in these seminars from the early years will agree that Gordon Chapman was the most influential leader in those formative years. We owe much to his wisdom and his dedication to the cause of missionary unity and effectiveness in Japan. Paul Peachey rightly recognizes that although the first impulse which led to the Hayama Seminar was that of the peace concern, the dominant and permanent impulse was that of a sense of need for missionary dialogue. In the foreword to the 1964 Seminar book Chapman wrote: "The main purpose of this Seminar is to facilitate dialogue between missionaries of various groups on problems of mutual interest. To this end the various topics for general consideration are introduced through carefully prepared papers. Rich spiritual fellowship is enjoyed in the joint study of the Word and the sharing of burdens in united prayer." In evaluating the 196 Seminar he wrote: "The Seminar organization has always been quite informal and inclusive of all who are willing to participate."

As the third member of the committee which planned and directed our first Seminar, I have tried to clarify for you the vision of the other two members, both of whom I greatly respect. It would seem that I should also share my own vision of then and now. I have said that there were two visions and that these two merged. I fully share Peachey's commitment to peace and, at the same time, Chapman's concern for missionary unity.

As a high school senior in 1938 I met Christ and my life was changed. The overwhelming newness within me was most compelling as a new feeling towards other people. Christ within me made it possible to love. Although I heard no sermon about race relations, my anti-black prejudice vanished! I shall never forget the benediction given to me as a college student by a beautiful old woman of dark skin after she heard my testimony before her congregation of black Baptists. She said, "Young man, the Lord done laid his hands on you:" I knew she was right. The urge to make Christ known to the nations began to dominate my plans. And then, coinciding with my call from the Lord, came the world-darkening news of Pearl Harbor. Overnight we were engulfed by an all-consuming hatred for enemy nations. Being of military age I would soon be called to participate in war. My new joy of loving people of all races and nations, including enemies, and the

prevailing pressure to hate and kill were irreconcilable. Could Christians join in the worldliness of the hour and set aside the call of God until peace was established? I was driven to my knees to seek God's guidance and help. Thereupon my understanding of the will of God for me became quite clear: I should offer myself for any service to my country consistent with the way of Christ but this did not include killing my fellow man. At that time I knew little of the Christians who have followed this course and I recognized that many whose faith and life were superior to mine were moving in a different direction. In the churches I attended sermons strongly supported the war effort and the prevailing sentiments and prayers were raised for "our boys" and for victory. I do not recall hearing a prayer for the enemy or their boys. Incidentally, it was only recently that I learned that Dwight L. Moody, the great evangelist whom I especially respect, was a pacifist. Although he was an ardent abolitionist he refused to take arms during the American Civil War. He said: "There has never been a time in my life when I felt that I could take a gun and shoot down a fellow being. In this respect I am a Quaker."

Like my brother, Paul Peachey, I never wanted the Hayama Seminar to be a meeting of pacifists or a place for study of the peace issue only. I respect deeply those who love Christ and yet hold a different view on this subject. Thus Paul and I agree that while the peace concern was the impulse which triggered the first seminar, the permanent vision has been that of a brotherhood of Protestant missionaries in Japan.

In the early files of Hayama Seminar, which I still hold, are a few copies of the first seminar program. The front page reads: "A Missionary Seminar on THE MINISTRY OF RECONCILIATION in a World of Conflict- January 4-7, 1960, Lacy Kan, Hayama (Kanagawa Ken)- 'God has given to us the ministry of reconciliation,' II Cor. 5:18." Inside the program bulletin on the left-hand page is a statement, "A Call to Missionaries." This statement contains the essence of the vision then. It reads as follows: Japan today is a major battlefield in the Cold War. The issues in the conflict are familiar: the respective designs on Japan of the "free world" and of "international communism;" the problems of Japanese rearmament, of nuclear weapons, of the security treaty, of relations to China, etc.

As Western residents in Japan we are tied by cultural heritage and by political duty to one party in the conflict. As missionaries, however, we witness to a Kingdom which is not limited by political or military conflicts. How do we properly relate these two divergent demands upon our life?

In a sense the answer is simple: Preach Christ. And in this sense the missionary community as a whole is committed, as it doubtless should be, to refrain from political activity. And yet it is the radical simplicity of this message which renders these political matters acute. For total loyalty to Christ brings into question not only the pretensions of the "enemy" in the Cold War but also our own. Furthermore, we do not witness in a vacuum. The people among whom we labor are caught in the cross-fire of the Cold War where they must make their own political decisions. For ourselves, therefore, as well as for those to whom we speak of Christ, we need understanding and wisdom.

This seminar is being called to study the place and the witness of the missionaries in Japan in this complex situation, and to discover the thinking and the experience of missionaries of various groups and persuasions. We meet, not as representatives of our societies or churches, but as individuals. This seminar does not aim at joint action or pronouncements. The presence of various theological and political viewpoints, it is hoped, will serve to broaden the understanding of all who attend, without prejudice to the conviction or integrity of any. It is only required that seminar participants be ready to listen sympathetically to views different from their own, and to do some advance reading of suggested materials to be submitted to them.

Opposite this statement, on the right-hand page is the seminar program. Only the highlights of the schedule are printed.

These items read as follows:

Monday, Jan. 4:

4:00 p.m. Registration and tea

Evening: Introductory discussion - "Why I have come"

Worship, led by Donald Hoke

Tuesday, Jan. 5:

Morning: Lecture

The Ministry of Reconciliation - a Bible Study - Raymond J. Hammer

Afternoon: Lecture
The Communist Thrust in Asia as it Affects Japan

- Oscar Rinell

Evening: Panel

Recent Theology and International Peace

- (to be arranged)

Wednesday, Jan. 6:

Morning: Lecture

The American Policy in Asia as it Affects Japan

- Robert Woods

Afternoon: Lecture a

Historical Factors Which Condition the Ministry of
Reconciliation in Japan

- Gordon Chapman

Evening: Lecture

A Japanese Look at the Missionary Witness

- Genji Takahashi

Thursday, Jan.

Morning: Final Discussion

12:00 noon: Closing worship .

On the back page of the program bulletin is a section called "General Information" including expenses of about X850 per day. On that page are also given the names and identification of the speakers and names of committee members.

To illustrate further the thinking of the first seminar committee let me share with you in closing a letter which I wrote to our only Japanese speaker, President Genji Takahashi of Meiji Gakuin University:

Dear President Takahashi:

During recent months missionaries of various backgrounds have become interested in the Christian witness in relation to present world conflicts and the related problems of East-West tensions, the Communist thrust in Asia and problems of war and peace. We are increasingly aware of the relationship between these world conflicts and our work in Japan because these various currents seem to be converging here in this country, Particularly we feel it is necessary for us to think together soberly as to what the missionary can do in such a situation in order to be a force for reconciliation. Consequently a committee has been formed and a conference is being planned to be held at Lacy Kan, Hayama, January 4-7. At the last meeting of the Planning Committee a decision was made to request an able Japanese leader to come and address this conference giving a frank appraisal of the role of the missionary and his contribution to problems of reconciliation. The Committee voted to request you to come and to speak on the subject, "What Can a Missionary Do For Reconciliation in Japan?" Possibly you might wish to use a more pointed title for the address if you find it possible to accept this request,

For your understanding of the nature of the conference that is being planned I am enclosing copies of minutes of the Planning Committees. As you will see from these minutes, this conference is intended to include some of the best minds among the missionary community of Japan, transcending theological and other diversities. There will be some who are pacifists with a strong position with reference to armaments and militarization. Others will perhaps stand upon more conservative principles justifying war as part of God's rule in history. Still others will not represent definite views on this subject but will be seeking for a constructive approach as the forces of an anti-Christian Communist advance comes into inevitable collision with opposing forces in Japan. We shall give some attention to the Communist drive in Asia, to current American policy in Japan, and to attitudes of the church in Japan especially as conditioned by its relationships to the state during the past two decades. Some missionaries would like to see the Japanese church more positive as a force for peace and, at the same time, more positive in pointing to the danger of Communism. We feel that you are especially qualified to present to the missionaries the kind of message we need and therefore we earnestly hope that you will consider favorably this request. I would be happy to talk with you by telephone or in person at your convenience.

Also I believe you would find it helpful to talk with Dr. Paul Peachey of the Mennonite Central Committee who will be chairman of the conference. His telephone number is 94-6235•

We shall be very grateful for your time and attention.

Sincerely yours,

B. L. Hinchman

Now I wish to bring to a close this review of the dream which started and perpetuated Hayama Seminar by reading from my letter of June 2, 1960. It was addressed to members of the second Seminar Committee and represents the hopes of the first Committee, as follows:

Dear Hayama Committee:

A number of the people who participated in the Hayama Seminar on "The Ministry of Reconciliation in a World of Conflict" in January of this year have indicated a strong desire to have this kind of movement continued. Even though the Hayama meeting did not accomplish everything desired by its participants, it has left a permanent witness to our oneness in the Lord Jesus Christ and has given us much to think through in these turbulent days. This kind of opportunity to share our deepest convictions across the widest possible span of backgrounds is needed by all of us. Members of the Planning Committee have met on several occasions since then and, in order to initiate planning for a similar conference next January, have named the following as tentative members of a new Planning Committee: Gordon Chapman, Ferd Ediger, Bill Hinchman, Joe Gooden, Ken McVety, Jim Philips, Frank Cole, Bill Barrett, Olaf Hansen, and Bill Bray.

The topic chosen for the 1961 Seminar is "Reconciliation and the Church." We all have organizational involvements and commitments, and shall expect to fulfil our respective responsibilities within these spheres. But, at the same time, we need to understand one another and our differing concepts of the nature of the Church and to enter fully into the living fellowship of Christ, the essential unity which transcends differences. This topic is vital to our total relationships as missionaries working with various Japanese Christian bodies.

Those asked to serve on the new Planning Committee are requested to meet at the American Baptist office in Tokyo from 2:00 p.m. on Wednesday, June 15, We hope that you will be able to be present and that you will find it possible to serve on the committee We know that you can contribute much to this effort,...

In the bonds of the love of Christ,

Bo L. Hinchman Secretary of the retiring Committee

And this is our continuing dream-"You have much to contribute, and we sincerely hope you will be able to serve." Our vision then and now is not merely holding missionary retreats, but learning together how to serve the church in Japan to the glory of God.

THEOLOGICAL CONCERNS OF A QUARTER CENTURY IN JAPAN

A Theological Study by Hiroyoshi Okada

The paper I am going to present to you now is not an objective and comprehensive theological thesis that deserves to be called academic study as such. Instead, it is quite personal and subjective, coming out of my own experiences centering around the questions "how to communicate the message of the Bible to the Japanese," I happen to be a Japanese and a Lutheran. Consequently, many of my observations and views are fatally conditioned by these two categories. Now you must be tolerant of what I am going to say in the following as I speak out of my own experiences and situations that I have come across.

I believe it was early spring in 1950 when I first met a missionary. He was already around seventy years of age and, as he sat on a zabuton (cushion) in our little preaching church, he appeared like a heavy rock, at least that was my impression. He sat and spoke for two hours straight without changing that stern form. He spoke in a strange archaic Japanese holding his Bible in his hand. I don't remember anything he said that evening but, to this day, I vividly recall the kind of feeling that I had then. I got his message that the Bible is the key for your future life.

He was the late J.M.T. Winther. I need not go into the details of describing who he was at this point. Rather, my point is that I started my-theological seeker's trip with a kind of "impressionistic" image. And my fear is that most Japanese, whether theologian, church pastor, or lay person, somehow have this kind of start for their theological pursuit. In some cases you can add another word to this comment, and that word is "style." I personally resisted this "stile" approach but we Japanese start with a basic pattern, or kata, whether it be judo, kendo, ikebana, or tea ceremony. And when you get impressed by some of them you think about joining them.

Later in my life I was able to analyze Dr. Winther's theological basis which was inseparably interwoven with his lifestyle; it was Scandinavian pietism, a strong Biblicism, some of Luther's basic understanding of the gospel, respect for Japanese culture, and his own theological speculative reflection which he enjoyed doing.

Whether it be J.M.T. Winther, or Masahisa Uemura, or Kanzo Uchimura, or others who might be mentioned, most of the Japanese who engage in theological pursuit always have two key figures: one who motivates him to a religious search and one who decisively influences him in his theological understanding of Christianity. The former always influences him in his lifestyle. Upon completion of my university life in Kumamoto, where I had a strong exposure to an indigenous Christian tradition, namely the tradition of the Kumamoto Band because I stayed at the student YMCA dormitory of Kumamoto University, I proceeded to the Lutheran Theological Seminary in Tokyo. In a way, that vivid picture of a rock-like old man kept hounding me with the question: "Have you caught the message clearly enough that you can also communicate it to your people?" I suppose that is why I decided to go to seminary in spite of the job already offered me by NHK (Japan Broadcasting Corporation).

At the interview session for the entrance exam Dr. Kishi asked me what had caused me to come to the seminary. I answered, "To continue my search." That made him very upset and he responded with, "This is not the place for a seeker, but only for those who are called by God." Then Professor Hirai asked the next question, "What field are you interested in studying most?" I said, "The Bible." He said, "You mean New Testament or Old Testament?" And he continued, "You don't know what you're talking about," That evening I was ready to go home because I did not think they would accept me at all. But they did. So, to this day, I am still with the Lutheran Church in Japan.

When I entered the Lutheran Seminary I had the privilege of studying under several outstanding Japanese theologians, both at the seminary and at Rikkyo University Graduate School as they permitted us to take some courses there. Professor Kitamori taught us "Introduction to Theology." He used the text written by Paul Althaus, *Der Grundriss der Dogmatic*. Dr. Kishi always used Scandinavian works by such authors as Gustav Aulen and Anders Nygren. At Rikkyo Dr. Kan taught us the theology of Karl Barth. There I was able to learn about Barth's fundamental position on Scripture, Christology, Grace and Providence. Karl Barth has already much influenced my meager understanding of Christ and his Atonement. I must ask for your tolerance for a few more minutes while I mention Emil Brunner whose *Dogmatics* has had great

influence on my formulation of Christian introductory courses for my seekers class, both at the student centers and the local congregations. Barth encouraged and deepened my understanding of Christ while I discovered much thoughtfulness and sympathy in Brunner for those who are searching for Christ and God the Father and the Holy Spirit.

Brunner dedicated himself to the non-Christians. I also had some exposure to Paul Tillich as we studied his *S-stela Theology*. But that did not influence me very much after all. I suppose I missed the opportunity of appreciating Paul Tillich because of my limitations in social studies. Being a Lutheran I must briefly allude to our study of Martin Luther. We started with Roland Bainton's popular book, *Here I Stand*, an easy-to-follow biography. In addition to the reading class on Luther's various-works, we had a class in religious education where we were trained to use Luther's Large Catechism. Personally I consider this catechismal approach to be very practical for evangelism in a country like Japan.

We also had the opportunity to go through the series of Christian creeds with the *Der Bekkennniss Schriften*, a compilation of Christian confessions. Along with these studies were, of course, classes in Church History History of Christian Doctrines, History of Lutheranism, and so on. All of these studies, which appeared rather boring at the outset, came to play very important roles later in my life as I was confronted by some of the radical students. As you well know, the Lutheran Church in Japan was a part of the United Church of Christ under the strong wartime police state. Around 1947 the former Lutheran pastors started to restore their own fellowship and, in 1949, they officially left the United Church (Kyodan) and started the new Japan Evangelical Lutheran Church, leaving behind some like Prof. Kitamori who had formulated the Confession of the Kyodan. Whether their main concerns at that time were theological, political, or practical, I am not in a position to make any definite or critical comment just now.

The fact is, however, that Dr. Kishi, for instance, was using books by Scandinavian (rather than German) theologians such as Gustav Aulen and Anders Nygren, the latter especially known as the Presiding Bishop of the Church of Sweden (Lutheran) and as an internationally known ecumenical leader. In fact I remember Dr. Kishi's being quite anxious to meet these men at the Lutheran World Federation Assembly. Indeed, Dr. Kishi was already very active working among postwar Lutheran mission groups. Perhaps one must admit that the Lutherans, being denominationally minded or in current expression, brand-oriented, needed a flag carrier for Lutheranism. Dr. Kishi played the role of political coordinator as well as theological education leader, plus being an active leader in the ecumenical world, specifically in NCCJ (National Christian Council Japan). The main theological concerns of the 1950s were mission expansion and setting up the flag of the church as an organization of universal character with the message of reconciliation.

There was a period from 1949 through 1958 which can be called the "Christianity boom." It was a period when everyone in Japan felt the need to re-establish a value system. At the same time Christianity was regarded as the key to understanding Western civilization. Toyohiko Kagawa started his visitation program as early as 1947, and every middle school would have been most happy to have him talk to their entire student body. In the little town where I lived, the two schools got together so that he could speak to some three thousand youngsters at one time. At that time he told us that he had already spoken to more than one million Japanese.

If I remember correctly, many missionaries, especially from the United States, began to come to Japan in 1952, and began their language study. By the time they had finished their first stage of preparation it was already 1955 or so. It appears to me that there was a gap, a time gap, between the Japanese people's feverish longing for the true Western value system and the actual missionary movement to Japan. The Japanese church leaders, as well as local church pastors, were simply not able to respond to this kind of moral or spiritual longing in the way needed. It only made them read more of Karl Barth, Emil Brunner, Paul Tillich, and so on. We did not even have Luther's works translated into Japanese. Nor is it completed now even after some twenty years of effort.

I think it was in the late 1950s that a series of books on mission by D. T. Niles, Visser 'T Hooft, and others began to appear. Right after seminary I had the privilege of working with a Lutheran missionary, Norman Nuding. He and I had two hours of reading books together every morning, Monday through Friday, for exactly two years. We covered most of

these mission theology works because we did not have any exposure to this kind of study at the seminary. The practical aspect of theological education was totally neglected, or perhaps they did not have any qualified person to teach. Even the homiletics class was somewhat looked down upon at that time. So, my experience with Norm Nuding was very illuminating, and it further brought me into fellowship with theologically stimulating people like David Swain and Umeko Kagawa.

On the eve of 1960, I was staying with the Aoyama family when their son, Takeshi, who was working in a big trading company (Mitsui Bussan), came home. He asked me, "Do you know the word for the next decade?" I asked, "What is it?" He replied, "The Golden Sixties." Well, it turned out to be the decade of the broken merger of the Lutheran churches in Japan, the Vietnam War, the assassination of John F. Kennedy, and of Selma, Alabama, where a massive group of church pastors rushed to stand up for the dignity of black people. It was the decade of the "May Revolution" by the students in France, of student unrest in Japan beginning with the University of Tokyo, and involving theological seminaries as well as church organizations, and of Kyodan Moderator Masahisa Suzuki's proclamation of the "Confession of Wartime Responsibility," on Easter Sunday, March 26, 1967. During all these years Japan, on the whole, was rapidly growing in its economy, even taking advantage of the Vietnam War for example. Still under heavy support from foreign mission boards, the churches were groping for further expansion and financial independence.

As for me the year of 1964 became a very memorable one because of my personal religious experience. Late in November, around my birthday, I was sitting alone in a carrel between the bookshelves in the Union Theological Seminary Library in New York City reading the book of Isaiah. As I read chapters 53 through 55 I had a very unique experience of my eyes being opened and felt able to see that red string of God's salvation revealed to me throughout the entire Scripture. The complete prospect of God's redemptive plan was presented in front of me. I understood it as God permitting me to stand on the peak of His mountain. From that point on I felt quite free to talk about the message of the Bible with conviction and broad perspective. One can easily make a psycho-religious analysis of my little experience, and make a few logical remarks. But to me the fact that the Bible had become flesh and blood was good enough. Indeed, this experience enabled me to wrestle with all those difficult issues and high challenges in the years to come.

Soon after that experience I had another unforgettable occasion in my life, and that was to listen to the late Martin Luther King Jr. speaking at his receiving the Nobel Peace Prize. I saw it on TV, and still have the clipping of his speech from the New York Times somewhere in my file cabinet. To me he was a living example of one who actually lived according to his theological concern together with his people.

I came back to Japan in September 1965, and was assigned to a small church newly located just in front of the University of Tokyo in downtown Tokyo. Those were happy and busy days with the new church building project and working with my missionary partner, Lyle Larson. We formed a kind of team and worked closely together. I was shifting my theological concern to a Japanese theological tradition in modern history, i.e., Uemura, Uchimura, Yanaibara, and Takakura. In the meantime, through my sermons and Bible studies, I was getting positive response to the message of Christ. A good number of people, mainly young people, were always filling our "Introduction to Christianity" course.

When Kyodan Moderator Masahisa Suzuki, who happened to be my next-door-church

pastor, issued the "Confession of Wartime Responsibility" (Senseki kokuhaku), I interpreted it rather simply and presumptuously related it to his Methodist tradition of repentance, a way to struggle out of a kind of guilt consciousness that his generation felt at having survived the war. It seemed to be a very natural and logical step to start a new page of the Japanese church in an Asian context.

Meanwhile, the Todai (University of Tokyo) struggle was starting, especially in the medical school, against their authoritarian hierarchical structure totally controlled by the chief professors. They could even control the entire future of their staff. Together with this there was emerging a rather clear picture of the universities being subservient to government and business corporations. Some of the young faculty members and the student leaders of Zengakuren (All-student Union) took a critical stance toward this view. Of course this was part of the global student revolutionary movement started in

France, blended with the anti-Vietnam War spirit, which reached Japan. Lyle Larson and I were forced to respond to all these issues at one time as we were challenged by our church and student center students.

I do not intend to go into detail at this point, but I do believe that almost all of the students who came to our church and student center understood that Christ has a message for them in this kind of situation, i.e., not to engage in physical violence. They were quite frustrated because they did not have the chance to express themselves right then and there, but they all took the challenge for the rest of their lives so that their responses would be concrete, specific, consistent, and productive.

Within our congregation this whole unrest caused two very specific emphases: one was their spontaneous and very thorough Bible study, and the other was their regular service programs for the severely retarded children at , Shimada Ryoikuen. By this time I was caught up in the Lutheran church unrest and that took me into church administration for another four years. "The Confessional Body: Its Reality and Fiction," was the title of the article I wrote at that time. And our immediate goal was to accomplish the self-support of the Lutheran Church in Japan. The senior pastors who spent most of their years with the support from the mission boards were the ones who resisted self-support. But we did it anyway.

The year of 1974 was the year of JELC self-support, and it was the year of the "oil crunch." The JELC had a plan to raise pastors' salaries by 33 per cent from 1973 through 1975 which we actually accomplished, so that all the pastors' salaries would be based on the same scale whether one's church be small or large. However, the oil crunch inflation ate it up so that we ended up by breaking even after all. What I am driving at is that our theological concern as one Body of Christ led a church body to maintain its identity as the Body of Christ by sharing the same salary scale with the assurance of a minimum living standard.

From 1974 through 1983 I have been engaged in slightly different aspects of theological concern, though it is still within the realm of the ministry of evangelism. That question, "Have you grasped the message of the Bible, and how are you going to communicate it to your people of Japan?" still keeps hounding me. During the past ten years I have been involved with the question of how to communicate the message to the larger public through mass media. It was in this context that we started a religious sociological study project which came out in a report entitled "How Japanese Become Christian." There we dealt with radio programs, TV programs, TV commercials, as well as various experimental programs for the sensitization of the local congregations. I think we did very important experimental outreach work there, but did not have the time to evaluate it. In other words, we did it too hastily.

I thought of applying some of the basic principles in the field of Scripture distribution, because it is a kind of mass media in print, in the case of Japan at least, but I was not able to pursue it because of my health problem. At this very moment I am reviewing my way and simply waiting for whatever way may be opened up for me by God.

DON'T LOSE HEART; GOD IS AT WORK

A Biblical Study by Charles Ray

I want to present for your consideration one biblical word and discuss its meaning and interpretation. That word is **καταλείπειν**. In the Septuagint it is found in Gen. 27:46, Num. 21:5, Isa. 7:16, and Prov. 3:11. In the English translations various expressions are used to propose the basic idea of the word.

In the New Testament, the first example that I want to call to your attention is in Luke 18:1. This will begin a delineation of the uses. We are not going to talk about the whole Bible or the whole New Testament; just one word. This is the day of specialization; more and more about less and less. This is the one idea that I want to impress upon you this morning in conjunction with the emphasis that has already been established in this meeting. Do not lose heart; do not give up; do not lose courage; never become discouraged. You note the many expressions that are applicable in our English language. Right here Jesus discussed with his disciples and those who heard him several things that are keenly important in the matter of prayer. Kittel, in the Theological Dictionary of the New Testament, has an excellent discussion on this word:

In the NT we find it at Lk. 18:1: GRK The context provides us with a clear meaning. In the preceding discourse Jesus dealt with the question of the approaching end. The discourse "firmly forbids all apocalyptic calculations, whether those of the Rabbis or those that might arise among the disciples." The attitude of disciples consists in **καταλείπειν**. In the tension which expectation creates for them Jesus demands that they should "not grow weary" in prayer. This is a term whose sense is eschatologically determined.

I think this is particularly appropriate to missionaries serving in Japan.

There are one or two other words that I would point out in this verse of Scripture. One is the emphasis on the necessity for prayer as well as the emphasis on not giving up, not quitting, not falling by the wayside somewhere and failing to continue in the God-appointed task whereunto we have been called. Jesus said that men ought always to pray. The emphasis on necessity is the familiar word **δεξιμω** as opposed to the other familiar word **καταλείπειν**. You learned that difference in New Testament Greek. **δεξιμω** refers to moral necessity. It is a moral necessity that men always pray. God has laid this upon us if we are to serve Him. I want to make that a strong first point in encouraging you not to fall aside from the task that God has given you to do. He who claims to be God's spokesman must certainly first speak with God and get the proper, adequate, and effective message lest he become one of those false prophets.

I sat in a Sunday school class not long ago and the teacher asked me, "Preacher, what is the difference between teaching and preaching?" I said, "Not much." Maybe what I would say sounds to you like preaching, and maybe you intended it just to be teaching, but just follow along. This is what I always do, and I cannot come here and do something that I am not accustomed to doing. The word "always" refers to all times, all circumstance, all occasions.

Do not think that God is going to lead you into a situation that does not

merit your asking His direction in accomplishing that situation. Years ago I had this experience. A church sent a pulpit committee to talk with me about the possibility of becoming their pastor. I had not had all that much experience with pulpit committees. I had not been out of the seminary very long. I stayed in Mississippi, after having married one of the natives, for twenty-, five years before I discovered the rest of the world. This committee came and did everything exactly like what I thought a pulpit committee ought to do. If I were going to write out a schedule, I could just write what they did because that is exactly the way I would have wanted it done. Because of this, I felt obligated to go and talk with them. I visited their city and participated in their worship service, and had the privilege of speaking to their congregation. But when I drove away from the city, I had one thought that crept into my mind. Maybe it should not have been there anyway, but it got there. That thought was, "I cannot come here. I can already do this, what they want. If I am going to grow, I have got to have a challenge. I want the Lord to lead me somewhere where I cannot get it done, and then I will have to depend on Him."

No doubt you have heard of the Peter Principle. In my opinion it is prevalent in the commercial world. You rise to the highest level of incompetence. When you get to where you cannot do the job, all of the organization under you will hold you up there until you can retire, and they will put somebody else in that job. I see that here in Japan perhaps more prevalently than I was aware of it in the U.S.A. This puts upon us a tremendous obligation to continue to ask for the Lord's leadership and demonstration of His power in what we do. So, I would encourage you, "Do not fall by the wayside in your praying."

Let me speak to two points: private prayer and public prayer. As a change agent or a religious leader you are probably called upon to pray orally in the presence of others. As the pastor of a church I discovered years ago that, after a while with people, those people take on your vocabulary and you hear yourself speaking through their voices. That was an overwhelming realization to me. I want to teach those people the right way to do it. Most of us get our models for doing the things we do in adult life from the adults who were closest to us when we were children: our parents or our grandparents. This is not unusual. You are a living demonstration of what you say you believe, therefore, you have the responsibility for demonstrating the right, good, proper example for others. In your private prayer do not give up because some person presents himself or herself as a very formidable barrier against what you thought was the right thing to do.

Never shall I forget a Lady in the fellowship of the first church that I pastored after leaving the seminary. At that time we Baptists had an evening training program that we called Training Union. We have got some other names for it now. I suggested some changes in the procedure that I thought would be effective. This dear lady came and caught me just outside the building and got right in my face with her finger and backed me up against the wall and said, "You have killed the Training Union." I said, "Well, let's bury it. We do not want to be saddled with something that is already dead if it is not effective. Let us move on to something else." Follow the Lord's leadership in your private prayer in spite of what the evidences on the outside world would seem to indicate. This phrase "and do not give up" is tacked on to the end just as though Jesus was saying, "Go on praying."

Then Jesus gave the story of the importunate woman. This woman just kept on and kept on and kept on and finally got what she wanted. My wife is like that. Honest, that is not funny. That is reality, and I know it. I know when I hear the first suggestion it is going to happen, but I do not give up easy. I get the idea that you know what I am talking about. Kittel says that what Jesus was talking about was a matter that is eschatologically determined. The idea is that this is for real. If your prayer life is just play-acting or participated in merely to impress somebody else, you need some more private prayer time. We Baptists have recently developed what we call a discipleship training program. The first point in it is to get people to spend every day in what is called a quiet time with God; not necessarily a length of time, not necessarily a formulated procedure, but somewhere, somehow, a time every day when we will read God's word, pray, and ask for His leadership, expecting a spiritual anointing for ourselves before we undertake to do whatever it is that we propose to do in the Lord's name.

A number of years ago I went to our missionary orientation program. The number-two-administrator in the superstructure of the mission program got up before this group of about a hundred people and his opening statement was, "You have now been appointed as missionaries. Go out there and 'mish.'" That is exactly what he said, and I thought that was most inappropriate. I asked myself, "Are there people in this room who do not know what they are here for, or who do not know what they are going out there for?" I came to realize that there were such people present. Out of that group of one hundred people more than a dozen years ago fifty percent of them have already resigned. We need a keen realization of our own relationship to the Lord. I think that is what Jesus is talking about right here. If there are circumstances out there somewhere that are going to cause you to fall by the wayside, maybe you had better look very, very carefully about taking the first step.

In II Cor. 4:1 the various translations read: Do not lose heart; We faint not; We never lose heart; we are not despondent. Other words emphasized are: service, ministry, commission, weary, discouraged, fainthearted. Let me point out two aspects to the verse. Kittel says: It bears the same meaning in Paul, who uses it of the discharge of his ministry. 2C.4:1. From the mercy shown to him proceeds the power The continuation shows that the Greek sense "to act badly" is

subsumed under the sense of "to fail," "to grow weary." Paul will not allow any failure to terminate his ministry or to cause him to grow tired in it.

The word for service or ministry is the same word that we translate into English as deacon. The point is that this ministry or service or task to which we claim to have been called is worth our entire effort. This is not a sideline. It is not something in which we engage ourselves only part of the day or part of the time, but rather the main emphasis of life. I must say that I do not like the emphasis that is being put on what is called the lay ministry or lay witnessing or getting the non-ordained involved in spiritual matters by numerous denominations. I must confess my own appreciation for men who are called deacons in our fellowship; laymen who look after much of the logistics of the church program, many of the material concerns, much of the red tape of organizational life, not any of which I enjoy doing. I have successfully avoided a great bit of administration. I had much rather teach and preach and study and visit people. There are those who like administrative jobs, and I like for them to have those jobs. Somebody joked in here last night about some of us Baptists sitting there indulging in a very innocent recreational pursuit. Somebody said, "This is the way those Baptists decide who gets to be Mission Chairman." It may be. I do not know. I had not heard that before. I have never been Mission Chairman, and I am pretty sure that I am not going to be. There is a necessity for the administrative program, and I am appreciative of those people who are willing to do those things. I do not like to do them. That is not the ministry to which I feel the call of God in my life. Neither do I quarrel with those who select other ministries which they will develop. At the same time I do not want anybody quarreling with me about mine. A layman in our church not too long ago was expressing his disgruntled nature with some things and he said, "Preacher, I get the idea that you just do what you want to around here." I said, "That is right, and I want you to remember it." That guy is less than half my age. I said, "We are living in Japan. Age is recognized and respected." I like it that way. I would go live in China if I could. I understand it is better there. I have no quarrel with you doing what you want to do in the Lord's leadership. This is good. Let it be a tremendous power in your life in accomplishing God's will for your life.

II Cor. 4:16 has much the same translation: We do not lose heart. We do not grow weary. We do not give up even though we see a lot of things on the outside deteriorating. Take heart: Be aware of the fact that the inner man on whom God looks grows in grace, godliness, and righteousness. Do you see anything deteriorating in your relationship in the Lord's work? Many people do. The modern school of missionary teaching says, "Go only where you get results." I do not quarrel with that. I like all of those good results, too. I like to read those letters that missionaries write back to the constituency telling of all the good things that have happened. I have not written many of those letters. I came to Japan where people do not just jump up and join immediately. We just have not had a real good revival in our church since I have been here. I hope I live that long. But, I have seen some people grow in grace and knowledge and wisdom and experience. They are building a new train line just two blocks from our house, and a very large and fancy train station. I have forgotten how long they have been building it. I told somebody the other day, "I hope I live long enough to see that thing completed." I do not know whether I will or not. I have no idea how the Lord will work out of our efforts that which will glorify His name when there is so much all around that is discouraging, disheartening, people giving up, falling by the wayside. Paul says in effect, that even though what you see cannot be put on the plus side of the ledger, accept what you know God sees, and do not give up. Just keep on with this task.

Eph. 3:13 carries a similar admonition. In the Greek New Testament is used to describe the point of punishment or persecution, whatever it is, wherever there is pressure applied. It may be the whip that is used on the back of the slave. It may be whatever is inside the trap that clobbers you when you get caught. That is the Paul says, "I ask you not to give up on the basis of my suffering which is in your behalf," or for your growth. He did not say they were suffering. He said that he, himself, had met with all manner of problems in the preaching of the gospel. Friend, I have a problem at this point. I have not been in jail. I have not suffered whipping. I have not suffered shipwreck like Paul did. I am not asking for any of these things. If you get on one of the 747s or the equivalent version very often, you begin to remember the statistics of the

stories you read in the paper, and wonder if this one is going to make it where you want to go. You might become one of those statistics. That is a modern-day interpretation of some of the things that Paul described in his experience in the first century. But, he could say in effect, "I do not begrudge these things. These things become reality in order that you might be benefited." Perhaps you heard the story long ago and told it many times, of the Sunday school teacher asking the little children, "What do you want to be when you grow up?" They told her all manner of things and got around to this little girl and she said, "A returned missionary." I have not been one, but I know they get a great deal of recognition, and people are always expressing appreciation for them even though people do not know half of what the missionaries have been through, and would not believe it if they were told.

I will never forget my first experience on going back to the community where I used to live after what is called the first term overseas. I had just spent four years living in a foreign environment. I had just spent two months going across Europe visiting places I had never seen but had read about. I went in to talk with a friend of long years' standing to tell him all of these marvelous experiences that I had just had, and what did we talk about? The same old problems of his that we used to talk about years ago. It made me so angry. I wanted to say, "Dummy, why don't you wake up: There is a tremendous world out there just waiting for what we can do if we ever wake up to the fact that we can get out there and do it." Too many of us look at the problems. Many people often come to me telling me why we cannot do so-and-so. I say, "Let's look at it from the other perspective; figure out how we can do it." Do not worry about those problems that would keep us from doing the desired thing. When I first came here there was a building project underway. Through a missionary friend who speaks nihongo, we talked with a Japanese building contractor. I made a suggestion and it went through interpretation and translation, and then the missionary friend turned to me and said, "He says, 'We do not do it that way here.'" I said, "I am well acquainted with that. I have heard that for years." I never did like to hear it. If it is the first time we have ever done it, then let's wave flags and get out a band and do all that is cultural to institute a new procedure. Paul had a fabulously affirmative outlook on the ministry that God gave to him all through his lifetime.

Gal. 6:9 is identical to a statement in II Thess. 3:13. Doing good is a literal translation of the word that Paul used. There is a play on words in the Greek text here. GRK is bad and GRK is good, and the antithetical emphasis is pointed out. The warning implies that it is impossible to do a good thing in a bad way. Does that make sense? Did you ever see anyone get caught in that trap? I have seen people run roughshod over other people with the very best of intentions, with the finest of programs, with very effective methods, but with a complete insensitivity to the feeling and attitude of the people they claim to be working with. What happens in that situation? They are turned off. They are not going to cooperate. They are going to be the ones to give up, fall aside, grow weary. Do the good thing that you intend to do in a good way, so that it produces the good results that you intend to accomplish.

I have already told you that I pastored churches for twenty-five years in the States before I took on the rest of the world. For twenty of those years I was a member of the Rotary Club, Rotary International. That is one of those once a week "meet and eat" clubs. You do not necessarily have to do anything; just show up. But, I enjoyed it. I enjoyed the fellowship with other men in the community whom I did not see regularly except there. Many good things about it. But, when my wife and I decided to follow the Lord's leadership into other parts of the world, I tendered my resignation to the local Rotary Club. The president read my letter of resignation at the appointed time; I was present for the reading. He had no sooner gotten the words out of his mouth until someone across the room, more or less in an undertone, made a statement that went something like this, "Something wrong: Don't know what it is. Preachers just do not do these things. After he is gone we will find out what it is." I was impressed with that, so I remembered it. I have not been back to that place to attend that Rotary Club meeting since I left there, but when I do go back and get an opportunity to visit with them, I am going to ask, "What did you find out? What was it that was so bad? I would like to know about it." Then I intend to tell them, "What you said was bad; God worked out for good. I have had an infinitely more exciting experience since I left you than I ever had while I was here. God has opened my eyes in more ways than I ever knew vision could occur. God has

given me experiences which have convinced me of His power, and of the validity of the service that I can offer in His world, far in excess of anything that I discovered in your community." Therefore, do not underestimate the power of good and doing good when you do not give up. Continue with the task. Follow the Lord's leadership and do the things that God wants done in our lives.

A SHARING OF THEOLOGICAL TRADITIONS, EMPHASES, AND DEVELOPMENT

I. The Confessional Churches by Benson Cain

SEIKOUKAI (ANGLICAN CHURCH IN JAPAN)

On May 18, an Anglican-Roman Catholic prayer service was held at St. Ignatius Church in Tokyo attended by some 700 persons. Foreign and indigenous hierarchy of both denominations presided. They commemorated last year's [1982 May meeting in England of the Bishop of Rome with the Archbishop of Canterbury. That occasion was a milestone marking twelve years of dialogue, by theologians from both sides, on issues which have divided the two churches for more than four hundred years. (Japan Christian Quarterly, Fall, 1983, p. 187.)

The above quote is an indication of the ecumenical mood of some confessional churches within Japan during the last twenty-five years. Two-thirds of SeikDkai remained as Seikoukai during World War II. If penitent, the other onethird in the Kyoudan (United Church of Christ in Japan) could return to the Seikoukai at the end of the war. All came back into the Seikoukai so that today they number about 37,300 active members. The present pro-catholic emphasis is one of the marks of the Seikoukai today. Japan Seikoukai committees must decide, by 1985-86, on four points with the Roman Catholic church. These include the Eucharist, the ministry, and two points on authority. Already the Roman Catholic church has made some concessions on the effective sign of the Eucharist, and has come to new understanding of the ministry, which means that the future looks bright for unity on these four points. However, the authority of the pope remains a major problem for many in Seikoukai.

The changes in the prayer book in 1959 have been followed by the 1979 kogoyaku (Modern Language) prayer book. The theological content of the prayer book has thus been changed to emphasize more the need for social services. Prayers for the emperor and his family are contained in the prayer book which is a break-through in Japan for a denomination or confession. However, unlike the king of England, the emperor is not the head of the church. In the past the Seikoukai has not wholeheartedly fought the emperor system. The emperor and ancestor worship have been compromised in the past. It may be that in the future the prayer for the emperor may be omitted. Maybe twenty to fifty percent at the present are fighting within the Seikoukai so that confessional purity can be maintained. The Lambeth Quadrilateral, the Canon of Government, and the prayer book are the backbone of doctrinal confession for the Seikoukai. The Thirty-nine Articles of the Church of England are not influential in Japan.

There are some new ideas in the area of episcopacy. There is discussion within the Seikoukai today over authority. The episcopate is being reviewed. Is not a democratic form of government better? Bishops' authority and peoples' lay movements are now in flux.

RUTERU (LUTHERAN)

The four Lutheran churches in Japan, including Norwegian and American Lutheran backgrounds, seem to be struggling with internal issues rather than external issues related to other denominations. These four churches are: The Nihon Fukuin Ruteru Kyoukai (American Lutheran) with 8,540 active members; the Nihon Ruteru Kyodan (Missouri Synod) with 2,380

active members; the Nishi Nihon Fukuin Ruteru Kyokai (Norwegian Free Churches) with 2,060 active members; and the Kinki Fukuin Ruteru Kyokai (Norway State Church) with 1,600 active members.

There is one woman ordained in the Nihon Fukuin Ruteru Ky'okai. Women serve on church committees in all four churches, but women are not ordinarily ordained as pastors in the other three churches.

Publications of the Augsburg Confessions and Catechisms as well as commentaries on the confession and catechisms sell well in Japan. Tokuzen Yoshikazu, of the Japan Lutheran Theological Seminary, has been very active in translation and publication of various Lutheran confessional standards and catechism materials. The Augsburg Confession of 1530 is the general basis for all Lutheranism, but more pressing modern issues are the concern of the Lutheran church in Japan. Some questions now being discussed and decided are: Whether to admit non-confessing infants to the Lord's table or not; and, if children are admitted, should they receive only bread? If confirmation is at twelve years of age, should there be a reconfirmation at, say, seventeen years of age? Generally, the Lord's Table is not fenced in the Lutheran churches in Japan, and there is little or no knowledge among the members of any discipline being enforced among members or pastors.

Lutherans have always had a social conscience in Japan such as orphanages, old peoples' homes, and help for the poor are a part of their history. Today there is emphasis on social action as well. Committees are actively working against changes in Japan's constitution which would nationalize Yasukuni or Ise Shrine, or reinstate emperor worship.

Concerning cooperation with other denominations, there is no problem among Lutherans. There is no movement in Japan for overtures to the Roman Catholic Church for fellowship or reunion on a doctrinal basis. Kitamori Kazo, with his theology of the Pain of God, left the Lutheran church during World War II when the Kyodan was formed. Reasons for his staying in the Kyodan probably stem from theological ecumenism on his part. However, he has been influential in the Kyodan to promote confessions. The Pain of God theology (1946) emphasized by Kitamori needs more development within Japan.

The December 11, 1983, visit of the pope in Rome to a Lutheran church is a gesture of ecumenical friendship, but deep differences divide the churches worldwide. There is no such effort in Japan toward reconciliation. The recent celebration of the 450th anniversary of the Augsburg Confessions was duly observed in Japan.

The Nihon Fukuin Ruteru Kyokai is particularly emphasizing that they are a confessing confessional church. Before 1960 they were almost closed to the idea of change, but today's emphasis on confessing implies change, particularly in the realm of social action.

There appears to be an inconsistency between being strongly confessional, and yet being Christian humanists. The great doctrines of sin and justification do not reach deeply into the hearts of many pastors and lay people. There is a need for a sense of sinfulness before a holy God; of sacrificial devotion to God due to the sacrifice of Christ; and of justification by faith as Luther experienced.

CHORO, KAIKAKU HA (PRESBYTERIAN AND REFORMED)

The last group of confessional churches in Japan are: The Nihon Kirisuto Kakakuha Kyokai (Japan Christian Reformed Church) with 4,100 active members (7,727 on roll); the Nihon Chourou Kyokai (Japan Presbyterian Church) with 653 active members (1,230 on roll); the Kaikaku Chourou Kyokai (Reformed Presbyterian Church - Covenanters) with 122 active members (188 on roll); and the Kambarando Chores Kirisuto Kyokai (Cumberland Presbyterian Church) with 1,273 total membership.

The first three churches stand together in doctrine based on the Westminster Confession of Faith, 1646. The Kambarando Kyokai holds to the Westminster Confession of Faith, together with certain Arminian doctrines which negate at least one part of the Westminster Confession. For example, they do not believe in double predestination. Eight churches belong to the Japan Presbytery of the Cumberland Presbyterian Church, Texas Synod.

The Nihon Kirisuto Kyokai (Shinnikki) does not have a long confession of faith, but a short statement of faith adopted in 1953. Their roots are in the Presbyterian church doctrine just the same. The 134 Shinnikki churches, with a membership

of 5,809, have been strongly independent, yet greatly influenced by Barthianism, so that their orthodoxy is questioned by the Kaikakuha, Chourou Kyokai and other evangelical pastors. The Shinnikki is strongly indigenous with little fellowship with missionaries.

Many of the "Kyu Nikki" (Old Japan Christian Church) Presbyterian churches are in the Kyoudan today. Their influence is strongly felt. For example, Kumano Yoshitaka has written many theological works, although strongly Barthian.

Among the problems facing the Kaikakuha is the doctrine of the inerrancy of Scripture. Some pastors have said that the doctrine of inerrancy of Scripture is excess baggage. As long as one believes with the whole Church in the infallibility of Scripture there should be no problem. The Nihon Chard Kyoukai and the Kaikaku Chard Kyoukai hold to inerrancy as well as infallibility, as does the overwhelming majority in the Kaikakuha.

Christian liberty is another issue. The Kaikakuha has not taken a stand against drinking but against drunkenness, whereas the Nihon Chourou Kyoukai and the Kaikaku Chard Kyoukai are against any social drinking.

For the past twenty-five years the Kaikakuha has steadily received land and buildings through missionary efforts of the Presbyterian Church in the United States of America and the Christian Reformed Church, whereas the Nihon Chourou Kyoukai has been buying and building slowly through its own membership stewardship.

In the Kaikakuha there is some looseness about Christians marrying nonChristians so that an influential pastor regularly permits such marriages and performs them, although he prefers not to do so. The Nihon Choro Kyokai is strong for believers marrying only believers, and strictness in this regard is generally maintained.

In order to maintain purity of the faith the Kaikakuha several years ago disciplined Rev. Nagumo Yukio for his charismatic leanings. He was forced to leave the denomination. Hattori Michiyoshi was disciplined for admitting nonbelievers to the Lord's Supper and was forced, to leave the denomination. These are the only two cases of severe church discipline reported by any confessional church.

Rev. Okada Minoru of the Kaikakuha, and former President of the Kobe Reformed Theological Seminary in Kobe, has written many theological books and articles. His approach is apologetic and doctrinal. His most famous work is Kaikakuha kyogigaku (Reformed Church Doctrine). Rev. Sakakibara Yasuo, pastor of the Kaikakuha Oncho Kyokai in Tokyo, has written many commentaries and other books from the Reformed perspective. The Kaikakuha Synod has published four works as follows: Seisho ni tsuite (Concerning the Bible); Fukuin ni tsuite (Concerning the Gospel); Kyokai to kokka (Church and State); and Seirei ni tsuite (Concerning the Holy Spirit).

The Presbyterian and Reformed churches have taken strong actions against the Yasukuni Shrine issue, and are meeting and publishing materials regularly in order to forward their hopes that Japan's constitution will not be changed, and that freedom of religion can be maintained. These churches are strong on missionary emphasis with several missionaries serving overseas. Others are supported under Wycliff and similar sending agencies.

Three Kaikakuha pastors are engaged in full-time social-evangelistic work in a hospital, a school for the blind, and a rehabilitation center. The Kaikakuha supports the Kobe Reformed Theological Seminary and the Nihon Choro Kyokai is strongly influential in the Tokyo Christian Theological Seminary.

While some individual Baptist churches have strong confessions, Baptist churches as a whole are considered free churches and, therefore, will not be considered here as confessional.

WHY HAVE A CONFESSION?

What do we believe? Why not say so in the form of a confession? Do we want every believer to believe what he likes and wants? Is the faith once delivered to the saints by Jesus and the Apostles to be side-tracked in the interest of subjective thought and experience? Personal faith and experience are imperative, but they must be rooted and based in historical Biblical doctrines and in the person of God the Father, the Son, and the Holy Spirit. We must avoid the escape from reason and Biblical revelation by hiding under the guise of freedom and individuality. This easily leads to an existential decision or leap of faith into subjective experience without Biblical content. Confessions are desirable for the following

reasons: In order to have personal orthodox beliefs; in order to insure discipline in the church; in order to proclaim in evangelism that which was committed to the saints by the Apostles; in order to plant churches which will endure the passing trends or novelty in theology; in order to be faithful to God's word; and confessional churches stand together in presenting content to the Christian message.

Originating in doctrinal zeal and Biblical fidelity now, today, there is no problem with unorthodox confessions within each church. However, the problem is that some churches and some ministers do not wholeheartedly believe the confession and are not disciplined to do so. Hence, free churches have become more orthodox in many areas of doctrine. Conservativeness is growing among free churches and not always in the confessional churches. The confession is not the problem, but creeping humanism which loses sight of the holiness, justice, and love of God.

QUESTIONS FOR DISCUSSION

Does having a confession guarantee orthodoxy, aggressive evangelism, church growth, or social action? What is the relationship between doctrinal purity and the willingness to enforce church discipline? Is humanism creeping into all churches to such an extent that the "cutting edge" of the gospel message and conviction of the preacher is lost? What do confessional churches have to learn from free churches? What can free churches learn from confessional churches? When have the fine points of any confession been emphasized publicly by the denomination? Is the recent emphasis toward corporal unity in fact a denial of confessional purity? Is the confession a kamban (signboard) for orthodoxy? Are there confessional heretics hiding behind confessions because of social and financial security or other reasons? If there have been almost no heresy trials does this mean that all the pastors are orthodox? Could it mean that the church does not care if some are unorthodox? Why is it that many of the evangelical and conservative churches have a higher view of the Scriptures than some of the confessional churches? Is the position on the Scriptures the most important touchstone of orthodoxy among evangelical churches? Will zeal for God's word lead to theological soundness?

The confessions are guides to orthodoxy but no guarantee of it. Only if discipline is enforced will orthodoxy be guaranteed. This may result in sterility with no evangelistic zeal.

A balance needs to be maintained between confessions and living faith; between the form and the heart; between the statement and the practice; between the Bible and the Christian life. The confessional church that maintains doctrinal convictions and purity even through heresy trials, and at the same time maintains the love of God and man demonstrated in evangelistic zeal and social concerns, is the church that benefits from having a confession.

If, within each confession, there is a strong doctrine of the infallible Scriptures as the very Word of God, the likelihood is that that sort of confession will pack more power and have more punch than a similar confession lacking this single strong point of Scripture. For, after all, the confessions can never be infallible, but fallible confessions can point the way to an infallible Word of God which abides forever, unchanged and unchanging.

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II. Nihon Kirisuto Kyodan by Gordon Laman

I accepted this assignment with trepidation. My perspective on the Nihon Kirisuto Kyodan is from experience within it, but not a view from the top. I have never worked at the church's offices or served in an administrative capacity in it. Having come to Japan in 1959 after two years of language study, I spent exactly twenty years on the island of Kyushu, in Saga and Nagasaki Prefectures, doing district evangelism, mass media evangelism, and pioneer church-planting as pastor of Hirado Preaching Station. Since 1981 I serve on the faculty of the Tokyo Union Theological Seminary, having been chosen and invited by my Japanese colleagues to assume this new responsibility. I believe, therefore, that mine is a voice from within the Nihon Kirisuto Kyodan. I do not claim that what I have to say is from an unbiased or objective point of view. Nevertheless, I will speak as honestly and candidly as I know how in the hope that I may contribute to understanding and reconciliation within the body of Christ.

TRADITIONS AND EMPHASES

The Nihon Kirisuto Kyodan of these past twenty-five years does not represent one tradition, but rather includes a mixture of traditions. As most of you are aware, what we now speak of as the Nihon Kirisuto Kyodan is a church that was formed under duress during World War II. However, the external pressure that brought this church into being does not account for its continued existence, amidst many trials, to the present day as the largest body of Protestant Christians in Japan. The Kyodan was a forced union, to be sure, but of churches in Japan that had already been well established long before the war. Not only does its history go back to the beginning, but also certain of its theological traditions were born or implanted early in the pioneer period of Protestant missions in Japan.

I will identify four theological currents dating from the nineteenth century beginnings that have been formulative and persistent characteristics still significant in the Kyodan of these past twenty-five years.

1. **Biblical:** The first tradition I would like to point out is that of emphasis on the Bible. In contrast to Roman Catholic missions, from the very beginning the Protestants began to translate the Bible into Japanese and teach and preach it. This biblical emphasis left an indelible mark on Japanese Christianity in general, and on the Kyodan in particular. An emphasis on thorough expository preaching and serious Bible study, rather than on topical preaching and personal testimonies, are still a living tradition and key characteristic of most Kyodan churches throughout Japan.
- 2.
3. **Missional:** Theology among early Japanese Christians took a form that served the life and mission of the church. Pioneer Protestant missionaries did not emphasize theology in the European, academic sense, but rather taught theology to establish sound doctrine in a church in a missionary situation. From the beginning, therefore, theology in Japan was a kind of mission theology. To this day, many Japanese Kyodan theologians see their task as one of clarifying the nature and content of the message that the church must proclaim.
4. **3. National:** In the 1870s, from among the early Protestant converts, groups or bands were formed of young men committed to the cause of communicating their new faith to their fellow countrymen. Already at this stage the beginnings of a kind of national theology may be discerned. It did not tend to be nationalistic, although it has repeatedly been tempted to become so. By a national theology I mean the attempt of Japanese nationals to confess their faith in the context of their own language, culture, and history. That theological task has continued to be both a necessity and a dangerous path.
5. **4. Free:** Especially from the latter part of the nineteenth century we can observe a related current. Japanese theology has sought to be free from foreign theology and at the same time independent from the state. Theology in the Kyodan and its forebears has not always been successful at either.

The roots of the Kyodan go back to the first Protestant churches in Japan. The earliest missionaries from whose ministry these first churches were born were all of the Reformed and Presbyterian missions. They and their early Japanese converts shared the vision of one Protestant church of Christ in Japan that transcended the denominationalism of the West. As a product of this ecumenical ideal, the first Protestant congregation, organized in 1872, was named Nippon Kirisuto Kokai. As subsequent congregations were formed in the 1870s, they were formed into the Nippon Kirisuto Itchi Kyokai. As new missionaries of other denominations arrived, it was hoped they would all be able to work together to bring into being one national church for all Protestant Christians in Japan. However, in the words of Kumazawa Yoshinobu, "From the very beginning the church in Japan suffered from a discrepancy between the ecumenical ideal and the denominational reality."

After a failure of the union movement with the congregational churches in 1890, the original idea was abandoned and the Church of Christ in Japan, or Nihon Kirisuto Kyoukai, became a denomination on a Reformed-Presbyterian basis. Pastor and theologian Uemura Masahisa became the most prominent leader in this increasingly self-conscious and self-reliant church. This church formed the largest nucleus of the union when the Nihon Kirisuto Kyodan was formed in 1941. Methodists, Congregationalists, Baptists, and some thirty smaller denominational groups were also brought into this one organization. There were mixed motives in the origins of the Kyodan. Some saw this as part of the working out of the Japanese Protestant tradition of unity for mission. But there is also no question but that the nationalistic motive for unity of the nation in response-to government pressure was primary.

This ecumenical church fell heir to a mixture of theological emphases and understandings of the gospel and the church. Some current controversies in the Kyodan have roots that go back as far as the turn of the century. And it is important to note that they were, from the beginning, not controversies among missionaries, but rather between the most prominent Japanese church leaders.

1. Uemura-Ebina Debate of 1901-1902: When a joint evangelistic movement was proposed, Uemura expressed the opinion that if the movement were to be successful, it had to begin with a clear agreement on the nature of the gospel-namely, that God became man and died on the cross to redeem sinners. Ebina Danjo, prominent leader among the Congregationalists took this to be a personal challenge. The result was the Uemura-Ebina debate, which revealed the heavy influence of nineteenth century liberal German theology among key leaders of the Nippon Kumiai Kyokai. To quote Uemura, Mr. Ebina does not believe in the deity of Christ; he denies him worship and says that Christianity is not centered in Christ himself. We believe in his deity. We believe that he is God made man. We believe in Christ's omnipresence and immanence. We worship him and pray to him. Mr. Ebina looks up to Christ only as a teacher. We do that, but believe him also to be Saviour. Mr. Ebina emphasizes learning from Christ. We believe in him, are united to him and depend on and entrust ourselves to him in life and in death. This debate served to clarify among the Japanese Christians the Christocentric nature of evangelical Christianity.
2. Nationalism and Christianity : Uchimura Kanzo, founder of the Non-church Movement Mukyokai , as a young Christian teacher, refused to bow before the Imperial Rescript on Education in a school ceremony, considering that an act of idolatry. He was discharged from his job. This incident resulted in significant debates and publications by Japanese Christians on the issue of nationalism and Christianity. It is important to note that some of the prominent men in the liberal stream at that time, namely Ebina, Kozaki, Yokoi, Miyagawa, and others, made attempts to accommodate themselves to Japanese nationalism. For example, Ebina proclaimed that the God of the Bible was the same as thA Japanese Shinto god and that Christianity was a developed form of the Japanese spirit. Others attempted to integrate Buddhism or Confucianism and Christianity. No doubt these men had a kind of missionary motive, but the syncretistic dangers are obvious. Meanwhile, Uemura and his colleagues stressed the church as a Christian community and concentrated on church development (kyoukai keisei). Consequently, it could be said that the orthodox evangelicals tended to isolate themselves from social and political issues. Christianity grew primarily among the middle-class. At that formative stage, while evangelical theology per se was clarified, the right relation of church and society and church and state were never adequately dealt with theologically. As a result, Japanese Christianity has been repeatedly tempted to accommodate itself to Japanese nationalism. Japan's history of persecution, prohibition, and oppression of Christianity, and the persistent more subtle communication of the feeling that to be a Christian is un-Japanese, deviant behavior, tempts Japanese Christians to seek acceptance and to drift into accommodation to nationalism. This tendency has persisted.
3. Kagawa Toyohiko and Takakura Tokutaro: The National Christian Council of Japan came into being in 1923. This interdenominational council began to address itself to social concerns, and in 1928 published its social creed of fifteen articles. It dealt with human rights and equality of opportunity, racial and national discrimination, marriage and chastity, the status of men, child labor and vocational guidance, Sunday as a public holiday, prostitution, labor

relations, temperance, cooperatives, graduated taxes, and a world without war. In 1929 the NCCJ decided to carry out a five-year "Kingdom of God Movement" based on that social creed. Kagawa was the leading theologian behind that movement. Kagawa's theology centered in the redemptive love of Christ on the cross, and saw this love as the motivation for the social life of man. Although Kagawa was certainly an evangelical preacher, his theology was clearly a social gospel. His image of the kingdom of God lost its eschatological perspective and was identified more with cooperative societies in present history that could express redeeming acts of love.

Takakura Tokutaro stood in great contrast to Kagawa. Baptized by and a disciple of Uemura, he authored the first systematic theology by a Japanese. Influenced by Scottish, German, and Swiss theologians, Takakura systemized his thought in his work, *Evangelical Christianity*, published in 1927, and still widely read. While Kagawa presupposed continuity from society to the kingdom of God, Takakura emphasized discontinuity. Takakura said, "The realization of the kingdom of God is not a progressive matter, but a redemptive and creative one." Takakura was eschatological, transcendental, and individualistic in emphasis, while Kagawa was evolutionary, immanent, and socialistic. This tendency to a dichotomy between sound theological thinking and a sacrificial application of the gospel to life in human society persisted.

Kumano Yoshitaka and Kuwada Hidenobu were the Japanese theologians who in the 1930s introduced the dialectical theology of Emil Brunner and Karl Barth to Japan. Takakura's disciples all turned in that direction, and after the debate on natural theology between Earth and Brunner in 1934 Barthian theology became the dominant theology in Japan until after World War II. As a move to restore the focus of theology on the Word of God, this can certainly be seen as theological progress. However, we must take note of the world situation and particularly the actions of Japan as a nation during the same period, and of the weakness and silence and accommodation of most of the Japanese churches and Christian leaders in the face of rampant Japanese nationalism.

Barth is still influential in theological circles of the Kyodan today. But after 1948 the theology of Karl Barth was no longer the theology, but became a theology among many others. Virtually all major theological works from around the world are translated into Japanese. Kyodan pastors and theologians today have probably read more widely in theology than those of most countries. They have gradually become better able to learn from others and, at the same time, do their own thinking.

Kumano, originally inspired by Barth, became a very productive theologian in his own right. Watanabe Zenda, a biblical theologian, contributed a trilogy, *The Doctrine of Scripture*. Kitamori Kazo, author of the *Theology of the Pain of God*, is recognized worldwide for his unique contribution in the field of Christology. Sato Toshio, Ohki Hideo, Kumazawa Yoshinobu, Doi Masatoshi, Takenaka Masao, and many others are making their theological contributions. It is worth noting that post-Barthian theologians such as Sato and Ohki formulate their theology in terms of a theology of culture or a theology of history. Ohki's eschatology holds the tension of both the already and the not yet. These theologians endeavor to see their evangelical theology in context, whereas Barthian theology tends to focus too exclusively on the text.

The end of World War II brought a time of challenge to the very existence of the Nihon Kirisuto Kyodan. Because of its nationalistic origins, many churches seceded. Motives for secession, however, appear mixed. For some it was a matter of denominational identity being stronger than identity as Japanese Christians. For others, promises of financial aid were involved in the decision to leave the Kyodan. Many, however, despite ill feelings or reservations concerning the manner in which the united church had been formed, decided to remain together in hopes of fulfilling the original Japanese Protestant ecumenical ideal more concretely. No one was satisfied with the status quo.

Believing that providence was behind its founding, supporters of the Kyodan took up the problem of formulating a new confession of faith. In 1948 the Kyodan made it clear that it stood on the Apostles' Creed. And by 1954, the Kyodan prepared and declared its own Confession of Faith. Kitamori was the leading theologian involved in the formation of this confession, which endeavored to declare its special nature as one Church. And then, in 1958, the Kyodan published the "Christian Guide for Social Action" to express the church's ethical responsibility more concretely.

I believe it can be said that the Kyodan has made efforts to overcome the contradictions of its past between its achievements in theological clarification of its evangelical faith, and its failure to consistently and faithfully apply that faith to the context in which the church lives. To use Kumazawa's language, it is seeking to integrate text and context.

Nevertheless, the fact remains that the Kyodan is heir to a mixture of traditions. Many view this plurality within one church as a blessing and an opportunity to learn from those with different experiences in Christ. However, working together has often been difficult. The Kyodan cannot claim to have achieved unanimity in its understanding of the gospel, its concepts of how the church should be administered, or its convictions in regard to the authority of the church and its judicatories.

DEVELOPMENT

I have spent considerable time discussing the issues and problems of the past. Without doing so I could not assess more recent developments. Against this backdrop then, what has developed from this legacy? Some of you might like to respond and say, "Chaos." No doubt many outsiders are well aware of the Kyodan's many problems and weaknesses. I hope those of us serving within the Kyodan are not blind to them either. But I can also say that I have seen God at work within and through the Kyodan during these twenty-five years.

Allow me to draw upon the outline of what I have said about the traditions and emphases of the past. By far the large majority of Kyodan churches remain the churches of the Word. Consequently, despite the distorted image from media coverage over recent years, most Kyodan churches nurture people in a strong evangelical and Christ-centered faith.

While on the denominational level other issues get more attention, on the local church level most congregations have a primary interest in mission. It may not have a world or national scale, but they are concerned to win new converts. In addition, reflecting theological developments, the programs of many churches reveal a broader concept of mission that includes also ministry of love and concern for whole persons and their needs.

In terms of a national theology, the Kyodan shows that it is wrestling with the issues of its context more than before. The activities and ideologies of the radicals are an excessive reaction against the past. Many Kyodan believers are becoming more aware of the need for a balanced emphasis on the Word of God and relevance to the situation in which we live. Certainly we can say that theological activity in the Kyodan today reveals that Japanese theologians are more free than ever before, and increasingly able to transcend the limits of their environment. Many can function on the world stage.

One of the reasons the Kyodan has not disintegrated, despite the conflicts and trials of the past fifteen years, is that many are truly committed to the ideal of a Japanese Christian church that transcends foreign denominations and has its own identity.

It is true that conflicts continue within the Kyodan. Looking back, we can see that the issues are not unique to today. And we know, for example, that the radical theology of Yagi, Tagawa, and Takao that has denied evangelical Christology will not gain a large following in the Kyodan. Rather, it may possibly stimulate the renewal of the orthodox faith of some Christians.

Kyodan Christians are more alert to the dangers of nationalism than they have been before as a result of recent issues and movements. They are increasingly concerned to develop meaningful relationships with their Asian neighbors.

Another interesting development of recent years is that the role of the missionary has changed. Kyodan-related missionaries, during these several decades, have evolved from the original pioneer or initiator stage, through the helper or background assistant stage, to a new role as unthreatening partners in the mission of the church. This too is a kind of theological progress.

While these positive developments may be observed in the Kyodan, there are also areas of continuing concern. One issue is the meaning of having a confession of faith. What authority does it have? To what extent and in what way is it binding? Another area of concern is the fundamental question of the nature of the church. All recognize the local congregation as

the church, but views of the authority and function of the national church vary widely. This complicates the decision-making process. Further, decision-making and the implementation of church decisions is complicated by Japanese psychology. How to carry out consensus management in a pluralistic church remains a challenge.

III. The Free Churches by Verner K. Strom

I have been asked to give a brief overview of the postwar Free Church Movement in Japan. Apparently, it is my assignment to represent all the groups not covered by the other two presentations. This includes a variety of church/mission organizations, and I feel very much like one of the four blind men asked to describe his understanding of an elephant. Forgive me if, because of my limited time for research and my circumscribed knowledge, I succeed in describing only the "tail of the elephant." No doubt, the discussion that follows will bring out new facts of the whole. I share with you from my background as a TEAM missionary and, no doubt, my analysis is colored by this experience and background.

The term "Free Churches" in the context of this seminar refers primarily to churches that are non-ecumenical, non-liturgical, but not necessarily nonconfessional. Perhaps one of the common characteristics would be the emphasis on the autonomy of the local church, a practice of freedom in worship, and the holding to an evangelical doctrinal position. These churches would trace their origins to the work of missionaries, both from North America and from European countries.

The Free Churches have experienced their greatest growth in the postwar period. Many have received and profited from extensive missionary help. In fact, one of the phenomena of the postwar period was the great influx of missionaries of this persuasion. While many of the churches are of postwar origin, some date their history from the last century. For example, the American Baptist-183, Southern Baptist-1889, TEAM-1891, Christian and Missionary Alliance-1896. Others date their beginnings from the early part of the twentieth century. However, even these with a prewar history have seen the scope of their work greatly expanded in the postwar period. I will not endeavor to name each church separately, but will leave it to you to determine any further designations. Perhaps as I share with you in this paper, you will recognize whether your organization is one represented or not.

THEOLOGICAL DISTINCTIVES

While the Free Churches cover quite a range of the theological spectrum, still they have several common factors that I wish to mention briefly.

1. **Reliability of Scriptures:** The Free Churches are universal in their belief in the reliability of the scriptural records. Not only is there a recognition of the authority of Scripture in all matters of faith and practice, but also the reliability of Scripture when it touches on matters of science and history. Many of them hold to a position of biblical inerrancy, acknowledging the complete trustworthiness of the biblical account. The Free Churches are Biblebelieving, Bible teaching, and Bible-centered churches. This is further seen in the rather frequent use of the word "Bible" in the name of the local church.
2. **Lostness of Mankind:** From this acceptance of biblical authority proceeds naturally a number of theological positions that greatly affect the work and the ministry of the church. One of these is a belief in the universal lostness of mankind. A corollary of this, of course, is the belief in the uniqueness of Jesus Christ as the only means of salvation. This means a total rejection of both universalism and syncretism. This places the church in a position of theological tension in a country such as Japan. How this affects the life of the church, I may touch on briefly later.
3. **Personal Conversion:** The belief in the lostness of man and the uniqueness of Jesus Christ has led to an emphasis on the need for personal conversion. In the past several years much notability has been attached to the term "born again." In an article in the September 2, 1989 edition of Christianity Today, theologian Martin E. Marty has an article entitled "Baptisification Takes Over." In his article he relates the great influence of the emphasis on the personal conversion experience by a growing number of churches in North America. In the Free Church Movement in Japan this is seen by the priority of aggressive evangelism, both personal and church-based, as well as the strong support of a number of para-church evangelistic organizations. The belief in the fall of man and the need to have a personal life-changing confrontation with Jesus Christ has dominated the ministry of the church. This accounts for the emphasis on the

primacy of evangelism over social responsibility. This in itself could be an interesting topic of discussion. The practice of the "altar call" method of calling for decisions in both local evangelism as well as in cooperative evangelism is evidence of the church's burden to fulfill the church's evangelistic responsibility. Again I wish to touch on this a little more fully when I look at some of the emphases of the Free Church Movement.

4. **Authority of Scripture:** The belief in the authority of Scripture and its influence in the life of the individual Christian leads to a recognition of the Lordship of Jesus Christ over every part of a Christian's life. The necessity of a Holy Spirit-directed life has led to an emphasis on the work and ministry of the Holy Spirit. The Holy Spirit-directed Christian under the Lordship of Jesus Christ is a truth that affects the Christian's total lifestyle: his work relations as well as his relation to his country as a citizen. This has led to an acceptance of a purity of lifestyle that has often been misunderstood by the world, and interpreted as a rather negative approach to religion. Some churches have called this a Spirit-filled life, others the baptism of the Spirit, and others a deeper life; but in all, it has led to a disciplined church membership, and might account for the fact that the church membership rolls and active church membership are close to the same figure. Many of these churches practice believer's baptism following a personal conversion experience prior to church membership. Again the strong emphasis is on the personal aspect of a conversion experience.
5. **Second Coming of Christ:** Another doctrinal emphasis is the literal interpretation of the Second Coming of Christ. Before and during the war, this was especially a strong emphasis of the Holiness churches, and became the issue for the sentencing to a prison term and/or eventual death of a number of Holiness pastors. This is the glorious hope of the church that serves as an incentive for purity of life, as well as an incentive to aggressive evangelism now.
6. **Purity of Church:** The government directive that created the United Church before World War II included all the churches in Japan. Following the war, the Free Churches already in existence elected to leave the United Church and to re-establish their own independent organizations and, for many, a renewed relationship with their fraternal missions. No doubt various factors were involved in this decision, but the doctrinal issue was not incidental. This belief in the purity of the church, both doctrinally and practically, is at least one of the reasons for the present reluctance that the Free Churches have regarding the ecumenical movement. This perhaps explains one of the reasons for the increased number of separate organizations, as there has not always been a full agreement as to what doctrinal distinctives must be held in common in order to enjoy Christian fellowship.
7. **Local Church Autonomy:** Another significant tradition is the concept of the local church. This is perhaps one of the most commonly held practices of the churches that, for this seminar, have been lumped into the movement of the Free Church. It recognizes the universal church as an organism, and the local church as an organization. This has tended to militate against central, denominational control. Such a recognition, of course, places a great deal of responsibility on the local church leadership, and this is evidenced in a greater sense of responsibility by the local church. This emphasis on the spiritual nature of the universal church, and the emphasis on evangelism has also caused a reluctance by the church to be involved in political and social action. Along with local church autonomy is the doctrine of the priesthood of all believers. This has tended to reduce the gap between clergy and lay people, and is intended to give the opportunity for each church member to exercise the gifts of the Spirit. Perhaps as much here as in any other area practice and theory have never seemed to fully synchronize. I have personally seen, however, an effort to bring these into line without diminishing the ministry of the local pastor. The practice of freedom of worship has encouraged people to take part in the worship services of the local church. In the local church at which I minister, a time is set aside in each worship service for a sharing time, and this is often the highlight of the Sunday morning service. The exercise of the gifts of the Holy Spirit is seen not only in the public worship, but in the administration and outreach of the church. Practice of a congregational style of government in an autonomous local church encourages a very responsible church membership and an accountable ministry.

COOPERATION BETWEEN CHURCH AND MISSION

In no way incidental to the growth of the Free Church Movement has been the close cooperation between the church and the mission. Earlier in this presentation I mentioned the postwar phenomena of new missionaries flooding Japan. In fact, a number of these churches trace their beginnings to the entrance of these postwar missionaries. No doubt various relationships have been observed, but a most common one has been what in missiological terms is called "modified dichotomy." This is a practical solution to a specific problem. The purpose is to give maximum liberty to both the mission and the church, to both the missionary and the church member, to exercise the spiritual gifts given them by the Holy Spirit,

and to fulfill the mission appointed by the Lord of the Harvest, to both missionary and Japanese. Under this association, a mutual autonomy is joined in practical cooperation. The two largest non-Kyodan related missions in Japan, the Southern Baptists and TEAM, are both included in the Free Church Movement. Both have had good postwar growth and have cooperated with autonomous national church organizations under the general relationship of modified dichotomy. Clarifying the role of the missionary and the role of the pastor, the local Christian, etc., has resulted in an acceleration of church growth, and in mutual fulfillment of missionary and national. The contribution of missionaries to the growth of these churches has been significant. In many cases, much of the pioneering church work has been carried on by the pioneering missionary.

EMPHASIS ON EVANGELISM

As mentioned before, one of the fundamental emphases of the movement has been the priority of evangelism. This has been carried on both in the local church as well as on a national level. Most notable on the national level are the two Billy Graham Crusades which were under the sponsorship of the Free Churches. These came as close to gaining national attention as any evangelistic effort held in postwar Japan. Cooperation in these evangelistic efforts however, was not limited to the sponsoring churches only. A number of other significant evangelistic efforts have taken place that are worth mentioning-space permits only two. The "New Life Movement" of the Southern Baptists was a missionsponsored evangelistic crusade. The Honda crusades have traversed Japan with crusades in most large centers as well as rural areas. Radio Pastor Hatori, with Pacific Broadcasting Association, has carried on an evangelistic crusade ministry beyond the limits of radio and T.V. Several younger evangelists are ready to carry on this tradition.

The two Congresses on Evangelism held in Kyoto are a further evidence of the priority of evangelism. This was an effort to study both the biblical and the practical aspects of evangelism. The Japan Congress on Evangelism, sponsored by the Japan Evangelical Association, brought together from 1,200 persons at the first one to over 2,000 at the second for concentrated consideration of evangelism, both doctrinally and practically. It clearly demonstrated to all that the Free Church Movement, very heavily involved in leadership of J.E.A., clearly gives priority to biblical evangelism.

The involvement of these churches also in much of what we know as the parachurch work in Japan is well known. This is an effort to reach out from the church to special interests groups. These groups have had ready acceptance and recognition by the Free Churches.

The impact of Christian literature, both production and sales, as well as Bible translation such as the New Japanese Bible, and the Living Bible, are products of this drive for evangelism. Efforts such as *soodoin dendo*, Every Home Crusade, etc., have joined both radio and television evangelism in an effort to "let every man have a chance to understandably hear the gospel at least once." A further outreach is seen in work that is carried out through Bible camps, student centers, etc.

While not being involved in the ecumenical movement, there still has been a recognition of a need for greater cross-denominational cooperation. Out of this have grown organizations such as the Japan Evangelical Association, briefly mentioned before, which is composed of both the mission and national churches. The purpose is to give cooperation and representation to churches which did not feel at home in the ecumenical movement. As I have fellowshipped on the Board of the Japan Evangelical Association since its inauguration, I recognize that the influence of the Free Church Movement on this cross-denominational fellowship has been significant. The importance of belief in an inerrant Bible, the need for doctrinal purity, and the emphasis on evangelism, has characterized J.E.A.

EVALUATIONS

While perhaps not within the purview of this paper, let me just add some personal comments and evaluations. I trust that I am not in any way infringing on the responsibility of the paper that is to follow. Let me mention some positive and negative points.

One of the major positive emphases has been that of evangelism. As already mentioned, this has been carried on both locally in the church and on a national level. In like manner has the emphasis on biblical authority and the place of the Bible, both in the life of the church as well as in the life of the individual, had a positive effect on the church. While not wanting to get involved in the ecumenical movement, there still has been a recognition of the need for cooperation, and this has brought into being the Japan Evangelical Association. This has had no small impact on the Free Churches in Japan.

Several negative aspects need to be recognized. One is the proliferation of denominations and duplication. No doubt this has caused confusion in the minds of both Christian and non-Christian, and has become a luxury that the church cannot indefinitely afford. This is further seen by the proliferation of small, inadequately staffed Bible colleges and seminaries, each trying to serve a very limited constituency. There is a bright side to this, of course, and that is a growing cooperation and merger on the part of these training institutions.

In an effort to pursue evangelism in all parts of Japan, there has been a failure to cooperate in the area of comity. An effort here could have helped avoid unnecessary duplication. While recognizing that the Bible speaks of unity and not necessarily union, a need to work together to show the world that "we are one" is not yet diminished. The how-to is as yet not fully answered. The emphasis on the biblical preaching ministry has in certain cases led to "star performance." While this might be more noticeable in the North American churches, it has also had an influence in Japan. While giving lip service to the priesthood of all believers in practice, this is not always fully evident. It is difficult to determine growth statistics because the Hayama Seminar division does not fit exactly the division that the statistics before me show. However, in analyzing this, it seems that the average growth rate of the Free Churches runs around four percent growth compounded annually, with one group in the movement running as high as twelve percent. The emphasis on evangelism, personal conversion, and the encouragement to exercise the gifts of the Holy Spirit seem to be the primary reasons for this statistical success. In an evaluation it is necessary to recognize the influence that outside forces have had on the progress of this movement in Japan. I have previously mentioned the influx of the postwar missionaries of this conviction. Another plus factor has been the aggressive evangelistic work of the para-church ministries, who have also found their church home in the Free Church Movement. The influence of the evangelistic campaigns, a number of these by international evangelists, has lent a real impetus to the church. Related to this evangelistic emphasis has been the importance that is put on church planting by both the missionary and the church. No small influence has come from the Church Growth Movement.

As I look briefly at the future, I can see a continuing emphasis on evangelism, both domestic and overseas. A growing cooperation, and perhaps even merger of a number of the smaller denominations and of para-church ministries, as well as training institutes, will lessen the fragmentation. A continuing tension will be the matter of biblical authority, the place of the Bible in the life of the individual Christian as well as in the ministry of the church. How the work of the Free Church Movement affects the total church in Japan in the coming years will be of great interest.

SAINTS OF THE PAST TWENTY-FIVE YEARS IN JAPAN

A Symposium Chaired and Recorded by Gordon Van Wyk; Edited by C. Beck

Unfortunately our scheduled speaker could not prepare and present his anticipated recollections of persons who blessed and influenced the life of the church in Japan during the past twenty-five years. Gordon Van Wyk, the-designated discussion leader for this paper, came to the rescue with an impromptu symposium of eight persons selected to represent a wide range of those attending. Also unfortunately, no tape recorder was available to catch the inspiration and blessing under God which the some twenty persons mentioned were to the lives of the speakers and to the groups with which they were associated. Quite a number of these men are still living and influencing the direction and growth of the church of Christ in Japan. Others have gone to their eternal rewards, leaving their ongoing influence behind. Since no recordings were made, we can do little more than list the speakers and the persons who to them best epitomize the term "saint."

Alden Matthews, drawing from his long association with leaders in the United Church of Christ in Japan, spoke of two men known by the greater part of the church in this country: Zenda Watanabe and Masahisa Suzuki. He told of their influence in the postwar development of the life and theology of the Kyodan churches. Masahisa Suzuki especially became the conscience of, and spokesman for, social justice for a wider segment of the church than his own beloved Kyodan.

Benson Cain, speaking for the Reformed and Presbyterian churches, 'lifted out Minoru Okada, Hisaaki Haruna, Goji Tanaka, Yasuo Sakakibara, Tadataka Maruyama, Susumu Uda, and Susumu Obata, and showed how God graced many facets of the church's being through them.

Chitose Kishi, "Mr. Lutheran" to many of us, was the subject of Kenneth Dale's presentation. He showed us the many sides of this small but mighty man of God who held together and molded the postwar Lutheran church, especially in the areas of theology and education, and became the gracious gateway to the larger Lutheran fellowship outside Japan.

William Hinchman told of Baptists Jin Sugaya, Isamu Chiba, Hisashi Saito, and Tasuka Sakata, and of how they blessed and influenced him as a young missionary, and left their marks on the church they served and loved.

Calvin Parker, representing the Southern Baptist group of churches in Japan, gave us many interesting glimpses into the lives and graces of Kiyoshi Yuya, Buntaro Kimura, and Shuichi Matsumura, men with whom it was his pleasure to be closely associated, and shared the blessings God brought to him and their churches through them.

Though Carl Beck shared Eiichiro Hatano, Masaichi Yamade, and Gan Sakakibara with the group, he might as well have mentioned their wives, for in each case it was the winsome, Christlike spirit of the wife who enhanced the couple's capacity for saintliness and enlarged their influence in the church. In the case of Mrs. Sakakibara, who served two terms in the Diet and one term as Vice Justice Minister, her influence went out into the whole social structure of postwar Japan.

Verner Strom, speaking for the JEMA-related churches related how he has been touched by the graciousness of Masuichi Matsuda and Nakaichi Ando, two men who have been very influential within JEA churches and the whole scope of free churches in Japan.

David Tsuigo Tsutada may well have been one of the most charisma-endowed men to rise up in postwar Japan, invoking intense personal loyalty and respect among his followers, the persecuted and scattered remnants of once strong Holiness churches. Barry Ross gave interesting sidelights into that charisma as it touched him and the whole Emanuel church movement, and continues to nourish it even after the founder's going to be with his Lord.

Gordon Van Wyk closed with the very suitable verses from Hebrews 11 and 12s

And what more shall we say? For time would fail us to tell of all those who through faith conquered kingdoms, enforced justice, received promises, escaped the edge of the sword, won strength out of weakness Some were tortured, refusing to accept release, that they might rise again to a better lifemen of whom the world was not worthy... And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

We all left this session with a very vivid consciousness of that great cloud of witnesses who still observe, cheer on, and point to the author and finisher of our faith, and encourage us to run the race after Him and them with perseverance.

SHARING TWENTY-FIVE YEARS OF GROWTH, VICTORIES, AND MISTAKES

I. The Confessional Churches by Oliver Bergh

I understand a confessional church to be one that uses standards in addition to the Scriptures to define its doctrinal position. I understand my assignment to cover churches of the Anglican, Lutheran, and Reformed traditions. It has been my aim to collect missionary opinion on how these churches in Japan identify their confessional stance, and this report consists of answers which I have received to my questions. Respondents are identified for the first time by name and after that, by initial.

I. What are the statistics for your church for the most recent year?

A. Nippon Seikoukai (All figures are for Dec. 31, 1981) , Membership-55,180, Active-37,288. Communicant-27,497, Active-22,276. Churches-275. Pastors-282 (343 including retired and part-time).

Missionaries-18 (5 priests, 13 others). 1981 Baptisms-971. 1981 Confirmations-828. (B.D. Tucker)

B. Lutheran

1. Japan Evangelical Lutheran Church (JELC)

Membership-20,063, Active-8,540.

Churches-139. Pastors-141. Missionaries-53• Baptisms-163.

2. Kinki Lutheran Church (KLC)

Membership-1,998, Active-1,599• '

Churches-30. Pastors-24. Missionaries-31. Baptisms-163.

3. West Japan Lutheran Church (NNLC)

Membership-2,063, Active-2,063.

Churches-28. Pastors-17. Missionaries-41. Baptisms-96.

4. Japan Lutheran Church (NRK)

Membership-3,028, Active-2,376.

Churches-33• Pastors-32. Missionaries-1. Paptisms-72. 5. Lutheran Brethren of Japan (LB) Membership-787, Active-521

Churches-16. Pastors-15. Missionaries-3. Baptisms-35.

Totals: Baptized 27,939 Active 15,099 Churches 246 Pastors 229 Missionaries 129 Baptisms 678

Except for the missionary figures which are taken from the Lutheran calendar book, the above figures are taken from the current yearbook. The missionary figures do not include short-termers or wives.

C. The Reformed Churches

1. The Reformed Church in Japan (RCJ)

Membership-7,807. Communicant resident numbers-4,036.

Churches-110. Pastors-114. Missionaries-15. Baptisms-237.

(These figures were from Stated Clerk Miyata, and are as of Dec. 31, 1982) 2. Reformed Presbyterian Mission (RPM)

Membership-179. Communicants-120.

Churches-2. Pastors-3. Missionaries-3. (Gene Spear)

II. What use is made of the confessional standards in your church?

A. In the Nippon Seikoukai (NS) there are catechisms in the prayer book, and some pastors use these in confirmation preparations, but most members are not too aware of them. Either the Nicene or the Apostles' Creed is used every Sunday in worship. Neither of these is used very often in preaching. (BDT)

B. In the Lutheran churches (LC) Luther's Small Catechism is used in preparing people for baptism, and also for preparing the children of members for confirmation. The confessions are also a guide for preaching. (Jim Olsen)

C. In the RCJ the Shorter Westminster Catechism is used for instruction of seekers, baptismal candidates, and for children of believers. The Longer Westminster Catechism and the Westminster Confession are used from time to time in youth, study, and prayer groups. Under the influence of the Christian Reformed Church missionaries, the Heidelberg Catechism is being used more and more. Some ministers preach series of sermons based on these catechisms. Such sermons tend to be very doctrinal. (Richard E. Sytsma) In the RPM some memorize the Shorter Catechism and members study the confessions at times. (GS)

III. Would you say that your church is quite conscious of its confessions?

A. The NS does not go to anything as authoritative, except the Scriptures and the Nicene Creed. The Japanese church is almost totally ignorant of the 39 Articles. The prayer book, and the catechism in it, is also an authority, but only in that it conforms to Scripture, the Nicene and Apostles' Creeds. (BDT)

B. JO reports that the LB churches in Japan are probably more conscious of their confessions than those in the U.S. That may be true also in the JRLC as far as pastors are concerned, but not for laymen. And that is because church school material and instruction for confirmation are not as thoroughly developed, and there is less exposure to the Small Catechism. (OB)

C. The RCJ is very conscious of its confessions. It was born in this strong consciousness. Conservative pastors and elders of the Presbyterian tradition felt the reason the Kyodan was drifting into liberal, un-biblical paths was its lack of a strong creedal position. Therefore, they left the Kyodan in 196 to form a Reformed Church based on the Westminster Creeds. All office-bearers must promise to abide by and teach the confessions. Any deviation from the teaching of the confessions becomes the basis for heresy trials. The RCJ is more conscious of its confessions than the CRC in North America. (RES),

IV. Does your confessional position determine or influence your form of worship?

A. The NS form of worship is determined by the prayer book. At most services all prayers are read from it, and its directions are followed quite strictly. Minor variations are permitted, and free prayers are occasionally used, but these are exceptions, not forbidden but infrequent. (EDT)

B. The Augsburg Confession of the LC states, "It is not necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike." Therefore, it is not the confessions but other traditions which have caused Lutherans to favor liturgical services. (OB)

C. In the RC the Westminster Confession regulates the form of worship to some extent in that it stipulates the basic elements of worship: prayer, reading of Scripture, preaching, singing of Psalms, and sacraments. Within these limits there is freedom to change the order of worship, and each local church is a little different in its worship. Many churches read a few questions and answers from the catechism each Sunday. (RES)

V. Are there aspects of your confession which you believe are particularly pertinent to the evangelistic needs or pastoral concerns in Japan?

A. In the NS the formalism of worship is probably not good for evangelism. The Eucharist, the only service on Sunday morning in most churches, excludes non-members from Communion. The prayer book does meet some pastoral needs, perhaps, and is a helpful guide to pastors and a comfort to members to turn to in their troubles. In this respect it supplements the Bible and the best-loved familiar hymns. (BDT)

B. The chief part of the Lutheran confessions is Luther's Small Catechism which is brief, succinct, and, according to Luther, a summary of the Scriptures. It is probably indispensable for retaining and nourishing a Lutheran understanding of the gospel. (OB)

C. The Westminster Creeds, like most of the other Reformation confessions, are lacking in teaching on missions, evangelism, and the work of the Holy Spirit. The RCJ is endeavoring to correct this by adding sections on the gospel and the Holy Spirit. The fact that the Westminster Creeds are 17th century English/Scottish documents means that there is a big gap between them and 20th century Japanese. They are logical to the point of being coldly rationalistic. Many

RC churches find the more experimentally oriented Heidelberg Catechism a helpful corrective, but the Heidelberg Catechism is also the product of another age and culture. Some pastors use the Westminster Creeds for their instruction of seekers. This practice tends to weed out the non-intellectuals and others who cannot identify with the Westminster Creed's intellectualism. The Westminster teaching on Sunday as the "Christian Sabbath" would, if strictly observed, be hard on Japanese Christians. But there is a significant gap between actual practice and the creed's legalistic approach to the Lord's Day. (RES)

II. The United Church of Christ in Japan by Alden Matthews

In the years of Japan's fantastic development The Kyodan heard the voice of the Lord, And its response became divided
With strident voices from both extremes Complaining ceaselessly about one another, And as each one called out The
threshold shook to its foundations.

Then the Kyodan cried, "Woe is me:"

But it heard the Lord saying, "Whom shall I send? Who will speak for me?" And it is trying to answer, "Here am I; send me."

Though the conflict within the Kyodan has become rather famous, it is often misunderstood. I hope these remarks will add to understanding rather than misunderstanding. I wish one of the four main officers of the Kyodan could be here to speak to you. In addition to my own observations during these years I will draw on what they have said and written. I would particularly like to commend to you a paper by General Assembly Secretary, Ken Tsuji, entitled "The Forty Years of the United Church of Christ in Japan: The Present-day Meaning of Union." General Secretary Nakajima, though rather skeptical about a group of non-Japanese gathering to discuss the Japanese church, has kindly read these remarks, and is in general agreement.

Inasmuch as these last twenty-five years have seen so much questioning within the Kyoudan, I want to look at them with you in terms of some of the key questions being raised. What is the true nature of the church? What is its proper role in society? How should it be in mission? What is its proper stance toward the nation?

To begin with let me give you a minimal historical sketch to provide a framework for what follows. Here are some of the key events and developments in the life of the Kyodan that have shaped the period under consideration. You can refer to the outline as we go along.

TWENTY-FIVE YEAR HISTORICAL OUTLINE

1958 IBC Consultation at Karuizawa
Tenth General Assembly
1959 Protestant Centennial
1960 Security Treaty Issue: Crisis of Peace and Democracy
Kyodan Research Institute statement on Mission of Church
H. Kraemer consultation on mission
Turning point in re-thinking church's mission in church-state context
1961 Statement on Basic Mission Policy
1962 John Bennett consultation on "Encounter of Church and Society"
Ten-year Plan of Evangelism (taishitsu kaizen, dendoken dendo)
1965 Moderator Omura addresses Korean Presbyterian Assembly in Seoul
1966 Statement on Basic Policy for Social Action
Suzuki elected moderator -"Asu no Kyodan" (self-hood, independence, advance)
1967 Confession of Wartime Responsibility
"Sister church" compacts with three churches in Korea, one in Taiwan
1968 Kyoudan restructure
1969 Union with Okinawa Kyodan

Suzuki dies of cancer
 Expo pavilion controversy erupts
 1970 Osaka Exposition
 Riot police enter Tokyo Union Theological Seminary
 1971 Tokyo Kyoku Assembly aborted
 1973 IBC becomes Japan-North America Commission on Cooperative Mission
 1974 Eighteenth General Assembly - recognizes error of Expo pavilion approval
 - censures TUTS use of riot police
 1976 Ordination exams resume after three-year stoppage
 1977 Kyokai Rengo formed (about 50 churches, 200 individuals)
 1978 Campaign started to rebuild Okinawa churches and parsonages
 1979 Kyokai Rengo carries out own exams and ordinations
 1980 Osaka Kyokai convenes after ten-year hiatus
 1981 Buraku Liberation Center established in Osaka
 Reconsideration of Okinawa union begins
 1982-83 Compact with Korean Christian Church in Japan
 Reconsideration of social action policy
 1983 Second draft of Statement on Ecumenical Mission Policy
 "Sister church" compacts updated

WHAT IS THE CHURCH

The slogan "Let the church be the church" came into the thinking of the Kyodan pastors and lay leaders in the 1960s, but with a variety of ideas about what it meant. Kraemer and Hans Rudi Weber shocked many Kyodan pastors by suggesting that evangelism might mean the dying of the church rather than merely adding new members. In the 1970s the controversy over the system of ordination examinations raised basic questions about the nature and role-of the clergy, and these spilled over into questioning of liturgy and the sacraments. And of course this has involved theological education, the image of the pastor, and the relationship between Kyodan and seminary. In various committees, and at different levels, the Kyodan is still working and wrestling with these questions today.

The most vocal combatants, small minorities on right and left, have been dubbed the "church party" and the "society party." The former stresses church order, the constitution, and the Confession of Faith adopted by the Eighth General Assembly in 1954. Its proponents are deeply angered by the procedural tactics (from the student revolution of the 1960s) used by the "radicals" who sought to control or break up church meetings in order to force the church toward greater social activism. The "social party" emphasizes the church's social responsibility, and calls it to repent of its past and present sins and do something about the many injustices in society. It challenges the church to open its decision-making process to the presence and criticism of participant observers who come on their own volition and out of their own concern to attend church meetings that were formally limited to properly appointed members. These modern day "prophets" are no easier to listen to and accept than were the Old Testament prophets in their day. The content of their criticism is often biting, their attitude rude, as they upset the traditional rules of church procedure.

The proponents of "normal" church order condemn and distrust the "radicals" whom they see as desecrating the church, its sacraments, and even its faith. On the other hand, they see themselves as the faithful remnant, the true Kyodan. Conversely, the social activists distrust and condemn the "traditionalists" who pray while Rome burns, enjoying their own comfortable salvation while God's people suffer and perish. They see themselves as proponents of active faith that takes seriously the plight and needs of the downtrodden and hapless victims of injustice in capitalist industrial society.

It is not hard to see then why the Christian schools, particularly the seminaries, would become one arena of conflict, and the ordination system of the church, another. During the student revolution there was a tendency on the part of the beleaguered educational institutions to see the activist Christian students as the enemy, aided and abetted by the pastors of the churches from which they came. This set up a vicious cycle of distrust and betrayal between Christian schools and the church itself. Educators perceived the church as hijacked by false leadership, and one prominent chancellor declared publicly that the Christian schools had become the true church. Relations between the Kyodan and TUTS, officially the

only Kyodan-ritsu among the seven Kyodan-related seminaries, were complicated by the goal of financial independence from North American churches. The Kyodan was not able to take into its national budget enough seminary support to fulfill its responsibility for the education of its clergy. When the Eighteenth Assembly declared that TUTS had erred in calling in the riot police to restore order to its barricaded campus, this was the last straw. TUTS has refused ever since to participate in the general assembly or Kyodan Executive Committee meetings, which the TUTS president normally attends ex officio. Relations through the Commission on the Ministry have been strained as well.

The heat on the Commission on Ministerial Qualification became so great in 1973 that its members all resigned and no examinations or ordinations were held for three years. When the commission was reconstituted and exams resumed, it was necessary to clarify the basis on which they were to be held. Since the Kyodan is a church formed by the union of a large number of denominations with a variety of historical backgrounds and traditions, and since the Kyodan leadership was committed to a policy of listening to minority voices within the church, it was necessary to make it clear that the variety of traditions and positions would be respected. At the same time the Kyodan's Confession of Faith was recognized as basic. There was a wide field, but it did have boundaries. So, it was agreed that the exams would be based on the Confession of Faith, but would not exclude the various historical positions. What that formula actually means in concrete terms is still being debated today.

To grapple with the various challenges to the basic nature of the church and its ministerial orders, three of the Kyodan's commissions—Ministry, Ministerial Qualification, and Faith and Order—are arranging to meet together in 1984. The result may be some proposals for constitutional changes to modify the present provisions for the preparation, examination, and ordination of the clergy. There may be reconsideration of the Confession of Faith as well, on the grounds that the union with the Okinawa Kyodan should have resulted in a new church (not the absorption of one church by the other) with a new confession of faith. And then there is the question of how the confession is to be understood. Some want it to be a creed. Others are strongly opposed to its being used as a test of faith. So, from several angles we come again and again to the nature of the Kyodan as a church, the manner of its formation, and its nature as a united church.

THE CHURCH IN SOCIETY AND NATION

It was the Confession of Responsibility During World War II, promulgated on Easter Sunday, 1967, that provided a platform for those who seek to articulate the Kyodan's prophetic voice, for this confession was also a proclamation of social responsibility. The church, even though united under government pressure, has its duty to be a "watchman" to correct the government when it goes astray. Instead of opposing the war effort the Kyodan supported it, and even cut off those Holiness pastors and churches that did take a stand against military aggression on behalf of a "divine" emperor. The end of war does not end the responsibility of the church to oppose such errors as economic exploitation, social injustice, militarism, and the emperor system. The church must continue to stand against such things as Expo 70's glorification of industrial triumphalism, society's discrimination toward Koreans, outcasts, day laborers, women, and Ainu; against Yasukuni Shrine renationalization; against changing Article Nine of the Constitution; against official shrine worship by government leaders, etc. The war confession was taken by many as a call to Christian activism. Until that call is answered the traditional motions of worship, prayer, preaching, and even the sacraments, become so much empty hypocrisy.

On the other hand, the critics on the right feared an excessive activism influenced, and perhaps captured, by Marxism—an activism that would water down the Christian faith and, in the end, lose the church itself. So the Confession of Faith and proper churchly procedure became the platform for this group. They became so disturbed that in 1977 they organized a Federation of Evangelical Churches in the United Church of Christ in Japan, and later went so far as to give its own exams and ordain its own clergy. The level of conflict rose so high and the trust level fell so low that it seemed that both extreme groups might spin off in opposite directions. It was as though the dismembered cross became two weapons—the horizontal bar of love wielded by the left, the vertical bar of faith by the right—with which the two groups belabored each other, and the rest of the church as well, while the church as a whole struggled to keep both faith and love from becoming "either-or."

Though the General Assembly has convened regularly since 1974, it was without delegates from Osaka Kyoku until 1982, and Tokyo Kyoku is still unable to convene today and hence cannot participate in the General Assembly except through a few co-opted delegates. The result has been a shifting of Kyodan leadership away from Tokyo and a strengthening of the

identity of the other districts. It has also meant a shifting of the financial support burden to the smaller districts and a reduction in the funds available for national program and staff. Furthermore, without delegates from its two largest districts, the General Assembly has had to postpone policy decisions and much-needed constitutional revisions. It is hoped that Tokyo District can get itself together in time to send delegates to the 1984 General Assembly. If that happens, it is likely that unwieldy Tokyo District, with its 350 churches, will be divided into three smaller kyoku.

Meanwhile, the Kyodan continues to do what it can to oppose social evil (notably through its Buraku Liberation Center and new solidarity with the KCCJ), and to confront national trends toward revival of militarization and the emperor system (notably in the anti-Yasukuni movement). These activities are the outcome and expression of the Bible study, prayer, and worship of the faithful week-by-week church life of its 165 local congregations.

THE CALL TO MISSION

Much of the turmoil of these twenty-five years in the life of the Kyodan is rooted in the nature and circumstances of its wartime formation and the resulting stresses and strains. But even more basic is the grappling with questions about how to be in mission, how to "do mission." There has not been a clear consensus about "how to go and speak for the Lord." Expo 70 and the controversy over the Christian pavilion brought out in the open, and intensified differences in understanding, the mission of the church that has been implicit, at times very explicit, since the first centuries of the Christian era. Painful for the Kyodan as these years have been, even destructive at times, they have taught a great deal about the church's mission in this world and how to do it. They have revealed much about human sinfulness, in and outside the church. They have cast in sharp relief the role of the church in Japanese society. At the same time they have strengthened the Kyodan's relationship of mutuality with other churches with whom Christ's mission is shared.

It was the mid-sixties that saw the Kyodan's attention, under the leadership of Masahisa Suzuki, shift from its own needs, and how they could be supplied by churches in North America, to the needs of Asia and sister churches there. The result was the confession of wartime responsibility, compacts with sister churches in Taiwan and Korea, union with the Okinawa Kyodan, and stronger ties with the Christian Conference of Asia and the World Council of Churches. In the seventies the relationship with North American churches changed from IBC one-way mission in Japan to JNAC two-way mission in both Japan and North America, plus some cooperation in mission elsewhere. A new concept of the missionary developed. The "missionaryhood" of all believers makes every Christian a missionary. What we used to call "missionaries" are Christians sent into the world by two or more churches. Instead of sending churches and receiving churches, we now have joint sending or sharing of personnel in mission. Finally there has come a belated recognition of past arrogance toward Korean Christians in Japan, and formalization of a compact for solidarity in mission with the KCCJ.

Concepts of mutuality are not so easily translated into structural change, however, and the Kyodan's Commission on Mission is still working on a statement of the Kyodan's basic policy for ecumenical mission, attempting to state clearly how the Kyodan should be authentically in shared mission in this postcolonial era. In a parallel effort, the Kyodan is rethinking the church's basic policy for social action as authorized by the 1982 General Assembly, using materials prepared by the Executive Committee.

In the years of Japan's fantastic development The Kyodan heard the voice of the Lord, And its response became divided With strident voices from both extremes Complaining ceaselessly about one another, And as each one called out The threshold shook to its foundations.

Then the Kyodan cried, "Woe is me:" But it heard the Lord saying, "Whom shall I send? Who will speak for me?" And it is listening to answer, "Here am I; send me."

III. The Free Churches by F. Calvin Parker

According to statistics published in *Kirisutokyou Nenkan* (Christian Yearbook), total church membership in Japan had increased the late 1960s to the level of one percent of the population, a considerable gain from the 0.5 percent registered at the end of the postwar occupation era. This was a record unmatched since the Roman Catholic achievement of four centuries ago, when an estimated 1.5 percent of the population had been baptized. Since attaining the one percent level in the 1960s, however, Christians seem to have been stymied in their efforts to gain a larger share of the population. Church membership has hovered at the one percent mark with only slight deviations; the 1983 Yearbook figure is 1.09 percent.¹

The figures are only approximate, of course. Various Christian groups count members in different ways, and a few shun membership counts altogether while others withhold data from the Christian Yearbook as from an adversary. Some who report their gains cheerfully are not universally regarded as Christian. Put the Yearbook statistics, with all their faults, indicate quite convincingly that overall church growth in the past quarter century has been unexceptional, especially when compared with the phenomenal growth that has occurred in Japan's closest neighbor, the Republic of Korea. ICU Professor Yasuo Furuya's dream of a Christian community comprising ten percent of the population, the minimum strength needed to influence national policy, remains but a dream.

Behind the dismal percentages however, lurk indications of rapid growth among selected groups. While the membership of the Kyodan (United Church of Christ in Japan), Japan's largest Protestant church, has increased only slightly in twenty-five years, all other Protestants taken collectively have more than doubled in number. Among these are several groups in the Free Church tradition, broadly conceived, that have shown outstanding increases.

The most conspicuous among these is *Iesu no Mitama Kyokai Kyoudan* (Spirit of Jesus Church) whose statistics seem so incredible as to invite suspicion. In 1960 this indigenous Pentecostal body reported 33,000 members; in 1982 it reported 180,000, and at present it probably claims more than the membership of the better known Kyodan (about 192,000). By coincidence, both of these super churches date their formation from 1941, but they have followed quite divergent paths. The Spirit of Jesus Church, conceiving itself to be the New Testament church restored, observes Saturday as the Sabbath and practices footwashing and proxy baptism for the dead. Its ministers serve without pay in about 140 house churches throughout Japan and in thirty-five other countries.

Another Pentecostal church that has made an impressive record in the past quarter century, especially in the early part, is *Genshi Fukuin Kami no makuya guruupu* (Oriental Gospel Movement) whose 60,000 members meet in some 500 Bible study groups. Its parent body, *FM mukyoukai* (Non-church), seems also to have increased in number to an estimated 0,000. All three of the churches we have named have been free of foreign ties from the beginning.

A second category of growing churches is the conservative evangelical coalition, represented by the Japan Evangelical Association, in which various traditions are linked by a common commitment to biblical inerrancy. Among the larger bodies that fall broadly into the Free Church tradition, the Immanuel General Mission, Japan Holiness Church, Japan Assemblies of God, the Evangelical Alliance Mission, the Japan Church of Jesus Christ, and others have more than doubled their membership in the past quarter century. Some, like the Church of the Nazarene and the Free Methodist Church, apparently have not grown to that extent. But there are a host of smaller church groups and independent churches that have sprung up to evangelize their neighborhoods, and that collectively baptize hundreds of converts each year.

A third category of Free churches is the two Baptist bodies which belong to the National Christian Council. The Japan Baptist Convention, of which I am a member, had established work in every prefecture by 1960, and since that year has doubled its membership from 13,000 to 26,000. The Baptist Union has grown less, from about 3,500 to 4,300. The greater strength of the Baptist Convention, I think, derives mainly from its ties with the huge and still growing Southern Baptist Convention which supports 170 missionaries in Japan and sends out shortterm evangelists by the hundreds.

As a fourth category of Free churches, since William Miller was once a Baptist and Mary Ellen White a Methodist, let me mention the Seventh Day Adventist Church which has grown from about 5,000 to more than 10,000 members during the past quarter century.

We turn now to the subject of victories. The first victory that comes to mind is the formation of the Japan Evangelical Association which represents the overcoming of a wide range of theological and cultural differences. The 1982 Kyoto Declaration issued by the Second Japan Congress on Evangelism begins a paragraph entitled "Church Growth" with these words: "The church as the body of Christ has been given life and must grow unto the fullness of Christ who is the head of the church."⁴ These words obviously reflect Eph. 4:13-16, in which growth unto the fullness of Christ is identified with attaining to the unity of the faith. I think it highly significant that such a large variety of evangelicals, missionary and national, prewar and postwar, Calvinist and Arminian, Confessional and Free and both, have achieved a sense of unity which enables them to work together in "Total Mobilization Evangelism," Billy Graham crusades, publishing, broadcasting, conferences, camps, and so on. Regrettably, this second ecumenical movement has its divisive aspect, but I choose to focus on its positive contribution to the evangelization of Japan.

A second victory I would note is the maturing of relationships between missionaries and Japanese church leaders. In my own circles at least, the 1960s were marred by identity crises on the part of both missionaries and pastors, with considerable suspicion and mistrust between the two. Subsequently, the Baptist Convention achieved self-support and with it gained a new sense of selfhood and independence. For several years now the Convention has taken the initiative in calling for missionary assistance, and showing deep appreciation for whatever the missionaries are able to do. Never have relations been better.

I understand that some of the smaller, newer missions have successfully turned over major leadership responsibilities to their Japanese coworkers. Much has been achieved in the cultivation of spiritual gifts and the maturing of delicate relationships.

A third victory, typical of many like it, is the record made by Nagazumi Baptist Church in Fukuoka where I am associate pastor. Organized eight years ago, and one of fourteen Baptist churches in the city, Nagazumi Church has 134 active members, one mission that will be organized into a church next May, and a second mission to be opened this month in cooperation with one other church. Under the leadership of an able Japanese pastor, the church played an active role in the Billy Graham Crusade of 1980, and the Yong-Schuller meeting of 1983. It has sent several young men into the gospel ministry and continues to overcome formidable barriers in leading people to Christ. What I am saying is that every successful church in this country, every genuine conversion, represents a victory for the gospel of Jesus Christ.

In closing, I should say something about mistakes made during the past quarter century. A successful church planter said he turned over some of his congregations to Japanese leadership too soon. A missionary told of losing his temper and permanently alienating a promising church worker. A church lamented that it had chosen a poor location for its mission. We could go on and on, cataloging mistakes we have all made, but this would be time-consuming and scarcely helpful. They are little mistakes, sure to be repeated.

I have tried to identify the really big mistakes that have hindered Christian progress, but in vain. This failure is likely due to the limitations of my knowledge and understanding, but it is also possible that the really big mistakes have not been made by the Free churches.

NOTES

1. Kirisutokyo Nenkan 1983 (Christian Yearbook 1983), P•439• 2. Ibid., pp. 1\$7-90, 30 31.
3. Carlo Caldarola, *Christianity: The Japanese Way*. Leiden: E.J. Brill, 1979, pp. 2-3, 198.
4. Japan Harvest 32, Nos. 2,3 (1982). p.21.

PROSPECTS FOR GOD'S WORK IN THE NEXT QUARTER CENTURY

A Futuristic Study by Stanley Dyer

God planned from the foundation of the world that all nations would hear, understand, and accept the message of His salvation. The Great Commission is not fulfilled until that becomes a reality. All people will not be saved; that would suggest a universalism that the Scriptures do not teach. But the gospel of the kingdom must be preached in all nations in such a way that people will have some opportunity to accept or reject its message. David Womack believes that "the Great Commission will be fulfilled only when every community on earth is pervaded by an apostolic Christian witness and every man, woman, and child has a fair chance to hear the gospel and observe it at work in a living congregation of regenerated Christian believers."

Japan is no exception. One day on a Calvary cross our Saviour suffered, bled, and died. That death was for a world which included the millions in the Japanese archipelago. The bent-backed ojiisan with his hoe in the sweet potato patch is included. The helmeted motorcycle boso-zoku is included. The proud well-dressed business executive of the flourishing company is included. The burden of my heart is reflected in the famous words of a Japanese prophet, Toyohiko Kagawa, "O Japan, Eternal love keeps calling! Petulant Japan! Isolated Japan! Abandon your sulky mood and kneel before the God of Infinite love. In your effort to rid yourself of sin and to sanctify your soul, you, too, must go by the way of the cross. Christ opened a way of salvation even for Japan."²

After looking back on the successes, failures, problems, and progress of the past twenty-five years we now want to lift our vision to try to understand the possible path which the Japanese church will take in the next two and a half decades. Will we see widespread progress or defeat? Will the culture web succeed in choking the life from the national church? Will the increasing pagan consciousness draw the hearts of Japan's millions back into spiritual darkness? Will the missionary force grow or merely hold its present strength with dwindling national influence? Will the Japanese pastor and people continue to reflect an inferiority complex? What will be the basic trends of theology, evangelism, and church growth during these next twenty-five years? These are tough questions. I am not a prophet with a clear understanding of answers to these questions.

The focal purpose of this paper is to seek to arrive at some understanding of the possible trend in mission/church activity during the coming twenty-five years. Some of the projections may seem idealistic and visionary; others may be unrelated to your own personal objective or ministry. However, I trust that in the forecast of the future we may see the potential of God's working even beyond what we would have thought possible twenty-five years ago. We need to face the reality of barriers, problems, and cultural difficulties. We also need to see major growth factors and use the tools that are in our hands for the building of the kingdom in Japan.

To understand the foundational burdens, plans, and vision of the missionary community, I sent out a questionnaire to leaders of sixty-two missionary organizations in Japan that represented a total of 1,988 missionaries. Since I enclosed a stamped addressed envelope I had hoped for a little better than the 52 percent return. However, that was enough to help me to ascertain some degree of consensus among the expatriot workers in this nation. As I began tabulating the ideas and vision of my fellow workers among the major Protestant missionary organizations, I was able to understand possible trends and movement of ministry for the next two and a half decades. These objective findings, coupled with a more subjective personal vision, become the basis for this paper. I trust it will be both insightful and challenging. I cannot categorically say what will happen, but I do want to focus on what may happen in the next twenty-five years.

HINDRANCES TO CHURCH GROWTH

As the church of Japan looks into the future what can it expect as its most formidable barriers to growth? In the questionnaire sent to mission leaders, twelve factors were mentioned as possible problem/tension areas for the church (see Figure 1). The missionary community felt that materialism, coupled with a deep pagan culture web, would be the strongest factor to hinder the progress of the gospel in Japan. Over half of the responses cited these two factors as the number onecrippler of church outreach (materialism-22 percent, culture web-34 percent). Family and business pressures may also become significant factors in the show growth of the church. It is interesting to note that not one missionary

leader listed land cost or stranger image as the most significant hindrance to church growth in Japan.

The major hindrances to dynamic and effective ministry for Christ in Japan could be divided into two main areas, the internal and external factors. Most missionaries and church leaders tend to look at the external problems and barriers and bemoan the fact that their work is rendered ineffective because of the gross paganism of the host culture, or the indifference and materialism of the people. However, never has the Christian church been decimated by outward circumstances unless it is inwardly weakened first. Did not our Lord tell his weak and unlearned disciples, "I will build my church and the gates of Hell will not prevail against it (Matt. 16:18)." I understand that the meaning here is not defensive struggle, but offensive victory. The gates of Hell will be no match for the onrush of the powerful church of the living God. Although only 16 percent cited the inner spiritual strength of the church as its greatest problem, I believe this is the most formidable barrier to a massive spiritual ministry that reaches into this Japanese society and claims it for God. Look at the Ephesian church. The outer problem of culture web and paganism was no match for the mighty work of the Spirit. Luke, the historian, writes, "So mightily grew the Word of the Lord and prevailed (Acts 19:20)." Even superstitious Demetrius testified to the gospel's power to turn many away from the worship of the Ephesian god, Artemis. The inner strength of the Ephesian church conquered the outer opposition of paganism and these gates tumbled to the ground. Is it too much to expect similar spiritual work in Japan as the church grows in inner fortitude to meet the need of the hour? God's work, done in God's way, will see God's results whether that be in the first century or the twentieth; whether it be in Korea or in Japan.

It might be helpful to think about some of the inner problems of the Japanese church. If these are corrected we could expect a significant growth in these next twenty-five years. P.J. Johnstone, in his book *Operation World*, states that in Japan around 90 percent of all those who seek the Lord later backslide through the pressures of family society, unequal marriages, and the pervasive influence of darkness in Japan. However, what could be the real cause of such reversion? Rather than an outward culture factor, could it not be the inability to follow-up and integrate that seeker into the spiritual life of the Christian community? The body of Christ needs to make a more serious effort to surround the new convert with love and understanding.

Another related problem could be in the Japanese pastor and his relationship to his people and to his community. The church growth survey made by Dr. Morris Jacobsen almost a decade ago reveals some startling facts. Only 8.4 percent of all pastors surveyed felt a positive assurance in his present pastorate. Only 15.7 percent of the pastors had a good relationship with their membership.⁴ A mere 14.4 percent of the pastors visited more than eight homes of his parish in a week.⁵ If this condition would continue into the coming twenty-five years the results would continue to be discouraging and dismal.

The total blame, however, cannot be placed at the feet of the national worker. Frequently the missionary is grossly authoritarian and domineering. Compared with many other less advanced mission fields, we Japan missionaries seem extremely reluctant to indigenize our churches. Instead of partnership we have bred paternalism. We have tenaciously held to missionary church planting instead of raising up a dynamic national leadership to carry the bulk of the evangelization of the nation. If every mission would concentrate on depth discipleship, and training of national leadership, there could be a significant shift of power to a growing, multiplying national church. Rather than creating a little local spiritual kingdom, the missionary needs to be a catalyst, a leader of men who will lead men, a winner of souls who will, in turn, win souls.

Possibly our greatest barrier to effective church growth in the coming twenty-five years is a possible lack of divine working and God-directed strategy inside the church. If this barrier is broken down, we could experience some exciting days of harvest in the immediate future.

A LOOK INTO THE PAST

The Japanese church has had its great opportunities for massive Christianization. A brief study of its history will reveal at least three major peaks of evangelism and growth. At the peak of each era there were internal factors that stymied the advance and brought its progress to a standstill. In 1549, Francis Xavier landed in Japan. Within twenty-seven months his converts numbered over several hundred. Omura Sumitada, a local daimyo, later accepted the faith accompanied by the

entire region numbering over fifty thousand people. It appeared that Japan would become Christian. But a severe persecution that could have multiplied the church as in the apostolic age, actually destroyed it. The inner strength of biblical theology was lacking. Faith was weak and outer pressures devastated the believing community.

The second great opportunity came soon after the Meiji restoration and the beginning of Protestant missions in this nation. After a week of prayer in 1872, a revival of God's Spirit moved upon Japanese students, and the famous Yokohama Band was begun. The Sapporo Band and the Kumamoto Band later began to spread evangelistic fervor across Japan. Classes were suspended for several days at Doshisha College as hundreds of students confessed their sins and were converted. In seven years church membership in the Japanese Protestant church rose from four thousand to thirty thousand. Again, many thought that Japan would become a truly Christian nation. But the promulgation of the Imperial Rescript on Education that confirmed the deity of the emperor, coupled with a rising tide of nationalism, created an external barrier to church growth. However, the liberal theology of Spinner and Schmiedel, outlined in their magazine *The Truth*, caused greater damage. Syncretistic theology robbed the church of its power. A great potential for continued results was lost.

The third great opportunity came at the close of World War II. Hundreds of missionaries flooded Japan. A few took the time to learn the culture and language. Nationalism was at a very low ebb as religious foundations were crumbling. The evangelists went to the streets and the homes. Rev. Okada talked of "the era of a Christianity boom." But the missionary movement was always behind opportunity. Kane remarks, "It looked for a time as if Japan might embrace Christianity en masse. But it did not: After a decade church growth became slow, and many missionary and national leaders agreed with novelist Shusaku Endo that Japanese culture was a swamp in which the tree of Christianity just cannot grow. Many reasons could be cited for this lack of significant impact on the culture of Japan. One reason could be the shallowness of discipleship and weakness of the internal Christian community. The emphasis on mere proclamation did not provide for strong maturing bodies of believers. The missionary societies that mushroomed in the fifties did not produce training institutes and national leadership for the sixties. The church had come to another peak, only to back away and slowly decline.

SIGNS OF GROWTH

The internal strength of the church in Japan seems to have increased substantially over the past decade or two. Currently we recognize several indicators that suggest God's deep work in this culture. These may be encouraging for all of us who look with anticipation into the future:

1. The image of the church has improved greatly. New church buildings that seemed impossible twenty-five years ago are being constructed. The church is coming out of its closet and onto Main Street.
2. Coupled with the increase in image is the growing optimism of both pastor and laity. The questionnaire results show that about 65 percent of the missionaries polled were either somewhat optimistic or very optimistic about the growth of the church in the next two and a half decades. Only one missionary responded with a very negative response about the future in Japan (see Figure 3).
3. Goal-setting has strengthened the vision of the missionary community. Over 60 percent of the missionaries responding in the questionnaire had set significant goals for their mission activities. These goals ranged from a doubling of the church in ten years to a goal of one hundred new churches by 1995. One respondent anticipated a 400 percent increase within the next twenty-five years. Another wrote that "the time is short and, Lord willing, may Japan out-Korea Korea in reaping a harvest of souls."
4. The church has seen the rise of large congregations that would have seemed impossible twenty years ago. The Yao Evangelical Free Church, the Zama Holiness Church, and others, are emerging as examples of God's mighty working in harvest. The Zama church, dedicated only three years ago, is now overflowing with two Sunday morning services, and a vision of one thousand membership by the end of the decade. Japan will never be won by a few large churches but they can be examples of God's Spirit at work in this nation.
5. Literature is playing a significant part in the growth of the church. Ken McVety reported that Word of Life Press had a total budget of about thirtyone oku en, or about 13.25 million dollars last year. This did not include another ten oku en for Every Home Crusade and CBN Television series. Over one million copies of the Living Bible have been sold since its publication four years ago. The Word of God is beginning to permeate society, and will be a definite factor in growth during these next couple of decades.

6. Mass media will exert a decided effect on biblical awareness in secular society across Japan. At its peak listening, according to the Nelson Ratings, the CBN animated series was being watched by 10.6 million people weekly. Is it not thrilling that this peak was the very time when the crucifixion and resurrection of Jesus was being shown? PBA reports that its twenty-five or more radio programs currently cover approximately 83 percent of Japan's total population. This mass exposure will have an increasing effect on Japan's millions.
7. The increasing stress of pre-evangelism will continue to build relationship bridges from the Christian community to the secular world. A recent Church Growth Seminar focused on such factors as understanding felt-needs, building relationships, and testing receptivity. Such understanding could pave the way for better communication to lonely and confused people around the church doors.
8. There has been an exciting development in laity training by both missionary leaders and national pastors. This one factor alone, if allowed to grow in divinely ordered strategy, could be the harbinger of spiritual awakening in Japan.
9. There will emerge a new kind of missionary force. The missionary ministry will lessen by 1990 because of retirement of the fifties' missionary boom. The quality of their replacement will be better, but they will be Kouhai not sempai to Japanese leaders, and will be more willing to work with, even under Japanese leadership.

FACTORS IN GROWTH'

Although in somewhat outline form, the following are some areas of possible growth in the church during the coming twenty-five years. The questionnaire was extremely helpful in seeing the missionaries' vision of ministry for the future. These following factors could represent new trends in some dynamic ministries for the future Japanese church:

1. Pioneer church planting was the most commonly mentioned first place ministry potential. Of all missionary leaders almost half placed this as the number one priority for their organization. The multiplication of groups of believers will become a dominant growth factor for the church in Japan.
2. Lay training and witness will be a predominant emphasis in the church in Japan. Although these were listed separately in the survey, if taken together they would constitute the most important priority for growth as seen by our missionary leaders. This one factor could revolutionize the church.
3. Mother/daughter church planting ministry was also very strong. We need large churches as samples of growth. But perhaps our greatest need is in the multiplication of church bodies. The church that can effectively split and multiply will greatly help the national church community to increase. The Yao Evangelical Free Church is a good example of this type of multiplication. One survey respondent said, "Personally, my vision is to see our own church built up to about 100 members, and then see hive-offs of perhaps thirty people going out to a new area within, say, thirty minutes' drive. This would permit greater fellowship and mutual encouragement. These churches could be meeting in rented quarters."
4. Home visitation will become an increasing ministry of the church. Although mere tract distribution may have limited results, the church that goes to the people is usually the growing church. In going to the people, care must be taken not to be obnoxious or bothersome, and to seek identity with the needs of the community.
5. Youth ministries will continue to be effective. There is a growing openness on campus for truth. Students are aware of their shattered moorings and are searching for meaning to life. Child evangelism will continue to be helpful in opening homes to the Christian message. Seventeen of the survey respondents placed youth work as fourth or fifth in their priorities of ministry. Two placed this emphasis as their number one potential growth factor in the church.
6. Evangelistic preaching is still extremely important. The trend toward lay training and witness can never deter from the need for strong preaching from the pulpit. The Great Commission held a mandate for preaching the gospel to all the world. That has not been negated. The survey shows a strong burden still for such ministry.
7. Cooking/English class ministry seems to be a continued need for the missionary community. Although quite time-consuming and tiring, it does relate the church body to the secular community in its place of need and understanding. It will continue to build bridges to homes and families in the future. This factor was relatively low in priorities, however, on the missionary survey. Other methods may have greater multiplying force for dynamic church growth. One survey respondent spoke of "more innovative methods for bringing Japanese

men (white-collar workers) under the regular hearing of the gospel," such as English language teaching with the requirement of listening to a twenty to thirty minute gospel presentation, and inductive Bible study in the evening, even as late as 9:30 PM.

8. Overseas missionary emphasis among the missionary organizations seems to be growing. In a separate poll, and in private conversation with leaders, I have found a growing burden for overseas missions. The Japanese church is still small in numbers, but as its burden grows for foreign ministry, God will honor such sacrifice and vision. One missionary leader reported that his group planned to send fifteen to twenty missionaries in the next few years. He felt there was a dynamic trend here in Japan from a receiving church to a giving church. "We see a new look at missions here in Japan." Could we dare to believe that in the coming twenty-five years Japan could become a major missionary sending country? The Domei plans to send out thirty missionaries by 1991.
9. The use of the computer could be a factor in church growth. Mere machine will not automatically cause growth. However, these could help the pastor in effective follow-up, name retention, finance planning and accounting, membership listing, etc. The use of the computer could reduce much of the heavy paperwork that robs both pastor and laity of valuable ministry time.
10. Long-range goals are vitally important. About 60 percent of the surveyed respondents has definite long-range goals. One leader stated that his organization envisioned a goal of 100 churches by 1995. Another is planning on fifty new churches in the next seven years. Still another leader is proposing a church-planting seminar within his denomination to arouse the entire church to the need for a new thrust in pioneer ministry. The OMS-related national church is currently in a "Decade of Harvest" in which they hope to plant seventy new churches, and increase membership by 120 percent.
11. EE III could be a significant factor in growth. Many did not know the meaning of these letters. "Evangelism Explosion" was born in the heart of D. James Kennedy in the mid-sixties, and has become an international movement for training of laity in evangelism. The new text and training materials have been translated and are now in field testing process. Six Japanese churches are currently training members in this system. A clinic will be held this year, September 10 to 14, in a Tokyo church. As this ministry develops it could help the laity to grasp the needed tools for effective communication of its faith.
12. Literature and mass media could continue to present the gospel to the millions in Japan as a bridge builder to the secular community. Films, video, and overhead projectors can give helpful "eye-gate" information and insight for the church's ministry. Since TV and radio are so widely used, Japan seems to be a natural location for an increased vision through this medium. In spite of the high cost of TV and radio time, the potential for awareness building is tremendous. The church in the coming twenty-five years may experience new involvement in this essential work.
13. There is a rising burden for Bible training institutes. One survey respondent said, "I would like to see established a Bible school in Japan on the order of the Moody Bible Institute; i.e., not confined to those specifically called to a full-time ministry, but training people to go back to their own churches as laymen, elders, deacons, etc. This, rather than exclusively pastortraining institutes. Yet such an institute could also train people for fulltime work."

The missionary community seems to be flexible in its varied ministry concerns. However, the survey seems to point to a growing burden for the training and mobilization of the laity in witness. This could, under the anointing and leading of the Holy Spirit, become the leading factor in the dynamic growth of the church in these next two and a half decades.

SUGGESTIONS FOR GROWTH

As we look into the future we have seen some potential barriers and possible growth factors. These would often overlap since the absence of one could mean the strength of the other. The following list of suggestions will also overlap considerably since many of the factors seen are included in my suggestion for outreach. Let me say very clearly that I am not speaking from authority or with some major success story behind me. As a fellow worker in the task of helping to build the church of Christ in Japan, I have some strong convictions of areas of need. We look at these humbly and with a sense of inadequacy, but with a deep burden. God is doing a work in Japan. As we understand His will and seek to work His strategy, He will honor such ministry and bring about a substantial harvest.

1. The missionary must become a catalyst, an idea person, a helper, and an encourager. Like Barnabus, we need to seek the young talent and encourage the
1. (cont) worker in his task. The age of the local isolated church planting missionary may be past. The burden of ministry needs to rest on the emerging national church.
2. Related to the first, the missionary needs to be a partner rather than a padre in the ministry. Let's beware of any kind of authoritarianism in the missionary community.
3. We need to push for a greater indigenization of the church. The Japanese leadership must come into clearer focus in the next twenty-five years. May we see a "coming of age" of the national church. Rev. Okada said, "The missionaries resisted self-support, but we did it anyway." Rev. Okada said, "The senior pastors (in the JLC)...were the ones who resisted self-support." See p. 17. ---Ed.
4. There is a deep need for greater empathy and cultural understanding of Japanese society, its religious heritage, and its national characteristics. In understanding these we build bridges to real needs among the secular society. One survey respondent said, "I believe, I hope that the church will be able to speak with increasing effectiveness to the Japanese person in his everyday life. Perhaps some of the confrontation mentality will give way to a more understanding, helpful, we're-all-in-the-same-boat-without-God's-help kind of approach to evangelism."
5. The Japan missionaries need to stress discipleship. The church will grow in depth rather than in breadth. The New Testament pattern seemed to be a multiplication through involvement in depth relationships. This could be our hope for Japan as well.
6. We need more great churches in central locations that can then minister to the outlying rural areas.
7. We need also the multiplying of congregations, dendosho, and home meetings. Local people will be the greatest avenues for witness to other local people.
8. We must develop mother/daughter church bodies. Growing churches can sponsor other groups that will be fed and encouraged by the mother group.
9. It is essential to be winners of souls. We are all born to reproduce. Often new converts are the greatest witnesses. Peter Wagner's theory of diminishing witness may sound strange but may be true even in Japan. "The effectiveness of the Christian's role as a witness for church growth decreases with that person's maturity in Christ."⁷ As a convert grows in his faith he will probably have fewer and fewer contacts with the secular world. Thus, the importance of training in effective communication of faith for the infant Christian.
10. We must be aware of spiritual gifts and help to develop them. We must also encourage the pastors to do the same. Again I quote from Peter Wagner, "The key function of the pastor is not that he evangelize but that he lead his people into discovering, developing, and using their God-given spiritual gifts.
11. The missionary must help and encourage the pastors to train their laity for spiritual ministry. We must reverse the arrow. I have called the greatest hindrance to dynamic ministry "the hifu-shukai syndrome." The tract distribution relieves all of responsibility. This is so often coupled with a "come to the meeting" appeal. It is not effective. And it must be changed. The church is meant for fellowship and worship and training, not necessarily for evangelism. The early church came together to pray and worship, then went forth to witness and to turn their world upside down. This must become the trend of the future in Japan.
12. We must be aware of pre-evangelism strategy: understand felt-needs speak to audience awareness; develop bridges of understanding.
13. We need to strengthen Christian education within the church for a deeper understanding of the Word of God. This must include adult education and group counseling in specific areas of need.
14. We must anticipate God's working. Nothing sours the vision or hinders the progress like a "can't-do-it" mentality. God is not dead. He is still the Lord of the Harvest. He has promised, even for Japan, "I will build my church and the gates of Hell will not prevail against it." Let us allow the Holy Spirit to use us for His work in His way for His abundant results. One survey respondent said, "In the work related to our Convention, my vision is to have at least 200,000 believers in over 1,000 churches; to have 10,000 lay persons leading weekly home meetings for evangelism."

I have been deeply burdened for this Hayama Seminar. So often we come here to fellowship and listen, but go back to continue in the same rut that has caused us heartache and often failure. Could we dare to believe God for new trends, new ministries, new moving of His Spirit, new opening of pagan hearts to hear and understand and receive the truth?

I am not here as a missiologist, but I do feel that we are here, all of us, by divine appointment. Maybe our Lord will instill in our hearts some new challenge, some deeper conviction that will really make a difference in our ministry as we leave these beautiful hills at Amagi Sanso. May these next twenty-five years be a time of harvest and the building of the Christian church in this nation of Japan. As the internal church is so strengthened, purified, and trained, it will be the powerful tool of our God to move this nation for Christ. The thrust will come from the inside. Co-laborers, let us go forth determined to allow the Holy Spirit to use us for such a ministry in the church; then through the church to the entire nation of Japan.

NOTES

1. David A. Womack *Breaking the Stained Glass Barrier*. New York: Harper & Row, 1973, p. 95-96.
2. Toyohiko Kagawa, *Christ and Japan*. New York: Friendship Press, 1934, p. 5.
3. P.J. Johnstone, *Operation World, A Handbook for World Intercession*. Kent, England: STL Publications, 1978. p• 140.
4. Morris B. Jacobsen, *Japanese Church Growth Patterns in the 1970s*. Tokyo: The Evangelical Missionary Association, p. 19
5. *Ibid.*, p. 9.
6. J. Herbert Kane, *A Global View of Christian Missions*. Grand Rapids: Baker Book House, 1971, p. 255
7. C. Peter Wagner, *Your Church Can Grow*. Glendale, California: G/L Regal Books, 1976, p. 81.
8. *Ibid.*

APPENDIX

Figure 1. Hindrances to Church Growth in Japan

Culture Web *****;

Materialism *****

Pagan Culture *****

Spiritualism *****

(lack of)

Family Pressure *****j

Business Pressure *****

Education Pressure *****i

Government Pressure *

Syncretism ***** Land Cost ***** Stranger Image *****

Missionary/Church *****

Tension

Denomination-ism *****

Militarism **i

Lay/Pastor **a

Differences

Pastor Centered **

No Vision **f

Cult Increase

Pastors Teach **

English

Note: Each asterisk represents 2 value points.

Value points: 1st place-5 points 2nd place-4 points 3rd place-3 points 4th place-2 points 5th place---•1 point

Figure 2. Potential Effective Ministries in the Japanese Church

- Church Planting *****
- Lay Training *****
- Lay Witness *****
- Mother/Daughter *****' Church
- Home Visitation *****
- Evangelistic *****;
- Preaching
- Youth Work *****j
- English/Cooking *****; Classes
- Literature *****
- Small Groups *****
- Theological Educ. ***** by Extension
- Hospital **i
- Evangelism
- Newspaper **;
- Evangelism
- City Crusades **
- Kindergarten
- Evangelistic **
- Meeting (tokuden)
- Christian **
- Education
- Open Air Meetings **

Note: Each asterisk represents 2 value points.

Value points: 1st place-5 points 2nd place - 4 points 3rd place - 3 points 4th place- 2 points 5th place-1 point

Figure 3. General Feeling of Missionaries

Pessimistic *
Slightly Pessimistic *****
Average ****
Somewhat Optimistic *****
Very Optimistic **

Figure 4. Will Missionary Personnel Grow?

Considerable Growth *****
Little or No Growth *****
Undecided/Decline *

Figure 5. Will National Church Grow?

Considerable Growth *****
Little or No Growth ****
Undecided/Decline *

Figure 6. Possibility of Spiritual Awakening

Yes! ***** Hopeful! *****

Figure 7. Do You Have Long-Range Goals?

Yes! ***** More or Less ** None! *****

Note: Each asterisk represents one survey response.

GOING FORWARD AS SERVANTS OF GOD

A Closing Sermon by Reiji Hoshizaki

What was in the vision and mind of those who conceived a Hayama conference twenty-five years ago? I believe I will not be wrong in stating that one of the main intentions was that it would be a place where missionaries will see themselves as servants of God and, inspired by study and fellowship in the common task, go forth to render effective service in the land which God has called them to serve. Therefore, it was to bring together minds and hearts of the broadest scope to study and share under the freedom and tutelage 'of the Holy Spirits not for an intellectual exercise nor to display our theological scholarship, but for an earnest seeking to hear the voice of God; to receive a clearer vision of God and of His purpose which He has for us and for this nation, and thus be able to serve effectively as servants of God. And I believe Hayama Seminar has fulfilled this intention to a high degree in the first twenty-five years.

But we realize that we have not fully arrived and cannot rest upon the past, however worthy, remembering what Paul wrote, "Not that I have already attained this or am already perfect; but I press on to make it my own Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on towards the goal for the prize of the upward call of God in Christ Jesus. Let those who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. Only let us hold true to what we have attained (Phil. 3:12-16)." Then, as those who are of mature mind, holding true to our past attainment, we must press on with a forward look so that a vision of the future may be born in our hearts and minds.

Therefore, with this in mind, I have chosen for our thinking the text from the last chapter of the book of Deuteronomy where we find Moses on the summit of Mount Pisgah gazing into the promised land, the last scene of his earthly life. I was drawn to this text because in my own thinking it is appropriate for the occasion marking the first twenty-five years of this conference. I believe it speaks to us a needful message as we assess the past and look forward to the future of the conference, and of the unfinished work in this nation. Like Moses we are standing between the past and the future, the end of the old phase and the beginning of the new phase in the life of God's people. Another reason for being led to this text is more personal in nature for I am about to close out my missionary service here, a few months hence, and wanted for myself to feel the emotions of this man of God closing out his life of service; and to receive the inspiration for the future. It is a very presumptuous thing to do but I thought it an excellent place to measure my thirty-four years as a missionary in the light of this faithful servant. Of course the measure was too high. Who can measure up to him? Very few if any. Nevertheless, it is well for us to evaluate ourselves by his life and see how we stand as servants of God. I believe, through the message found there, we will discover what Hayama Seminar and those of us who participate in it must always keep central, at its heart, if it is to continue in its intention and make a contribution of any significance in the next twenty-five years and on, if the Lord permits until his return.

Let us then go with Moses to ascend Pisgah's height for our inspiration and for the vision of the future, and be challenged to dedicate ourselves to be servants of God as we should be. Moses received the command of God to ascend Pisgah and obeyed, so we find him on the summit. As we approach him we cannot help but stand in awe before this man of God. What would be the words to describe and evaluate him? Our words will never be adequate to evaluate him, but let the scriptural record do it for us:

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord, and he buried him in the valley of Moab Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated And there has not risen a prophet in Israel since like Moses, whom the Lord knew face to face, none like him for all the signs and wonders which the Lord sent him to do in the land of Egypt ...and for all the mighty power and all the great and terrible deeds which Moses wrought in the sight of Israel (Deut. 34:5-12).

These final words, brief and simple, close the life of Moses, but speak eloquently and in depth to summarize a great life, a superb epitaph of this faithful servant of God. Can a man receive a greater accolade from God than "Moses the servant of the Lord" and be buried by God Himself? What a way to finish a life of service. His spiritual vision and vigor was unimpaired, sharp and vigorous as ever. "Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural forces abated." Indeed, he was at the summit of his life. He was far from being "over the hill" but for him

the time of his departure had come. Was he disappointed, having come to the threshold of the promised land, yet unable to enter after all these years of giving his all to lead a stubborn people? If he was, there is no indication of it. We note instead a sense of fulfillment he felt as he received the words of God's promise as the fulfillment of His purpose, "This is the land which I swore to Abraham, to Isaac, and to Jacob. I will give it to your descendants. I have let you see it with your eyes." I am quite sure that within Moses there was the same spirit expressed centuries later by another servant of the Lord of the same caliber, "The time of my departure has come. I have fought a good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award me on that day, and not to me only but also to all who have loved his appearing (2 Tim. 4:6-8)."

And what an evaluation is ascribed to this man, "And there has not risen a prophet since in Israel like Moses, whom the Lord knew face to face." A prophet par excellence, he was interpreter of the mind and purpose of God, one who was in direct communication with God himself, in intimate relationship with Him. It is fitting then, in the light of the greater and perfect revelation, the Scriptures record, "By faith Moses, when he was grown up *refused to be called the son of Pharaoh's daughter, choosing rather to share the illtreatment with the people of God than enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. By faith he left Egypt, not afraid of the anger of the king; for he endured as seeing him who is invisible. By faith he kept the Passover and sprinkled blood, so that the Destroyer of the firstborn might not touch them (Heb. 11:24-28)."

As missionaries we desire to be the servants of the Lord and we want to be effectual in our service to the Lord. Wherein was the secret which made Moses the servant he became? What was the foundation for his growth into mature servanthood, and what was the inspiration and motivation which moved him to such a faithful and effectual service? We may be sure that Moses did not become what he was overnight if we would follow his life. Even for him it took some time. According to the biblical account, we calculate that it took him some eighty years before he emerged as one ready to lead God's people out of Egypt. Sometimes we get in a hurry, try to get there fast, and want to get results quickly. That is only natural when we see ourselves surrounded by millions who have yet to know the Christ and his love and saving power. But our Lord was thirty before he began his ministry. What I am trying to say is that it takes time to be an effective servant of God. Being a servant of God in the real sense does not come fast and easy.

So let us then consider Moses the "servant of the Lord" and, as we study his life, I would like to suggest two things which I believe were the foundations of his faithful and effectual service as God's servant.

First of all Moses was a man of vision. His life was inspired and motivated by the vision of God and of His purpose, and what he saw from Pisgah reveals that his vision was from God. When he stood on Pisgah it must have presented a broad and a magnificent panoramic view of the promised land. It must have been a stirring sight which he saw, not only in its physical aspects but also from the view of spiritual implication and challenge which the view offered. There, before him, lay the land unentered as yet, unconquered, unpossessed, and untapped, but the promised land of God: What unknown possibilities waited there for his people? He was able to see beyond the physical view and peer into the future where he was able to see what God will do in that land. He was able to see the possession of the land as already accomplished in the purpose of God, "I will give it to your descendants." It was a God-given vision, "I will let you see it with your eyes;" a God-inspired vision.

God-given vision is what the servants of God must have; a God-inspired vision for our inspiration and motivation. We must be led by it to fulfill the purpose which God has for us. Although Moses became a man with a God-given vision, this was not always so. In his younger days we see him with a high and noble ideal and vision of his own. He set out with zeal to fulfill that ideal and went into action. He saw an opportunity to become the champion of his people and rescue them out of their predicament. The outcome was disastrous. It almost cost his life before his allotted time and he had to flee into the wilderness. This is often the mistake we make. We have experienced it to our sorrow,

getting ahead of God, causing pain in His heart. But how kind and patient He is with us. So there in the wilderness, in the school of God, he had time to learn the ways of God, and was prepared to receive the inspired vision of God in the "burning bush" experience.

That vision was inspired because it was God-given, and it became for him an inspiring and motivating vision for the rest of his life. It set him on the course of God's eternal purpose as a dedicated servant of God. It was not a vision of an ideal but one based on the knowledge of God and of His purpose. We have Paul's testimony who, with all his zeal and might, tried to fulfill what he thought was God's purpose for his life but failed miserably until that dramatic experience on the Damascus road where he saw the vision of the Lord, and in that experience found the inspired purpose which was to consume his life. Years later, standing before Agrippa, he was to say, "At midday, O king, I saw on the way a light from heaven, brighter than the sun shining round meI heard the voice saying to me ...rise and stand on your feet; for I have appeared to you for this purpose, to appoint you to serve and bear witness to the things in which you have seen meWherefore, O King Agrippa, I was not disobedient to the heavenly vision (Acts 26: 13-19)." Servants of God with the heavenly vision is what the world needs today to accomplish the purpose of the ages. Is our vision and purpose from God himself?

Moses saw the promised land as a man with an inspired vision from God which enabled him to see beyond the present reality to the larger purpose of God, and to see it as the place where God will fulfill His purpose and make Himself known among the people who had no knowledge of Him. What is our vision for this land to which God has called us and sent us to serve? Is it the promised land of God as Moses saw it? Will we claim it in the name of our God as a place where the people of this land will worship the one who loved it and gave his life for it? The answer lies in the servants of God with an inspired vision and purpose.

The second thing that I would like to consider concerning Moses as a servant of God is that he was one who learned well. He was a learner; his whole life may be characterized by it. Throughout his life every experience was a learning process. He was open both to God and to fellowmen, learning from them to the very end of his life. I always imagine when reading this portion that as Moses climbed Pisgah he must have reflected on his past. If we review his life as it is recorded in Scripture, we must admit that it was a full, fascinating, and inspiring life. But we can also note that it was down-to-earth and very human in experience. We see a man struggling and maturing like any of us. We see him learning on his mother's lap in the household of Pharaoh's daughter; as a prince in the Pharaoh's place receiving the highest education of the land; as an idealist with zeal, experiencing that ideal and reality do not necessarily meet in harmony; as a refugee from Egypt growing in spiritual perception and insight; and finally, as a leader open to suggestions of fellowmen and, more than ever, in humility before God. Moses learned well through all these experiences.

Seeking to learn and being open to learning are the foundation for becoming an effective servant in God's service. If we forget to learn, or feel that we have learned all there is to know, it will impoverish and stunt our spiritual growth and perception and limit our effectiveness. Under the leadership of the Spirit, our Teacher, learning is essential for sharpening our minds, for leading us into a wider, deeper insight into the purpose and will of God; out of which will be born new ways, new strategies, and a deeper dedication and eagerness to serve. The true servant of the Lord is a learner, a disciple in the true sense of the word. We find in Isaiah four great poems about the true servant of God, and in the third poem we read an arresting description of the servant, "The Lord has given me the tongue of those who are taught, that I may know how to sustain with a word him who is weary. Morning by morning he wakens, he wakens my ear to hear as those who are taught (Isa. 50:4)." A true servant of God is teachable.

I vividly recall the first pastor-missionary meeting I attended not long after my arrival here. There, one of our most respected pastors advised us on how a missionary can become effective in his work, "Don't be a teacher. You did not come to teach." There was a response within me which I am ashamed to relate, but I was dull of heart and mind and did not get his true meaning. It was later when it dawned on me that what he was saying was "be a learner," and you will be better equipped to serve effectively.

Moses on Pisgah was still learning as God spoke to him, "This is the land of which I swore to Abraham, to Isaac, and to Jacob, I will give it to your descendents." He learned that God's purpose of the ages is greater than what any one man can

do in his lifetime. It does not end with one generation but extends and includes all generations to come until the time of His fulfillment. He learned that his part in this great purpose was to be faithful in the given task, the essence of being the servant of God. This enabled him to entrust all to God with the satisfaction of knowing that he had a part in God's purpose; to submit himself to God to close out his life.

To be prepared to serve the needs here in this land to which God has called us for the next twenty-five years, we must be servants, humble and willing to learn under the Spirit of God so as to be equipped for the task before us. And what do we need to learn most? It is the obedience of the servant demonstrated in the life of Moses. Through his obedience God was able to accomplish what needed to be done among the people before leading them into the promised land. A servant is obedient. Listen to Paul as he reminds us of Jesus, "He emptied himself, taking the form of a servant He humbled himself and became obedient unto death, even the death of a cross (Phil. 2:5-8)." We must learn obedience if He is to accomplish His purpose through us as His servants in the given task. What I consider the most profound and remarkable declaration concerning our Lord is found in Hebrews, "Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him (Heb. 5:8-9)." "He learned obedience;" how much more must we who are servants, who claim him as our Lord. The humble spirit and attitude of learning is the very foundation of the servant of God who would be found where he serves, effectively fulfilling God's purpose.

And now a few words for our closing thought as we have stood on the summit of Pisgah with Moses, the great servant of the Lord. I hope it has inspired us and given us some insights to be servants, challenging us to a renewed sense of giving ourselves to Him who has called us to serve. Moses ascended Pisgah because God commanded him to do so. There is a hill that God, through His son, commands us to ascend; a hill outside the walls of Jerusalem called Calvary. This is our Pisgah which we must in obedience climb if we are to be called His servants. It is the Lord who calls us to this obedience, "If any man would come after me, let him deny himself and take up his cross daily and follow me (Luke 9:23)." Obedience to this command will take us right up to Calvary's summit where we will meet the Lord, and where his servants must stand. The difference in the command given to Moses and to us is that our Lord says, ..come after me ...follow me." He goes before us and we are to follow after him. We must remember that Jesus bore the cross as he ascended Calvary. So must we. "Jesus also suffered outside the gate in order to sanctify his people through his blood. Therefore let us go forth to him outside the camp, bearing abuse for him (Heb. 13:12-13)." I might add here that if there is any climbing to the top in our missionary career, this is the only one for his servants.

I recall a personal testimony by my friend and colleague, Luther Copeland. When he was leaving his resident community to enter college in preparation for the ministry, the good people there expressed fears that too much book learning might ruin or cool his faith and spirituality. He heard it humbly, for it could easily happen. He decided that he would always have in his heart as his prayer the words of that familiar hymn, "Jesus keep me near the cross." This was the only place where his faith could remain constant, renewed, and strengthened. So it must be for us who would be servants of God, to keep our vision of God fresh and clear; our dedication constant and true to the calling to fulfill His purpose. We must climb Calvary and stand at its summit where stands the cross. Beneath it, as we view the world from that sacred height, we will see the world as God saw it and loved it and died for it; and Japan is part of that world. From there, and there only, will the servants of God receive His vision and the inspiration so necessary if we would serve. We stand beside the Master, the greatest servant of all, and from him we learn the true meaning of dedication as servants of God, for we hear him speak, "If any man serves me, he must follow me; and where I am there will my servants be also. If any-' one serves me, the Father will honor him (John 12:26)."

Let us then go forward, following after him, as servants of God into the next twenty-five years which God gives us to do His will. Go, labour on; spend and be spent, Thy joy to do the Father's will; It is the way the Master went; Should not the servant tread it still?!

NOTES

1. Edgar Jones, *The Greatest Old Testament Words*, p. 70.