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JAPAN HARVEST

The Magazine For Today's Japan Missionary



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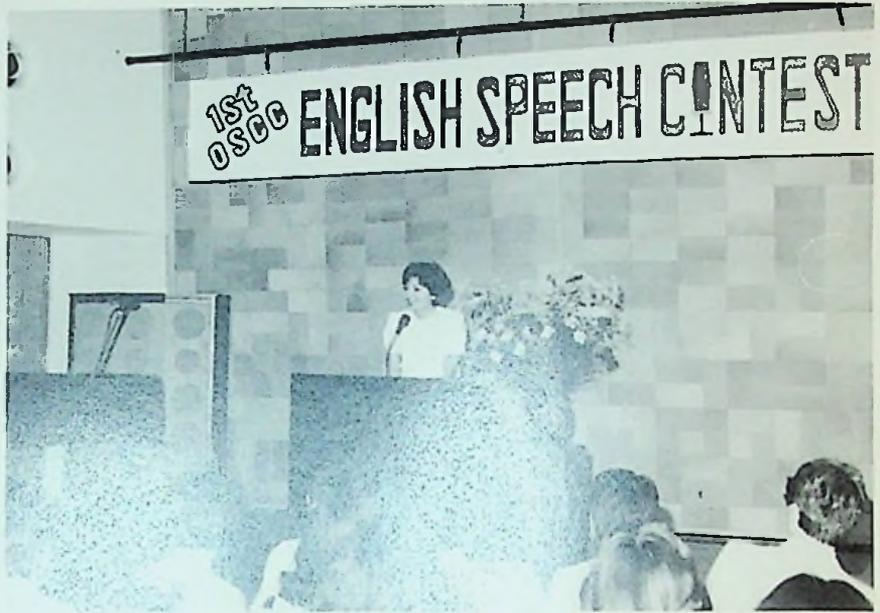
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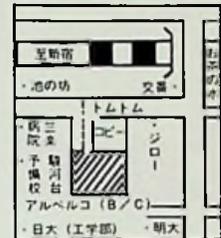
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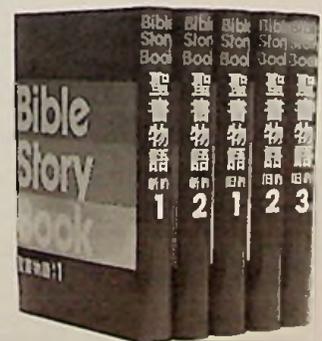
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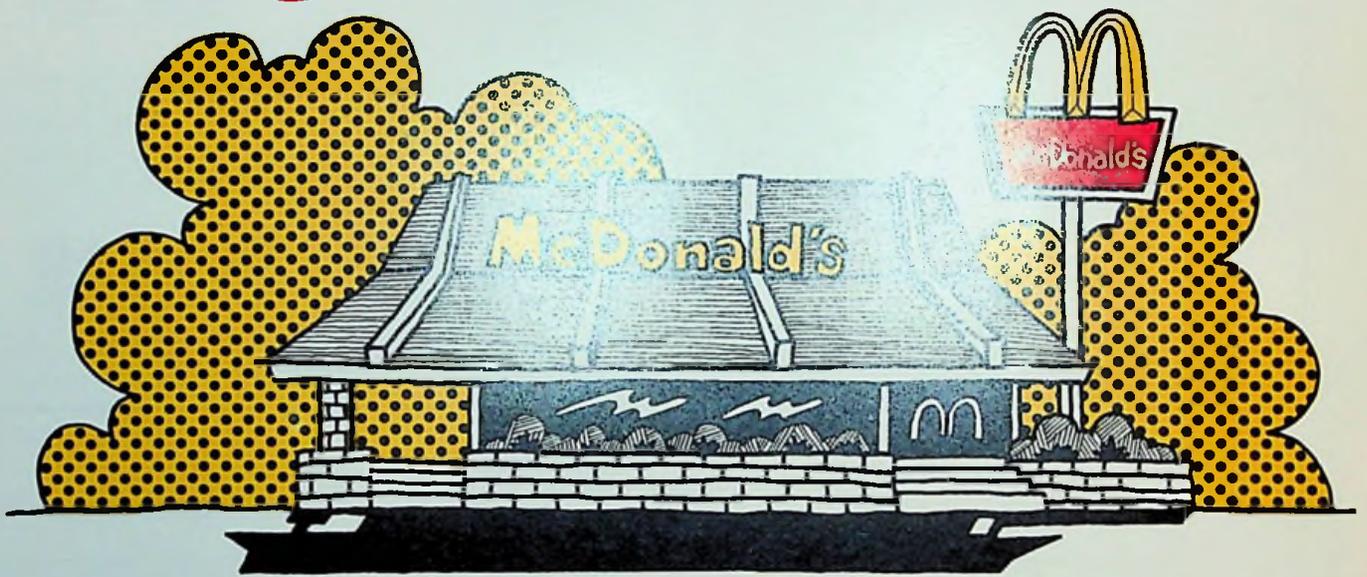
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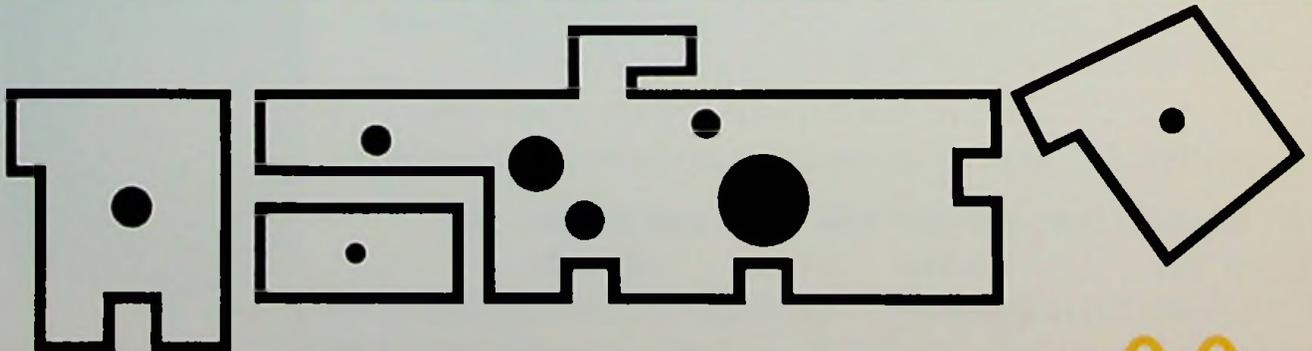
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JAPAN HARVEST

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1984/85, Volume 34, Number 4

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Adoption



SIEGFRIED BUSS

The United Nations has designated 1985 International Youth Year (IYY). A future issue of *Japan Harvest* will zero in on this topic, but permit me today to reminisce for a few moments and to share one of those unforgettable moments – when I was young.

The Buss family found itself in Karuizawa when WW II came to an end. There were several upheavals at that time that affected me personally. The repatriation of the German community necessitated the closing of the German school; the time had come for Reini, my younger brother, and myself to leave the “nest” and to fend for ourselves in the devastated city of Tokyo where we were to attend an international high school. Finding a place to live was no small task. Fortunately, a Japanese friend was kind enough to introduce us to a prominent family in his immediate neighborhood. The circumstances were somewhat unusual since the imposing house where a room was for rent belonged to a retired admiral of the now defunct Imperial Navy. We were told that the old man was quite fussy about renters; in addition to the financial arrangements, he insisted that the deal could only be finalized after an interview.

Reini and I were quite nervous as we rang the door bell. The Admiral’s wife, I must say I liked her from the start, welcomed us and ushered us to the living room. There the admiral met us and invited us to take our places on the tatami floor while the wife left, gently closing the *shoji* behind her. The hour of reckoning had come.

For a moment which seemed like eternity, we faced each other. The Admiral, in his seventies, had eyes which had not lost their gleam; there was something charming about this stately man and even in retirement he was every inch an admiral.

I was rather relieved that our host approached the interview in a straightforward fashion without engaging in much meaningless chitchat. “Let’s get down to business,” he intoned, “The reason for this interview is simple: I have two daughters about your age. With two young men wishing to rent a room, I need some assurances.” Then, looking us straight in the eye, and with a special emphasis, he continue, “You will be occupying a room upstairs and we will be living downstairs; a flight of steps is all that will separate us and before I let you have the room I need your pledge that nothing will happen under my roof.”

There was silence for a moment while I tried to formulate a convincing answer. I took a deep breath and then replied, "For the two of us this will be our first experience away from home. It will not be easy since we have very close family ties. I will be leaving behind my brothers and my younger sister to whom I am very much attached. I fully understand your concern and you have my word: nothing will happen that will embarrass you or your daughters. Let me put it this way: I shall very much miss my family but look forward to the experience of having two sisters instead."

I could detect a smile come over my host's face. He, however, composed himself quickly, embarrassed to have shown his emotions. "I am glad to hear that," he replied. "And now for my side of the story. I had a son, a wonderful lad. Together we went into the War, he as a pilot of the fleet under my command. One day he took off from our ship never to return. I came home from the War — alone. But today all this is going to change, I am about to welcome two sons. The room upstairs belonged to my boy. It has stood empty for some time, in fact, you will find it just as he left it. The room is yours now, enjoy it... and welcome to our family." Then, with a twinkle in his eye and with a voice that left no doubt about who was in charge, he commanded: "Wife, bring the tea!"

It was a beautiful beginning to a marvelous chapter in my life. Being accepted into a family, especially a Japanese family, is a great privilege. And yet how much more wonderful it is to be welcomed into God's family... "That we may receive the adoption of sons." Gal. 4:5

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LET THE MISSIONARY BE A MISSIONARY

“Missionary” is a word of Latin derivation meaning “a sent one.” It is encouraging to reflect on the divine dimension of our presence in this land. We are the “apostolos” of the 20th century.

As missionaries in Japan we are in a very unique situation, made unique by the society with which we have chosen to identify. Japanese society is explained by the sociologist as a “tate shakai”—a vertical society rather than a horizontal society. Explained simply, it means that the breadth of one’s social contact is very limited. By a predetermined rule that takes into account one’s financial status, family background, vocation, etc., a person is slotted into a specific position. A person’s major contact and influence then is limited to those on the same social level. Any change of position on this social scale is slow and results again in a new set of limited contacts.

The missionary’s uniqueness is related to his foreignness. While he engages in a unique ministry as a cross-cultural missionary, his uniqueness is primarily because of the fact that he is a foreigner. While it is true that a missionary is assigned a certain position in this society by virtue of his vocation, yet there is a freedom from rigid limitation because he comes from the outside. But enough of philosophizing. The purpose of this brief article is to encourage us as missionaries to discover the freedom and the latitude afforded us because we are cross-cultural missionaries.

My impression is that the recently-arrived missionary comes more sensitized to Japanese culture and the dynamics of contextualization (not of theology), with the advantage of better language learning facilities than those of us who arrived in the immediate postwar years. Herein lies both a great advantage and at the same time a great danger. Let me elaborate.

I have known missionaries that have spent years in Japan, attained a degree of fluency in the language and yet have failed to catch the culture. They have retained a certain foreignness that has failed to become compatible to Japan. I have known missionaries that have become fluent in the language, have caught the culture, and in the process of slavishly trying to imitate the Japanese have acted like a Japanese clone. Trying to be something that they are not has made them appear insincere. My suggestion is that we be neither an unadjusted-to-the culture foreigner nor a cheap imitation of a Japanese. I believe there is a unique position which for lack of a better term I have called a “Japanese foreigner.” Such a person moves in the society with a minimum of cultural collision while at the same time retaining the freedom of the unique position of a cross-cultural missionary. This is a position in which the missionary is able to reach people across the full spread of the spectrum. Maybe Paul speaking from the vantage point of being a cross-cultural missionary could say, “I know both how to be abased, and I know how to abound.” He took advantage of his position to reach all strata of society from prisoners to kings. He availed himself of the cultural freedom that he had as a cross-cultural missionary to advance the work of evangelism.

My plea to my Japanese colleague is to let the missionary be a missionary, and in this position be free to fulfill this unique ministry. My plea to my fellow missionary is that he recognize the unusual liberty to function freely in what is an otherwise tight society. The genius of the cross-cultural missionary is his effective ministry across culture.



Verner K. Strom

JEMA

President's

Page

Citizenship

MARY KERR

Freshly graduated from college and before starting my first big job, I took a four-week trip to Europe. It was thrilling to see new places and things I had read about in history books, but a different thrill seized me when I returned to the United States. After checking my baggage, the customs agent smiled and said, "Welcome home." Yes, it was good to be home. This was my land. I belonged.

Although we are strangers and pilgrims on the earth, in God's providence we are also citizens of earthly countries, chosen as God sees fit. It's a wonderful thing to have the rights and privileges accorded a citizen, whichever country's citizen we may be. Researching for a paper for language study at International Christian University, however, I discovered that there are cases of stateless children. How can such a thing be?

The nationality of citizenship of a child is generally determined by two broad principles. One is the "place of birth" principle, and the other, the "lineage" principle. The lineage principle may be divided into two—one in which the father's citizenship determines that of his child, and the other in which the mother determines it. The U.S. basically follows the place of birth principle, so that anyone born within the territorial limits of the U.S. may be a U.S. citizen, regardless of the parents' citizenship. Japan follows the lineage principle, determining citizenship through the father.

Problems in granting citizenship usually arise in international marriages and in cases of children born outside their parents' native country. In this article, I would like to briefly look at the U.S. laws. For other countries' laws their respective embassies can provide information

Since anyone born inside the territorial limits of the U.S. may receive citizenship, what of children of U.S. citizens born outside the U.S., e.g., missionary kids (MK's)? The Immigration and Nationality Act, Section 301 provides that U.S. citizenship can be granted to a person born outside the U.S. and its outlying possessions when:

1. both parents are U.S. citizens and at least one has had U.S. residence (unspecified time) prior to that person's birth.

2. one parent is a U.S. citizen (with one year continuous physical presence in the U.S.) and the other is a national but not a citizen (being a national deals with birth in an outlying possession, such as American Samoa and Swain Islands).

3. one parent is an alien (non-U.S. citizen) and the other parent is a U.S. citizen who, prior to the birth of such a person, was physically present in the U.S. or its outlying possessions for a period or periods totaling not less than ten years, at least five of which were after attaining the age of 14 years. (Years of honorable service in U.S. armed forces can count towards the ten years.)

Recently, we have been seeing an increasing number of missionary children of U.S. citizenship, born and raised in Japan, come back to live and work in Japan. Just as their citizenship was determined by the above-mentioned Immigration Act, their children's citizenship will also be affected by this law.

Let's imagine John Jones, who is a U.S. citizen because his parents are born and raised in Japan. By the time he reaches 18, his parents have had three one-year furloughs in the States. At 18, he goes to the U.S. for four years of college, and then stays to work for two more years, after which

he comes to Japan. He has been physically present in the U.S. for nine years, five of which were after attaining the age of 14.

Now John marries (where he marries is insignificant) and has a baby born in Japan. If his wife is also a U.S. citizen or national, the child will have U.S. citizenship based on points one and two above. If his wife is not a U.S. citizen, the child cannot receive U.S. citizenship. John has not lived in the U.S. for ten years, so he does not have the right to pass his citizenship on to his child (point 3). Depending on the laws of John's wife's country, the child may or may not have citizenship. More European countries grant citizenship through either the mother or the father. But if John's wife is Japanese, the child would be stateless. According to the present laws of Japan, a Japanese woman may pass her citizenship on to her child only if the child is illegitimate. (There is a bill before the Diet that would alter this law to permit granting Japanese citizenship through the mother also.)

Let's imagine John Jones is Joy Jones instead. If her husband is a U.S. citizen, the child also receives U.S. citizenship. If her husband is not a U.S. citizen or national, then hopefully, the child can receive citizenship through the father. If Joy's husband is Japanese, the child will be Japanese, but not American, since Joy doesn't have ten years physical presence in the U.S. If she did, the child could have dual citizenship.

As Christians we are "fellow citizens with the saints and of the household of God." Our citizenship is in heaven. But it is also good to have citizenship here on earth. International marriages and place of birth can affect how that citizenship is determined.

"WILL HE FIND FAITH!"

The 1984 JEMA Plenary Session was opened with a devotional message by JEMA Executive Committee Member Del Palmer. **Del Palmer**

After a familiar parable on prayer, Christ asks a probing question in Luke 18:8. . . . "When the Son of Man comes, will he find faith on earth?" Let me personalize this for you. When the Son of Man comes, will He find faith on earth . . . in Japan? . . . in missions? . . . in my mission . . . in me? Recently I had a rather unique experience when a businessman friend from the States visited and asked me to advise him on some matters. Consequently I was able to spend time with him in very top level executive meetings. It was a revolutionary and rather shocking experience, because I discovered that I found more faith in these various business negotiations and meetings than I have ever found in any board or committee meeting related to missions that I have been in during all my years in Japan. This is frightening because all through the New Testament I find the over-riding principle that God moves in response to man's faith!

The Story: In John 5:1-9 we find the story of an impotent man who has been so for years. It seems to indicate that there has been a shriveling up of the limbs because of a prolonged illness, known in medical circles as atrophy. If a muscle is not used, it becomes less strong. Faith has the very same aspect to it in that the more you use it, the more you have. You can never use it all up.

I find that I came to Japan many years ago full of faith and answers to Japan's spiritual needs. I now have a lot fewer answers, but perhaps also less faith. I heard so much about how hard it is in Japan. . . How slow the work is. . . How discouraging it is to work here. . . How difficult for a Japanese to believe. . . and all the usual response that is offered for not seeing great results. NOW, I find myself saying it to others. I recently read a prayer-letter from a missionary who has been here for 30 years. He was asking the question: "Is the response really worth it?" Now most of us think: "Oh, that is terrible." But maybe he was just being honest. Who among us hasn't asked that question if he is honest with himself?

I don't know about you, but I still make and break New Year's resolutions. . . old habits die hard. This year I decided that I am not going to be around negative-thinking/negative-acting people. There is so much negativeness in the mission community, and I just don't want to be around it. You know what? It can get very lonely. In fact at times I can't even stand to live with myself. Here's a good test of faith—can you just hardly wait to write your next prayer-letter?

The Question: Jesus asked this man who had been sitting by the pool at Bethesda waiting for the moving of the water a significant question, "Do you wish to get well?" (verse 6). Do you know that the man never answered that question. He only made excuses. "No-one to put me in the water. . . another goes in before me." He said something or someone to blame for his lack of success. He in effect told Jesus: "Look, this is how it works. The water only moves once in a great while, and you have to be the first into the pool. Now maybe if you and a couple of your friends there could sort of stand by to hurry and sort of throw me into the pool if the water moves. . . ?"

Someone once said that the seven last words of the church are: "We've never done it that way before!" Maybe that's true of missions as well. As we have begun a new approach to evangelism, it is very interesting to see the comments I get. I have discovered that the Japanese are much more ready to accept new ideas and approaches than we are. Maybe we are using the Japanese church and pastors as a "smokescreen" by saying that they would never go for this or that.

You see a very strange thing happens here in Japan that probably occurs everywhere. People adapt to fit into their surroundings. We can find some interesting examples of this in scripture. Lot who moved more and more into Sodom until he is one of them is one example. The 12 spies who were sent out and came back and in Numbers 13 described the land as wonderful, but there were some descendants of Anak there. Then a few verses later they are repeating the story, and now all the people they saw were giants. Where before there were great possibilities but with a few problems, now nothing will work. It is all impossible. What's happened? What's the missing element? FAITH. Listen, whenever you are in the presence of other people one of two things happens—either you influence them, or they influence you. Is your immediate response to something to respond positively in faith, or to see the problems?

I fear that perhaps many of us are like this impotent man. He has been surrounded by weakness for so long that maybe he doesn't want to be well. I don't know, but maybe he was content as he was enjoying the sympathy of others. Perhaps he had a persecution complex. Maybe he was content with the status quo. There is a certain amount of security in that you know.

Perhaps he had all sorts of questions. . .like what would he do if he were made well? What work would I do? Then where would I go everyday? Maybe he had just learned to live with his illness. **GOD HELP US NOT TO BE CONTENT WITH WHAT HE IS DOING HERE IN JAPAN!**

We see another thing about this man. He had no real friends. Oh, he was surrounded by a lot of people he knew at the pool, but when the water moved it was everyone for himself. Certainly bickering affects how we think and our decision-making. Imagine this man everyday for years surrounded by a bunch of sick and complaining people. It must have made for some really great conversation. Everyone wanting to get the best spot by the water, to crowd in to a special position. But you say, we are Christians—we cooperate! Yea, kind of like the California gold rush. Other churches or mission groups may be working in a certain area, but we don't have one of our churches there. And thus any place is fair game.

The Response: Jesus responds to this man by commanding strength. Strength to walk. . . strength to carry his bed. Strength to do what he thought couldn't be done. If you're discouraged today. . .let's get back to the basics. **GOD WANTS TO BLESS!** Don't give up.

We face unlimited opportunities in Japan. But it won't happen without faith.

When the Son of Man comes will He find faith? I am convinced the problem is not language. The problem is not culture. It is not lack of personnel. It is not resources—**BUT FAITH.** Jesus healed this man. Now granted, He did it all wrong. He did it the wrong way. He did it on the wrong day. I think one of our major problems is that we not only want to tell Jesus what to do. . .we also tell Him how to do it.

There is only one way I know of to increase faith—**GET TO KNOW JESUS BETTER!** Don't listen to all that negative garbage. Just get close to Jesus. **SEE THE POSSIBILITIES.**

It's not: "Oh my, look what the world has come to.

It's: "WOW! LOOK WHAT'S COME TO THE WORLD — JESUS!"

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(For further details refer to Japan Harvest,
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READING JAPANESE IS EASY

SHELTON ALLEN

Learning to read a language ought to be the easiest of the four language skills to acquire, and in many respects it is the easiest. Except for the artificial complexity imposed by the kanji writing system, this would also be true even of Japanese. It is true because reading is the most passive skill of the four. After all, we don't have to concern ourselves with sentence structure, correct particles, choice of words, etc. We can leave all that to the native-speaker author. In reading, we can also go back with our eyes over previous text and pick up something we might have missed the first time. That's not always easy to do in listening, especially in a formal situation such as listening to a sermon or lecture.

People sometimes ask me how I would rank the four language skills in order of difficulty. Speaking of languages in general now, not about Japanese, I would rank writing as the most difficult, speaking next, listening less difficult, and reading by far the easiest of all. Here again, I am temporarily neglecting what I have called the artificial complexity of the Japanese writing system, which probably ranks as the most complex system in the world. I rank writing as more difficult than speaking in that you can legitimately get by with a lot of imprecision in the spoken language that would not be permitted in writing.

DO-IT-YOURSELF COMPREHENSION

I have called reading the most passive skill of the four. It is that, but not entirely passive by any means. It is obvious that speaking and writing are active skills, but not quite so obvious that understanding the spoken and written language is also active. When listening, for example, the stream of sound that reaches our ears must undergo a fantastically complex series of transformations as we attempt to extract the semantic content from the coded message. As a result, much of what we perceive is really of our own making.

The linguist Jarvis Bastian in an article in the Monograph Series on Languages and Linguistics, #17, 1964 states:

"How is it possible for man ... to effectively process the auditory signals he receives ... (when) the number of different signals is essentially unlimited, the acoustic features fantastically complex and evanescent, and the rate of transmission exceedingly rapid? ... I am persuaded that the necessary extra ingredients for the perceptual process arise from the fact that any really competent listener is also a competent speaker. ... In other words, I am supposing that effective listening is very much a matter of the listener's own contribution. ... His perception of what is said (is), in a sense, his own invention."

Now much the same can be said of reading a language, but reading comprehension is a considerably less complex process than hearing comprehension in the case of most of the languages of the world. I will be speaking later about kanji and the difficulties that it imposes in the reading of Japanese, but if it weren't for this one complication, reading Japanese would not be a formidable task at all. Only a bare modicum of grammatical knowledge is really necessary for reading comprehension. Furthermore, the content words of sentences are separated for us in writing, which is not true in the case of hearing comprehension.

DON'T TRANSLATE!

I would like to share with you some secrets that I have personally tested in learning to read other languages and that I am sure will be of help in learning to read Japanese for pleasure and for profit. My high school French teacher gave us some advice one day that I count as one of the best pieces of advice I ever received, and I would like to pass it on to you. She told us that French is French, and was to be understood as French. It was not something that had to be translated into English in order to be understood. She strongly urged us not to translate when we read. I'm glad that I took her advice, and I would urge you to do the same with Japanese. Don't translate. Japanese words and sentences don't

mean anything in another language. They mean what they mean in Japanese. There is no such thing as equivalence between two languages, and this is especially true of languages as different as Japanese is from English and other Western languages. Attempts to equate two languages are all around us, and we are all familiar with the horrendous results of these attempts. We have all heard various versions of "Japlish", and the Japanese have been similarly entertained by our "Enganese".

Have you ever looked over the shoulder of a Japanese student of English on a train trying to read a selection of English prose? Have you noticed the kanji and kana pencilled in the margins and between lines? That is the medium of communication for these students, not the English. They are not reading English, they are reading kana and kanji. And as a result, they feel that they can't understand anything at all unless they can understand everything. The English remains a code that must be decoded into meaningful language, and for them the only language that has any real meaning is Japanese.

FREIGHT CAR, OR CARGO?

Now I'm going to advocate something that may cause some controversy and disagreement, but I am convinced that what I am about to say is the key to breaking the reading comprehension gap.

In reading comprehension, **THE WHOLE IS NOT THE SUM OF THE PARTS.** You don't need to understand every "jot and tittle" in order to get the message. Furthermore, **THE MESSAGE CONTENT IS ESSENTIALLY INDEPENDENT OF THE VEHICLE BY WHICH IT IS TRANSMITTED.** Comprehension is what is called a Global response. Let me amplify these points and explain what I mean.

First, what is a Global Response? It is an overall response to the complete message, making use of the context of the whole in analyzing each of the parts. It makes full use of the redundancy that is inherent in all language systems. It is the reverse process to that of trying to build the whole out of the individual parts. It is viewing the forest instead of concentrating on the leaves and the bark of the trees.

This Global Response to the message is essential because the message itself is, as I stated a moment ago, essentially independent of the vehicle by which it was transmitted. How many different ways can you think of to say "Please open the window"? How about "Don't you think it's a little stuffy in here?" Here's another illustration. Suppose the boss of a company asked an employee to tell a co-worker that he'd better get on the ball or he was going to lower the boom. The employee might say, "The boss told me to tell you that if

you don't work harder you might get fired." Now the vocabulary and the grammar of those two sentences are very different, but the essential message content is very much the same. And certainly that message cannot be constructed out of the "leaves and bark" of the individual words by which the message was conveyed.

Therefore, I am saying that when you read Japanese, you don't have to stop and look up every kanji and every word that you don't understand. Not the first time through, anyway. We all know how frustrating it is to have to stop and look things up all the time. We very soon lose interest. After you've seen the forest you can go back and look at the trees and the leaves. They'll make a lot more sense to you then. Try reading the whole thing through once before going back and picking up the details. It's a lot more interesting that way. You don't have to understand everything in order to get the message. The whole is something quite different from the sum of the parts. The message is something quite apart from the vehicle in which it is transmitted.

IT REALLY WORKS

This global response can be quite spectacular. I've seen several demonstrations of a teaching technique called Total Physical Response. It is a technique of global response to the spoken language with no recourse to translation into the native language of the learner. Some consider it a rather extreme technique, and I wouldn't advocate it to the exclusion of other teaching methods, but I'd like to tell you about one demonstration that I saw that will illustrate what I am advocating in developing reading skills.

A group of Japanese were given some simple commands in German along with a visual demonstration of how they were expected to respond to the command. Next they responded along with the teacher, next as a group, and finally as individuals. The commands became more and more complicated, and they were finally given in a series. On the second day of the demonstration, after having been exposed to German for only one hour on each of the two days, three of the students were told to "stand up, go to the window, tap on the piano, turn around, and return to your chair." The whole series of commands was given before the group started to respond. They got up, went to the window, and one of them started to tap on the window. Another in the group corrected him by saying IN GERMAN "Tap on the piano". And he had not been taught the individual words or the grammar, the "leaves and bark". He had learned those incidentally, and quite well, in the overall context of the Global Response. It works. Try it!

READ, READ, READ!

Now for some suggestions as to how to go about it. I strongly advocate reading familiar material. The Bible is the obvious choice for starters. I've talked about this before in a previous article. You have three things going for you there as you inspect the leaves and the bark: you've already seen the forest, you have a translation in your own language to help with the meaning of individual words, and you have the kana for the reading of the kanji. But cover up that kana and look at it only in an emergency, and treat the "equivalents" in your own language as at best rough approximations to get you started on the understanding of the Japanese words in the context of the sentences in which you find them. More about these points in a moment.

After reading your devotions in Japanese, you'll have other things that you'll need to read during the day for content – for profit if not for pleasure. Things that come to hand in the course of living in Japan. Things connected with your work as a missionary. Things concerning your hobbies or other special interests. Don't let them intimidate you. Don't fret that you don't know this or that kanji or word, or a certain pattern. If that's the one thing that makes the whole unintelligible, you can always take out your microscope then, but usually it isn't.

Then, from the overall context, you can go back and pick up the pieces. It's amazing how much easier it is the second time through. With the whole bearing on the individual parts, and supplying them with meaning rather than trying to do it the other way around, learning the bits and pieces becomes almost automatic.

YOU CAN'T LEARN ALL THOSE NEW WORDS

How many words do you know in your native language? A very conservative estimate would be in excess of 20,000 words. How did you learn them? You didn't, you acquired them, not as individual items, but as parts of a whole – in contexts and situations.

One day I heard a high school boy use a "big word". I had heard that he had a big vocabulary because he read a lot. So I asked him where he had heard or read that word and how he knew the meaning of it. His response was, "I didn't even know that I knew it". He had used it unconsciously, but appropriately and correctly, to express a thought that was his own. Vocabulary expansion is a very natural process. Don't force it.

Which brings me to my next recommendation. Very often, probably more often than not, the context in which a word is found will be all that is needed to fix the meaning of the word in mind. But if help is needed, a dictionary should

be used as a means of providing a cue or clue to the meaning, something to help the context, not a substitute for it. I repeat what I said earlier: Japanese words don't mean anything in any other language; they mean what they mean in Japanese. Now, I recommend that you not try to memorize the so-called "equivalent" of that word from the dictionary. No such equivalent really exists. Go back to the context for the meaning. The next time you run across that word the context alone will probably be sufficient, but you may want to look it up to satisfy yourself that you really did understand it in context. Certainly that word will be in your passive vocabulary by the third exposure, and in your active vocabulary shortly after that if it is a word that you find necessary to express your own thought. Almost all of the words that you use in your native language you heard or read in meaningful situations, and you didn't have to look up the vast majority of them.

WHO'S AFRAID OF THE BIG BAD KANJI?

Now, about kanji. It really isn't the formidable obstacle to reading Japanese that it's made out to be. In the first place, you don't have to be able to write them in order to be able to read them. If you want to learn to write them, and find pleasure in doing so, by all means do. But many people feel that they can't remember the meaning unless they learn to write them. I'm not at all convinced of that. Lots of good readers are poor spellers. The two skills are not necessarily correlated. You can recognize a face without having to be able to draw it! To most people I say, don't feel obligated to learn to write kanji. It isn't necessary for reading comprehension.

And I'm going to add another controversial thought on the subject. You don't even need to know the reading of the kanji in order to understand the meaning. Those of you who move your lips when you read have probably been told that it's a poor way to read, and it is. It's a bad habit and gets in the way of comprehension. I knew a man who could read 1,600 words a minute. That's over 26 words a second. Nobody can pronounce words that fast, but the brain is more than able to process data that fast. For example, it might take you several minutes to express in words a thought that occurred to you in a moment of time. When he read that fast, his response to the text was not on what we call the phonological level of language, but on the semantic level. The Global Response again. (If you doubt that anyone could possibly read that fast, try this: read something slowly, making sure you understand it well. Then count out several blocks of 25 words or so and then scan your eyes over them at one block per second.)

Continued on page 25

OCCUPY TILL I COME!

Frank Bickerton

The message that follows is a condensation of a Sunday morning sermon delivered at the Kurume Bible Fellowship (KBF) which meets in the CAJ auditorium.

Since the major Biblical signs all point to the soon coming of Christ, what preparations should we be making in readiness for it? The World builds its shelters in anticipation of nuclear war. "In their generation, they are wiser than the children of light." On the other hand, we make so few preparations for an eternity beyond.

1. **Keep "occupied" in the Master's Business.** Luke 19:13. We are not simply to "go through the motions." Dr. Irwin Moon said, "Plan as though you have 100 years; but work as though you only have today." Be involved! Be constantly willing to "spend and be spent"—in the service of Christ, to the end, so as to not be found sleeping, carousing or preoccupied, when the Final Trump sounds. Guard against that longing to simply "walk away" from the constant demand of the unfinished Task—a particular temptation as the years begin to pass. To "lose one's life" is to really "find" it in the end. It will have been worth it when we come to the end of the road, or His Call comes and we stand to the demand of the Divine Account. It's the best investment we'll have ever made, since the dividends are eternal.

2. **Keep possessed of a tender love for souls.** John 3:16. Not as those who would try to bury a coldness of heart toward the Lord in the busyness of His work. As if He doesn't see. As if to honestly expect a true spiritual reward. If the trap for younger Christians is to get caught up in material things, the trap for older ones, is to lose that sharp interest in evangelism by detaching into abstract pursuits. Or by the desire to ease up, slow the pace and nurse "old self." And how to possess or repossess this tender love for souls? By asking the Lord to take us deeper at His cross. There is no other way than this. It will give us a stronger heartbeat for Him and for the things which make His heart beat. "People before Program." Let this be our axiom for whatever time remains!

3. **Keep "short" accounts.** Matt 24:42. The principle is basic to book-keeping. One enters the income on the left page and expenses on the right. The true state of the account can be gauged in seconds, by totalling expenses already incurred, and adding the difference between them and the total income on the left. So it should be in the realm of the spirit. As we continue to "walk in the Light", the moment the Lord places His finger on anything which offends in our lives, we are wise to instantly put it right, so that our relationship be quickly restored and our account with Him squared. To "balance the books" is also a good principle to apply each night before retiring, so that we can start the new day with a clean record.

4. **Keep travelling lightly.** 1 Cor. 9:25. We recall packing our bags for the furlough flight home. The amount going in was governed strictly by the weight allowance permitted. Nothing excessive or unnecessary was included. If your wife is like mine, you had to watch her, as she tried to sneak those few extra things she "really-must-have-for-the-journey" into your bag! Soon we will soar into the skies on our final spiritual journey. In expectation of it, may we always travel light with our bags correctly packed and ready. Let us "fine things down", like the athlete who sheds unnecessary poundage, that we be ready to go at a moment's notice.

The "Jesus" of the First Coming at Christmas, stands waiting in the wings to suddenly appear as the "Lord" of the Second Coming in the closing days of time. Can we honestly say "Even so, Come Lord Jesus?" There's so much at stake; no time to waste; so little to lose; so much to gain! In our ears rings the ominous warning, "For, at such an hour as you think not, the night cometh!"

In Memoriam

DARLENE SORLEY

Darlene (Mrs. Robert) Sorley died of cancer on October 7, 1984, at the age of thirty-seven in St. Paul, Minnesota. She was born on December 18, 1946, in Ladysmith, Wisconsin. She received a B.A. in elementary education from Bethel College in St. Paul, Minnesota. On June 14, 1969, she was married to Robert Sorley, son of Francis and Marian Sorley (who were missionaries in Japan from 1948 to 1977).

Robert and Darlene arrived in Japan on September 1, 1970, serving with the Baptist General Conference Japan Mission. After two years of language study at JMLI, they worked in Wakayama City until their second furlough in 1980. At that time Darlene was diagnosed as having cancer.

After surgery and a year of chemotherapy, Darlene and Robert returned to Japan in January 1982 and began planting a church in Ikoma City, Nara Prefecture. In January 1984 Darlene was again found to have cancer, and the Sorleys reluctantly returned to St. Paul.

Darlene is survived by her husband and two children, Lisa (11) and Jason (9).

GRACE FARNHAM

Grace Farnham, veteran missionary to Japan, passed from this life on May 25, 1984. Born July 31, 1890 in Princeton, Idaho, Grace came to Oregon in a covered wagon. A graduate of Eugene Bible University (now Northwest Christian College), she first went to Japan in 1925 under the Cunningham Mission. Later she formed the Mabashi Mission and worked with Vivian Lemmon and Ruth Schoonover. In 1941, Grace was working alone with the Japanese in Tokyo and Vivian and Ruth were in the U.S. when war broke out December 7. Grace was interned and then sent home 18 months later on the *Gripsholm*.

In the fall of 1947, Grace returned to Japan. There she established a work. She recruited the Julius Fleenor family, who continue to this day in Japan as missionaries. Audrey West, whom she also recruited, continues in a strong work and witness in the rural area of Okayama.

Grace retired from service in Japan in 1965. Her great wisdom and faithfulness is valued by all who knew her.

Julius and Virginia Fleenor

DALE W. BJORK

Dale W. Bjork, a missionary who served in Japan under the Baptist General Conference, died September 19, after a long illness. He and his wife sailed for China in 1946 and he was able to remain in China until he was forced out in 1950. In 1952 he and his wife Alma came to Japan and stayed until 1961. After that he worked in the mission office until his early retirement in 1981. He is survived by his wife and five children.

The life verse around which Dale and Alma sought to live is Psalm 31:15: "Our times are in His hands."





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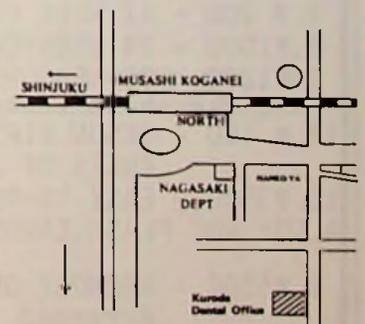
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JOIN J E M A



1984 Church Survey

The story is a familiar one: for some reason, Suzuki-san (a fictitious character) leaves the church, and despite several efforts by the pastor and members to re-establish contact, he never returns. Then suddenly, after 2, 10, or 25 years have passed, someone discovers Suzuki-san actively involved in another church down the street or halfway across the country.

Why did he leave in the first place? In most cases, no one ever finds out—or knows how to prevent the same situation from reoccurring again and again.

But help is on the way. The Kansai Mission Research Center has recently performed a tremendous service for every pastor and missionary in Japan. In October, 1984, with the cooperation of the *Kurisuchan Shinbun*, the KMRC carried out an attitude survey of pastors and church members in an attempt to discover why people leave the church. A fairly extensive summary of the results was published in the December 23, 1984, issue of the *Kurischan Shinbun*, with the complete report due to appear in February, 1985, as the appendix to one of the Lausanne Occasional Papers to be published by the KMRC.

The intention here is to cover the main points of the survey results, which were originally published in Japanese. The results contain information that is vitally related to the growth of each local church in Japan and therefore merit careful attention.

Two types of surveys were used: one for pastors and one for non-clergy (hereafter referred to as "believers"). Aimed at the evangelical community, both surveys were mailed out to 3,600 people. Seventy-eight pastors and 371 believers responded, yielding an overall response rate of 12.5%. (As regards the size of the churches involved in the survey, refer to Question E below.)

There is much to be learned from a comparison of the responses of the pastors versus those of the believers. Perhaps the missionary pastor will see his own attitudes reflected in those of the respondents. Respondents were allowed to choose more than one response; therefore response totals do not necessarily add up to 100%. The survey questions and responses, with brief observations, are presented below.

Note: In English, terms like "backsliding" or "fall away" or "lose faith" have various connotations that differ from group to group. Some churches object to their use altogether. Be it understood here that the use of these terms below are meant to designate people who for some reason have become inactive in church life or who have completely separated themselves from the local church.

SURVEY OF PASTORS

QUESTION A: How do you classify backsliders on the church roll?

In response to this question, 57.3% replied that they had a category for "inactive members," and 32% reported the use of a category for "removed from the roll." But 22.7% stated that they used neither of these classifications.

Other responses:

- People are moved to the inactive list, but this is not publicly announced.
- I do what seems most appropriate.
- Inactives are given a warning about their status.
- Inactives are refused participation in the Lord's Supper.

Interestingly, urban churches with over 40 members are much more likely to have categories like "inactive" or "removed" in their roll books than are rural or urban churches with less than 40 members.

QUESTION B: When classifying people as inactive or removing them from the register, what is the basic criterion/reason for your evaluation?

Response	Criterion/Reason
65.3%	Attendance
52.0%	Monthly offering
14.7%	No response from the person/impossible to contact
12.0%	Immoral behavior (removal from register)
8.0%	Denominational rules are followed
6-7%	Refusal to reaffirm/confess the faith
Other:	—Refusal to obey or trust the pastor

- Becoming a member of a cult group
- Unknown address
- Causing another believer to stumble
- Not transferring membership or attending another church after moving to another community
- Expressed desire to leave the church

QUESTION C: On what do you base your criterion?

- 32.0% Regulations of the denomination/affiliated group
- 30.7% Rules of the local church
- 21.3% Judgment of the pastor

Looking at rural churches alone, however, we find that the personal judgment of the pastor prevails in 50% of the churches, making it by far the highest-ranking basis for evaluation in rural situations. Urban churches, on the other hand, tend to have clearly written rules for dealing with cases of those who have lost faith.

QUESTION D: What is the doctrinal basis for your decision to classify someone as inactive or purged from the church roll?

(In reply to this question, respondents were free to write anything. Twenty percent did not respond; the remaining 80% responded as follows.)

- 16.0% Doctrine of the church (every Christian should be part of a local church and carry out his responsibilities in the context of that body)
- 10.7% Concept of pastoral care merits waiting for the return of those who have lost faith
- 8.0% More than doctrinal bases, custom/pragmatism are followed
- 6.7% Ten Commandments and Sabbath/Sunday obedience; responsibility to carry out instruction of the church
- 4.0% Putting away sin and immoral behavior; or based on confession of faith, catechism, or evangelical character of the person
- 2.7% Deviation from central doctrines of Scripture; preservation of the purity and order of the local church; warning to the one who has fallen away
- 1.3% Those who cause divisions ought to be removed; those who have lost faith are not Christians

QUESTION E: Size of the churches surveyed.

	Average	Rural Areas	Urban Areas
Total	74.8	34.1	82.6
Members	(100%)	(100%)	(100%)
Resident	52.0	21.3	57.8

	(69.5%)	(62.5%)	(70.0%)
Communicants	44.1	20.2	48.6
Average	(59.0%)	(59.2%)	(58.8%)
Attendance			

The lower line of figures reveals that in both urban and rural areas, only about 60% of the total members attend church. The percentage of resident communicant members, who could be considered the most active of all members, account for no more than 70% of the total membership in either rural or urban churches.

QUESTION F: What do you think are the reasons most people leave church?

- 32.0% Insecure faith, no assurance of salvation, etc.
- 28.0% Personal relations problems among members
- 17.3% School and work (all-around busyness)
- 14.7% Marriage with unbelievers, or shame from divorce
- 13.3% Secularism, worldly pleasures/attractions
- 13.3% Pastor (poor personal relations, lack of trust, pastor's retirement, etc.)
- 9.3% Family opposition and similar pressures
- 9.3% Moving away from church, or church is far away, etc.
- 8.0% Lack of pre- and post-baptismal instruction, poor guidance, lack of training, etc., as well as failure to obey leaders, selfishness, immoral behavior or other sin, dispositional problems, etc.
- 7.0% Pastor's immaturity, insufficient pastoral care, etc.
- 5.3% Giving up the faith after the initial excitement wears thin, ambiguity concerning idol/ancestor worship

These will be discussed in more detail below after the reasons given by believers are cited.

QUESTION G: What sort of factors characterize people who leave the church?

- 24.0% Problems at the time of conversion
 - unclear understanding of salvation
 - incomplete repentance
 - lack of pre-baptismal preparation
 - seeking relief for something other than a spiritual problem
 - becoming a Christian along with a friend, etc.
- 20.0% Problems in the convert's character/disposition
 - selfishness
 - irresponsibility
 - insincerity
 - self-centeredness
 - deception, lying
 - laziness, etc.
- 12.0% Poor personal relations
 - taking offense at others

- easily swayed by words of others
- close relations with pastor's family, so when the pastor leaves, so does the believer
- 9.3% Worldliness (materialism, love of money, etc.)
- 8.0% No friends in the church, church is exclusionist, etc.
- 6.7% Emotionalism ("quickie conversion," excitement that soon wears off, etc.)
- 4.0% Inability to adapt to new church in new locality
- 1.3% Psychological distance between the believer and pastor
- Others: Lack of responsibility, poor understanding of the nature of the church, failure to tithe, poor knowledge of Scripture

If the categories of "character problems," worldliness, and emotionalism are added together, we find that personal and dispositional problems rooted in the backslider himself add up to 35% of the responses, making it the characteristic most often cited by pastors.

QUESTION H & M: What are you doing, or what can be done, to counteract and prevent the departure of people from the church?

- 41.3 Mutual care and upbuilding among the believers
 - sharing of burdens in prayer
 - creating a place of service for everyone
 - training lay people to extend pastoral care
 - fellowship between families
 - deepen family awareness
 - small group fellowship
 - have an older member take responsibility for the care of a new believer
- 24.0% Better training and instruction (esp. after baptism)
- 22.7% Better pre-baptismal guidance (including thorough repentance on the part of the convert)
- 20.0% Post-baptismal pastoral care (counseling, building personal trust, etc.)
- 20.0% Follow-up on absentees (visitation, sending letters, telephoning, etc.)
- 6.7% Improving church involvement
 - proper view of church
 - faithful attendance
 - sharing of responsibilities
 - setting post-baptismal goals
 - multi-faceted programming
- 5.3 Better sermons and more spiritual depth in the pastor

QUESTION I: Are you making any efforts to reach out to people who have been moved to the inactive list or removed from the rolls altogether?

Thirty-six percent of the respondents said yes, they were doing something, usually visitation or the sending of church bulletins, newsletters, etc. Yet only two people reported any personal ties between a backslider and present church members.

QUESTION J: Have any people listed as "inactive" or "removed" been restored to fellowship in your church? Explain.

Thirty-eight percent replied yes, but these responses occurred overwhelmingly in churches with 40 or more members. Space does not permit the citing of many examples of restoration appearing in the original article, but numerous among them are cases in which pastors faithfully prayed and kept contact over periods of many years, after which the person in question repented and was restored to fellowship.

QUESTION K: On what conditions do you restore "fallen away" Christians who wish to be restored to fellowship?

- 21.2% Recognition by the whole church (after a public testimony of repentance)
- 21.2% Recognition by church leaders (after an inquiry session)
- 12.2% Trial period of faithful attendance/involvement
- 12.1% No condition (the church joyfully welcomes the person back with few or no strings attached)
- 9.1% Treatment equivalent to that of a first-time convert
- 9.1% Other: For example, "inactives" can be received back into fellowship, but not those who have been stricken from the register.



SURVEY OF NON-CLERGY

QUESTION A: Have you ever left or seriously considered leaving a church?

In response to this, an astonishing 55.5% replied yes, while 43.4% answered no. This reply in itself illustrates the magnitude of the problem under study.

QUESTION B: Why did you leave, or almost leave? (i.e., where did the problem lie?)

- 57.8% Self (doubts about faith, assurance of salvation, etc.)
(rural response: 73%—urban response: 54.9%)
- 27.2% Pastor-related problem
- 26.2% Church in general
- 23.3% Church members (personal relations problems)
- 16.5% Home and family circumstances
- 14.1% School and work circumstances
- 8.7% Church program overall was weak, inadequate, or deficient
- 8.3% Problems related to friends, associates

It is very interesting to compare the above responses of the lay people with the responses of the pastors given above under Question F. Both groups identified the major problem as lying in the believer himself (doubts, lack of assurance, etc.). One striking difference, however, is in the responses concerning the pastor as the source of the problem. That item ranked second on the believers' list at 27%, but the pastors themselves ranked it sixth, at 13%. The pastor is perhaps more responsible in some cases than he himself perceives.

Also, on the pastors' list, societal factors were ranked rather high (busyness with school and work, marriage and divorce problems, secularism, worldly attractions, etc.). In contrast, the believers tended to point to problems having their source inside the church rather than outside it (personal relations problems with the pastor and other members, the church itself as a stumbling block, etc.). In fact, three of the factors mentioned by pastors do not even appear in the main list of believers' reasons (marriage/divorce problems, secularism, distance from church).

Preliminary conclusion suggests that perhaps more could be done within the church to forestall the outflow rather than pointing to the outside factors as the culprit.

QUESTION C: Have you become reinvolved in active church life after losing faith or leaving the church?

- 47.2% Yes
- 38.0% No

QUESTION D: What was the starting/turning point on your return to faith and active church involvement?

- 61.1% Self-awareness, awakening to the problem myself
- 24.0% Effort on the part of a church member
- 19.4% Direct effort on the part of the pastor (rural churches: 32.2%—urban: 17.4%)
- 16.6% Non-church related factors (books, magazines, TV, etc.)
- 11.1% Interdenominational gathering or evangelistic meeting
- 10.3% Action on the part of the church
- Other:
 - Effort on the part of a pastor or member of another church
 - Scripture
 - Transfer of membership

A familiar pattern emerges in the cases of those who have been restored to faith and return to church life: rather than returning to their previous church, most people try to make a new start in another church.

QUESTION E: Do you know anyone who has left or nearly left the church?

- 94.1% Yes
- 3.2% No

These responses again bespeak the magnitude of the problem. That there is such an "outflow problem" is well-known to the average believer.

When asked, "What do you think was the problem in the case of the person(s) you know?", 63.9% replied that the problem lay within the person himself (doubts, lack of assurance, etc.) This parallels the testimony of the "leavers" themselves, as we saw in Question B above, yet is higher than the percentage given for those who evaluated themselves (57.8%).

Another noteworthy point: under Question F, the urban responses stating the problem as either 1) church, 2) pastor, or 3) church members were each at least 10% higher than the corresponding responses from the rural areas.

A sampling of other responses given under Questions B and F as to why people leave churches:

- sex problems
- conversion to another religion
- church demands too much
- fading enthusiasm with the passing of years
- wrong teaching in the church
- church's teaching and personal beliefs don't match
- after the initial problem is taken care of, the church is no longer needed
- denomination meddles too much in the church's affairs
- baptized in the U.S.A., but couldn't adjust to the church in Japan upon returning

Looking at the responses to Questions A, B, E, and F, we can make the following observations:

1. The main reason people leave churches is personal spiritual problems, yet they most often return after becoming personally aware of and dealing with the problem.
2. Personal relations within the church are a significant factor in why people leave, but also play a role in the restoration of these people to fellowship.
3. Some needs that can be noted:
 - a) Mutual sharing and upbuilding among believers.
 - b) Careful attention to the way the pastor carries himself as he ministers to the believers.

The final section of the article asks believers for their suggestions and recommendations concerning how to stem the outflow of people from the church. Perhaps this is the part that every missionary and pastor needs to heed most, because these responses tell us what the "average guy in the pew" is really thinking and desiring in terms of fulfillment in his church life. The responses are divided into sections such as pastoral care, care of transfer members, etc. As this is only a sampling, however, these should not be regarded as necessarily representing majority opinion.

QUESTION G: What do you think is needed to stay the outflow of people from the church?

Pastoral Care

1. Treat each member not simply as one of the whole, but recognize his uniqueness as a person. Let this be the foundation for helping him in his personal, spiritual growth.
2. Never make premature judgments about someone (e.g., "he lacks faith") without carefully considering the circumstances he is in.
3. Don't come down hard on someone who seems on the verge of leaving, but try to think through carefully with him what the root of the problem is. Do this in the context of consistent fellowship.
4. The problem lies with the pastor: narrowness in thinking, denominationalism, lack of piety, refusal to learn from others, and self-righteousness. Also lacking: a social side and common sense.
5. For jr. and sr. high school students, there need to be people in the church (other than the pastor) who will open up with their problems about faith and daily life. I was baptized as a first-year high school student and made a Sunday school teacher right away. I hadn't the faintest idea of what to do, yet didn't feel

like sharing my problems with those around me—they seemed to have it all together. I left the church after getting a job just out of high school.

Care of Transfer Members

1. I transferred into my present church, and as a working wife am unable to attend the women's meetings held during the daytime. So I haven't been able to develop a close Christian friendship here. Yet if I happen to miss church some Sunday, in no time at all the phone is ringing to ask what's wrong and why didn't I come.
2. With frequent job transfers, I change churches fairly often, and with the kind of "guest treatment" I receive, it's impossible for me to become one of the group. The church is full of activities for insiders, but couldn't it reach out to encompass a little more...
3. Never let a relationship in the church fall by the wayside. Especially for someone who's just started a new job, it's a tough time, and it might be difficult for him to go to church even if he wants to—it's important to share those burdens with him.
4. Before the pastor appoints people to certain positions in the church or uses his own discretion to move people around, the believers themselves should be consulted. When the present pastor of my church leaves, I plan to return to the church once again.
5. It is crucial that the believer trust the pastor whom God has sent to guide him along the path to faith and salvation. He who cannot submit to his pastor can neither submit to God. Even if the pastor is clearly wrong in some instance, one should not heap criticism on him, but rather pray that the situation would be made right.
6. When I got married, it was under the condition that I attend church regularly. I have often bowed to my husband's wishes, but I am a weak person and I have drifted far away from my husband. I only wish that pastors and church people would give sound advice to young people when they get married to start them on a solid foundation.

Don't Judge One Another

1. Strong ties within the church and the pastor's understanding are needed. Members of small churches, especially, need to hear gospel radio programs in order to be reassured that there really are other brothers and sisters in the Lord out there. People from different churches must extend eager hands of friendship to one another; there must be no concern about having your people stolen away by another church.

2. Believers must not judge one another. Nor should the pastor judge the believers.
3. I cannot bear to see a pastor or any other Christian carelessly say bad things about another church or about other people.
4. The secret is in the fellowship among believers. I am a nursing student and in my dorm there are five Christians. God will not allow all of us at one time to falter in our faith. If one's faith is shaky, another will be filled with the Spirit to meet the need, and thus we continually encourage one another in our fellowship.

Living Faith—Not Just the Motions

1. Pastors shouldn't construct their sermons out of quotations learned in seminary theology classes. Rather, I want to hear sermons alive with spiritual content—sermons prepared in prayer and by the leading of the Holy Spirit.
2. A pastor who hasn't learned in Bible school the true meaning of total commitment, and doesn't make it come alive when he goes out to work in the church—this is a pastor who will have it all together in his head but not be able to do any great work of love.
3. The pastor shouldn't just sound good on the outside. He must preach from the heart.
4. Constructing sermons surely isn't easy, but if the pastor just says the same things over again and again, people get sick of it and stop coming.
5. Evangelism in the Japanese church is nothing but words, with no carrying out of the life of love displayed by our Lord. Lots of talk with no love to show for it—this isn't the church of Christ, it's just a heaven-bound club of people.
6. I don't want a pastor who tries to do everything the faddish way youth do things, but a man whose faith doesn't bow to men, a man who shows some rigor.
7. We are not supposed to set our eyes on people as our life examples, but it seems we can't resist watching the pastor. When we do, and we see a gap between his words and his actions, it's hard to follow him as an exemplary life. So when the pastor tries to push onto other people the guidelines he has set up for himself, he ends up in despair since he has come to behave the way everyone else does.
8. People leave the church when they feel unneeded or lack purpose—this happens when the pastor and believers are not one in having a fervent desire to see out and win souls.

Sound Instruction

1. The pastor must be rooted firmly in Biblical faith and knowledge and love, and be able to reply clearly and confidently to all questions. There are many pastors and church leaders who, when confronted with questions about Scripture and life, can only persist in saying, "If you only have faith, it'll all work out in the end."
2. The heavy influence of pietistic thought in Japan accounts for the trend to downplay theology and Christian philosophy. As a result, the "world is vain" type of secular vs. sacred dualism has made broad inroads into the church. Consequently, although we have a lot of splendid Christians running around, we aren't able to give Christian replies to the socio-cultural problems around us; in other words, we have no "testimony" to the world. Even at the level of the average believer, there needs to be more Biblically-based theological and philosophical teaching to go along with teaching on Christian living.
3. In an emotional moment, many jr. and sr. high school and college students have made decisions to follow Christ and have been baptized, yet they aren't even able to tell others how they have been saved. Even if someone asks the church to provide this kind of content, "That's not very spiritual" comes back the reply, and the pattern continues: someone begins to doubt his salvation and before you know it he's gone like all the others. Apart from sermons, it is essential that each age group receive sufficient Biblical instruction.
4. One must not confuse the purpose for going to church (worshipping God) with his own desires to have his personal problems solved at church.
5. We must affirm that the Bible is the Word of God without error. Christians are few in this secular world, and to let down one's guard invites the doubt that "maybe my faith is nothing more than a bunch of ideas I've come to believe in." Until one arrives at a firm, Biblical faith, this kind of thinking will be the source of wavering in one's walk, but once someone has true assurance, he won't consider leaving the church in spite of various trials that come his way.
6. Above all else, it is vital that the church be indigenous—the church members tied closely to their surrounding culture. The church shouldn't be only a Sunday gathering of believers, but there should be scheduled opportunities for corporate worship on other days of the week for people who cannot attend on Sunday because of work conflicts. The church should freely associate with people of the community, listen to their problems, and offer counseling when appropriate.

Joy as Well as Task

1. As there are few people in my church, I was handed the task of evangelism chairman, and in turn became director of the young people's group, so that I often dreaded Sunday afternoons, which were filled with nothing but meeting after meeting. Behind this state of affairs stood an aging pastor, as well as a group of vocal members who decided to take the situation into their own hands, with the result that several people left the church.
2. First there has to be solid training, but this should not be carried out under the pretext of "service." It is crucial that growth in one's faith and involvement in church life develop in the context of "joy," not "task."
3. Don't burden new believers with a lot of obligatory tasks.
4. Many believers are unable to meet one another except on Sunday, yet after the worship service we have nothing but committee and business meetings. There is no time for fellowship among believers—no place for sharing personal problems and problems related to the Christian life, no time for relieving stress through close fellowship, etc.

SUMMARY

It is natural for human beings to shift responsibility and blame others. In these survey responses, too, we note that believers tend to seek more from the pastors, while the pastors want more commitment on the part of the believers.

The reader is urged to carefully draw his own conclusions from this study, and to consider the implication for his own place of ministry. Here we will close with two broad observations.

1. There is an evident need for oneness within the local church—a unity that encompasses the believers and the pastor, an atmosphere of trust that will enable people to "let down" with one another, enjoy church life, providing people with a place to truly share their joys and burdens together (and not in word alone).
2. Many of the reasons why people leave church have roots inside the church, not in outside social and cultural circumstances. The implication here is that local churches would do well to look first at their own activities, worship, approach to people, philosophy of ministry, etc., in an attempt to improve their shepherding of the flock and to prevent the "leakage" of dissatisfied and unfulfilled church members.

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DEAR EDITOR:

After finishing a thorough reading of the "Church Planting Notebook" section of the Japan Harvest Vol. 34, No. 1 with great interest, I find the emphasis of Church Planting remains the same. The articles spoke about short resources, lack of churches and patience, and cutting back on evangelism for the sake of the ripe few, namely the housewife.

Who am I, as a relative newcomer to the missionary scene in Japan, that I should write a rebuttal to those who have spent the better part of life struggling for Christ in this country? Because of a strong conviction that the resources, in fact, the success, of the evangelism program in Japan does not rely on the missionary or pastor, I write this statement.

The success and growth of churches in Japan is contingent on one thing: this one thing is motivating every Christian to the revolutionizing nature of Christianity to the point where they will go everywhere preaching the gospel in the power of the Holy Spirit. In other words, when the Christians sense the urgency to evangelize Japan, the job will start to be done. To think we can provide enough English teachers or even Church Planters to get the job done is absurd. Christianity is a penetrating, revolutionary movement. Even with 1,200 Church Planting missionaries the task is impossible, but with all the Christians who speak the language of the people working in the factory, store, school, political movements, government offices feeding the church with the products of their own witness, the church becomes a significant part of Japanese society. As in Japan's history, the evangelism bands should be renewed as young people move about the country areas, helping in the fields, putting on puppet programs, singing as they go, until we are recognized by the media, and government officials as a force for the betterment of Japan. Companies can be penetrated with the gospel because we have believers in many of these places. Much more, during the sacred "obon" when people concentrate on past relatives, the Christians should return to the family with love, and a willingness to help, not worship, as a witness to everyone of Christ's love.

Dr. Hellstrom, in the film "Hellstrom Chronicles", a film about the insect, states, "Why did David kill Goliath? In the power of the Lord he was willing to die for the benefit of the whole". It is important that the ordinary believer realize that offerings and buildings, as important as they

are for permanence of the Church in Japan remain in the background as related to the need for the believers to be willing to die for the Lord and the survival and growth of the church.

I believe we have examples of churches that have grown on this principle but the entire missionary corps must, in my opinion, put our shoulder to the wheel and motivate the Japanese Christian to become infiltrators in society as examples of Christ's self-sacrificing love, similar to the film "Shiokari Toge". In a similar urgency as the near crash of the train, thousands of their own people are dying without Christ. Even as good people, the country is decaying from within, but the Christians have the answer. As was true in the Roman Empire, modern China or Korea, Christians are revolutionizers. Christians in Japan have paid the price for being believers, but others must take the place of the fallen. In crucial times in Japanese history, when the leaders were stopped, the church slowed because ordinary believers didn't take up the banner. If we want Japan to be Christian in the next 50 years, the Japanese believers, one on one, must take the message of Christ to the streets every day of every year from now on. Otherwise, the church will be stamped out again under the harsh realities of a change in government policy.

The key to the gospel finding a home in the Japanese culture is the foot soldier. Books of radical movements give three principles for successful infiltration. These are: 1) a simple, understandable message (slogans easily repeatable by the masses) adapted to the cultural needs of the people; 2) local people mirroring the message with transient leadership helping motivate local volunteers, and 3) a positive response by the masses concerning the presence of the message. In the next ten years, if the concentration of our efforts was in the area of believer motivation, a radical change in the growth pattern of the church would be seen. Also the high cost of church planting and support of workers would be eliminated by the self support of the ordinary Christian laymen.

Our excuse for not doing so, and I understand the radical nature of what I'm saying, is that the people don't have the training or the time. I believe these people don't need training to support the exploits of their favorite high school baseball team, they only need motivation. The cultural nature of the Japanese militates against individual

Christians or groups of Christians moving out for Christ, as Pastor Orita of the Okinawan Church of God stated at a missionary meeting a few months ago. Their passivity must be changed into passion for Christ every day of every year. I changed my commitment from the simple multiplication of buildings to the placing of key Christians in neighborhoods, companies, schools and government. They understand the cultural system, community system, linguistic system better than any foreigner. Two complaints I receive all the time from people I talk with are these: 1) Christianity is foreign and 2) Christianity is too difficult to comprehend. If we think, as 1,200 missionaries, that we can evangelize Japan, we are thinking like the baseball pitcher who thinks he can win the game all by himself. Certainly the pitcher is important and without him the team has as much as lost, but each individual player is vital to the success of the team. More than the professional missionary, Japan needs the ordinary Christian laymen to challenge their own society, in the name of Christ, because as is true in every land, God's name is being trampled in the dirt.

If the Japanese won't learn this lesson on their own or through a planned effort of training, God will eliminate the professional from the scene as he did in China so the church will grow.

DALE ROTH

Continued from page 10,
Reading Japanese Is Easy

KANJI, A HELP, NOT A HINDRANCE

I'm not for a moment suggesting that we practice speed reading Japanese. The point I am making is that the meaning of the text can be understood quite independent of the sound of the individual words. Now kanji lends itself to this kind of reading for meaning much better than an alphabetic system does. So if you read Japanese like you should be reading your native language, the kanji could be a help instead of a hindrance. There are only somewhat less than 2,000 basic meanings to learn, and lots of good ways to learn those.

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The Missiological Legacy

of P. T. Forsyth

OLIVER BERGH

P.T. Forsyth (died 1920) was mainly known for his creativity, aphoristic style and emphasis on the Cross. But he also preached a series of mission sermons printed under the title MISSIONS IN STATE AND CHURCH (Gennings and Graham). One of these was preached during the Boer War and another refers to an incident of 1902. They may be too dated to warrant reprinting but P.T. Forsyth can still deepen our missionary motivation and enlarge our vision. When he says "missions are so hard they draw on the last reserves of the Church" we wonder if we are not also drawing on the best of P.T. Forsyth in his missiology. The following is a digest of the above book arranged according to my own themes.

Oliver Bergh

THEOLOGY FOR MISSIONS

One source of the decay in mission interest is the decay in theological perception and conviction. The mighty men of old were men whose minds and souls were oppressed with a sense that we have lost, of God's greatness and man's. They did not indeed, prosecute missions but they made the faith from which missions grew. Missions did not arise from humanitarian sympathy, but from an evangelical faith, largely on Calvinistic lines. It is often asked how Calvinism, with its limited area of atonement, should have been so wide and urgent with its gospel. It is because the width of the gospel really springs from its depth. Everything that enhances the native purity of man, that extenuates his sin, that diminishes his guilt, and sets over him a kind father, really belittles his greatness. Man can only have huge guilt because he is capable of great things. (Matt. 6:23). It is a tremendous power to be capable of sin against God. It betokens, as nothing else but holiness can do, the greatness of the soul. The greatest men, like Dante, Calvin and Milton, who have dwelt on the horrors of guilt, perdition and hell have done so from no love of horrors, but as the obverse of their sense of the soul's greatness. To belittle our

guilt reduces also the greatness of Christ's work in destroying it. And to diminish that is to destroy its universality. Nothing that does not dredge the depths of the soul can cover the width of the world. I would venture to say that missions have more to hope for from a narrow creed which remains great than from a wide humanism that runs thin.

The Church has gone astray. It has sought the Divine on metaphysical rather than moral lines; it has sought the great reality of the Incarnation in Christ's cradle rather than in Christ's Cross. We are in danger of moving the center of gravity to Christ's life and teaching – as if we believed Christ for his doctrine instead of his doctrine for Christ. We do not have the style and freedom to deal with secondary theological questions till we are rooted in the one article of an experienced redemption. The room that theology needs is not the liberty of science, but of salvation. It broadens by free grace more than by free thought.

There is no idea more dominant in recent years than of evolution, and our preachers are much concerned often to place themselves in line with it. And very ably it is done. But there are many cases where the attempt only shows how they miss the gospel note. The congruity of

evolution with Genesis is neither here nor there. It is a burnt out question. But what is its moral and practical tendency? What is its effect on those who make it a dogma? I believe it is dangerous to the gospel of grace, conversion, and the daily diligence which keeps our obedience real and makes our election sure. Evolution becomes the unfolding of a Divine Immanence and not the coming of a Divine Redeemer. The soul needs not a development from within, but a rescue from without; not the erasure of evil, but its judgment. And the popular unconscious effect of a spiritual atmosphere saturated with the idea of evolution is to rob us of authority because it impairs responsibility, weakens a sense of judgment, and nurses self-sufficiency, or reliance on a vague drift of things. It sets you in a Divine process instead of a Divine bar. It makes peace with science, but it is fatal to duty, effort, seriousness and reality of life. It makes the preacher teach truth more than grace, and state a case when he should plead a cause.

We have been too kind to human nature for the gospel it needs. Give George MacDonald a well-earned rest and take up your Pascal. Is it not apostles that we need first and foremost? Not merely apostles that can make attractive sermons, but

those that are made, in spite of themselves, by the gospel, who can fill us with more a sense of God's grace than of human wrongs and needs. It is time to call out our spiritual reserves and work our crucial texts – if we have still among us an authority that can open the chest, if we have a prophet with a rod to strike the rock. **IF THEY DO NOT HEAR THE MUSIC WE HEAR, THE DANCE WE LEAD THEM MUST SEEM ABSURD.**

THE CRUCIALITY OF THE CROSS

The Cross is the gift of the Father's heart! The Cross came first from the Father in whom it is eternal. It is no temporary expedient, no historical accident. The Cross is God working in Christ. Shall we say suffering? Why not? (It is the Patripassion heresy.) But there is the suffering of identity and the suffering of sympathy. The Father did not suffer as the Son, but he suffered with the Son. Yea, even when Christ consented to die he did what he saw the Father do. It cost the Father at least as much as the son. When he spared not his own son, did he spare himself? Did a sword pierce the mother's soul, and not the Father's also? And did it not grieve the Holy Ghost? Our redemption drew upon the whole Godhead. Father and Spirit were not spectators only of the Son's agony, nor only recipients of His sacrifice. They were involved in it.

Where Paul was inflexible in anything, he started from the Cross of Christ. For him the Cross was the turning point of the world. Paul was made a missionary by that which made him a Christian. If any Christian had told Paul he had no interest in missions Paul would have told him he was no Christian, had no interest in Christ. It was a world-wide Christ or none for Paul. If his missionary activity had flagged he would have considered his faith flagged. And the Church's interest in missions is the standard of its real interest in the cross.

The Resurrection and Pentecost started the Church, but it was the Cross that founded it. Its history begins with the Resurrection, but its life begins with the cross. What was done in the Cross is a greater thing than the last judgment can be, however sublimely you conceive it.

For the last judgment is something done in humanity and on it; but the Cross was something done in the soul of Christ. And great as humanity is, the soul of Christ is greater still. The mainspring of missions is not the judgment that will fall, but the judgment that has fallen in the Cross. The mainspring of missions is not pity but faith, not so much pity for the perishing heathen, but faith and zeal for Christ's crown rights set up for ever in the deed decisive for all the world.



It is a tragic world; there is a curse in it. Fatherhood could not come home to it, to its whole grim reality, if it did not speak to its tragic note. The largest family on earth is the fraternity of sorrow, and its firstborn are the company of the cross. Sorrow and death is a universal language. It is the prepared language of a universal religion. Were the awfulness of the Cross the reality to us that it is to Christ His power would also be ours. The more we know of Christ's Cross for ourselves, the less can we believe that anything is beyond its power or any soul outside its destined range. If the gospel we preach is not extravagant it is not true. The great thing is already done. What needs doing is all less than has been done.

But, even when we put the accent on the Cross, we may pronounce it wrong. We may shorten the saving Word. We may see but a partial Cross. The charm of Christ can be made to veil the offense of the Cross. The winsome Son of Man may hide the Christ who was made at once a curse for us and Judge of all the earth. We may not realize that the sin from which we are saved is a thing most damnable, and damned – for ever.

IT WAS THE CROSS THAT CATHOLICISED CHRIST. It rent the husk of Israel which bound His incarnate life. It broke the pot in which the tree of life was nursed, and transplanted it to the open air and the whole earth. If the Church does not spread out into the world can we say that the gospel of the Cross has spread into the Church? The Church that goes deepest into the Cross, that lives most on the Cross, is the Church that shall draw all nations into itself.

MISSIOLOGICAL INSIGHTS

I am afraid that we must part with the idea that there is no narrowness in Christianity. There must be. We can only take care that it is the right kind. Strait is the gate and narrow is the way that leads to life. It is not by a religious idea that we enter – either by a vague one or an exact one. "The exclusiveness of Christ is in truth but another name for the absolute universality of his kingdom combined with its absolute unity (Hort, Hulsean Lecture)." Indeed you cannot have universality without exclusiveness. But it is not a sectional exclusiveness; He is not the exclusive possession of a sect; He is the exclusive possession of all mankind. We must never confine him to one age, race, civilization, or Church. To limit the gospel is, in the end, to deny the gospel. It is from this that Missions save us. **JESUS IS NOT A LUMINOUS POINT IN HISTORY BUT THE LIGHT OF THE WORLD.**

The strength of missions is not in what is common to all religions, but in what redeems them all from impotence by something it brings to all and finds in none. Christianity is no more parallel with other religions than God is with other powers. "It gives light to every age. It gives but borrows none."

We cannot stake our missionary enterprise upon results. But if we could, it would not be upon the converts but upon the missionaries, upon the cheerful faith, sacrifice, and courage of the missionaries and those behind them. Unless you believe in missions you cannot even respect such men as Paul, Boniface, Patrick, Mackay, Livingstone and Moffat. Without believing in missions you can only pity them.

PERSPECTIVES

THE MISSIONARY GOES TO SAVE NOT SOULS ONLY, BUT FOR THE FUTURE OF THE RACE TO WHICH HE IS SENT. Missions lose half their scope when we do not believe in the future of the races to which we go. We should go by preference to the races that have a future. Christ saw the kingdoms of the world, and the glory of them. What he saw was not their pagan splendor, but the glory they might yield to God. The missionary history of the Church is Christ's slow entrance on the right which he set up once for all in his Cross.

We think of the gospel making its slow effect upon the slaves and populace of the Roman world, as if its whole action during the first few centuries was upward from the dregs of society and of intelligence. This is not so. Humanly speaking, but for the commanding mind of Paul it is hard to see how Christianity could have survived its first conventicles, or its more Judaic disciples, with their national prejudices. And after Paul, what would have become of Christianity in Europe had it not succeeded in mastering some of the greatest minds of the age, both from the Roman and Alexandrian world? It was the splendour of the elect remnant of paganism no less, at least, than the faith of the converted residuum which secured Europe. Those figures whom we now hold transfigured as the archaic fathers of the Church were the protagonists of their age, the master spirits of the civilized world, versed in all the culture of the day, and not afraid to express their Christian faith in the wonderfully, nay providentially, apt forms of Greek philosophy and Roman administration. The Church drew into it the intellect of the world to which it went. And it did so because it went before that world as a power rather than as a system; as a power with a system to make. The Christian faith when it presented itself before the culture of either East or West had not become a hardened scheme. It was making huge conquests while the Canon of Scripture, the formulae of creeds, and the machinery of the Church were but forming. It was a spirit. It was a life. It was a deed. It was a gospel. It was a thing of principles rather than of dogmas, a thing of soul and power.

We go to India with the genius of Christianity. That is Christ, and the Cross of Christ, which is the gospel of the holy Father of the world, with His universal and redeeming love. Then, if at all, Christianity will appeal to the mind and soul of India, not to a scattered few of its populace. Then shall Christ in turn interpret India to herself; and as now in Christian light we see the meaning and destiny of Greece as Greece never saw it.

We have been victims of the past and slaves of the present but more and more we must become servants of the time to come. The authority of the past has held us back from much; we shall truly advance as we substitute for it the authority of the future. How shall we interpret that authority which resides in a future longer than all the past and commands us from there? It has but one voice – Jesus Christ.



ADMINISTRATION

I suppose there never was a time in the history of the world when organization went for so much, for good or ill, as it does today. Civilization is organized by wire, and rail, and press, into a concert which is not always in tune, but is still in action. But if organizations grow there must also be a new volume of life. The efficiency of the world must be carried by a sufficiency of the Spirit.

We have missions managed, not by the huge polities of the Churches, but by the free agency of voluntary societies, whose success enriches the Church while their failure does not imperil it. At worst these societies need but adjustment, not discarding. Their foundation was no blunder of the Spirit, nor even an experiment. While it would be idolatry to withhold criticism from them it is only petty supporters that will resent criticism. And it is only petty critics that will have nothing but criticism to give.

BUT EVEN SO INDEPENDENT AN APOSTLE AS PAUL ASKED FOR A SUPPLEMENTARY MANDATE FROM THE CHURCH, AND ARRANGED HIS FIELD WITH THE CHURCH. Missions are an act of the Church. The Church, even in a Paul, is the acting subject in missions – just because Christ is the great Agent behind all, and Christ is mightier in the Church than in any individual. Why then, it is said, do missionaries not range the world now in Paul's self-supporting way? Yes, so that the Church at home shall look on, and cheer the baptisms, and grumble when there are none! How easy it is to demand martyrdoms! If individuals choose to take this kind of work up, well and good, but no Church has the right to demand it. What would be the spiritual condition of a Church which sat in comfort and watched individual Christians at their missionary privations? And besides, missions are the affairs of the Church and not merely of lone volunteers. The interest of the Church should be at least half missionary. It has to extend as well as edify; it must be enlarged as well as confirmed.

MOTIVATION

It has been observed that the great missionary epochs were mainly those in which took place great disturbances of population, great rearrangements of races, or great new discoveries. The great successes of the medieval missions were connected with the Teutonic conquest of Europe. A fresh young race gave call and scope for the apostles of the faith, and kindled the imagination of the Church with the vision of a world of new spiritual possibilities. The great Roman missionaries appeared concurrently with, or soon after, the splendid discoveries by Spain and Portugal both to East and West, but especially Westwards in the discovery of America. The great Protestant missions which arose last century can be historically shown to have sprung out of the effect produced on the religious imagination by the discoveries of Cook in the South Pacific. But today we have none of these things. We have no fresh races and worlds being thrust on our ken in the same way. Explorations do

not arouse the public curiosity as discoveries would. But today more people than ever before are pushing the realm of Christian thought into the new regions of scientific discovery. Do not think the missionary soul is dying out of Christianity because it is spreading into new forms.

The directest argument for missions is the reality of one's own Christian experience, and the illimitable expansion of gratitude and sympathy which in our best moments we feel. The real vitality of missions, I know, flows from those to whom they are a privilege. But some may feel them a command who do not feel them as a privilege. We are debtors and it is not optional to pay our debts, nor is it condescending to a troublesome social prejudice. It is a matter of honor. The man who repudiates his debts is bankrupt. The Church that disavows missions, sympathy is bankrupt in evangelism, grace and universal faith. The greatest creditors are the greatest debtors. The richest men owe the most to the community that made their wealth possible. But this is not an onerous burden. Earthly debts press because of poverty, the heavenly debt presses because we are rich, because we richly feel what we owe, and much is required because much is given.

Where would we have been without Paul, Boniface, Augustine, Columba and a host more who turned from the Church palpable to the Church possible. Ages ago we were made Christian by men of the very stamp and vision of those who, a century ago, rose among ourselves to continue the true apostolic succession. But the social memory is short, and missions cannot live on a sense of national indebtedness to past influences. They flow from the debt we personally owe to Christ, that first missionary from God. And if you are well secured in the faith that missions, however they may fail or be mismanaged, are yet true and necessary, then you will not only escape a sinking heart at their reverses, but you will be inspirited anew to contribute your own corrections and readjustments with a view to future success. If we feed our central fires with the oil of grace we can work our machinery at the world's end. If results do not come in, and the confidence of hope

goes out, what then? Then! Then is the greatest hour! "Night it must be ere Friedland's star shall beam." THIS WORK HAS COST US TOO MUCH TO FAIL US NOW. IT IS A SACRED INVESTMENT THAT CAN ONLY BE SAVED BY INVESTING MORE.

A SPIRITUALITY TO SUSTAIN MISSIONS

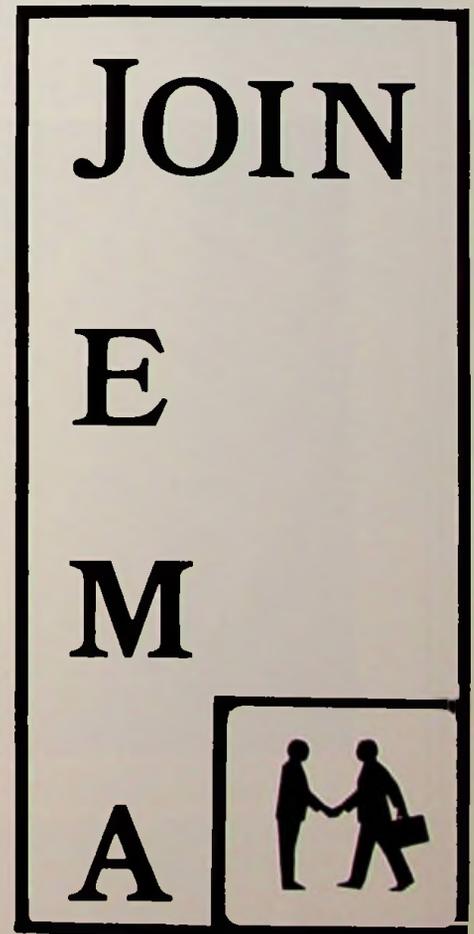
Do we not abound with people whose spiritual world at sixty is much what it was at twenty, if it continues to exist? I will not deny an original righteousness as well as original sin but natural goodness is not good enough to cope with the evil that is in its own world. The sin of sins lay with those who thought themselves the best of the good. There is no repentance so precious as the repentance of the good and the holy. What is Christ's relation to your sin and your goodness? NOTHING WILL SET MISSIONS RIGHT WHICH DOES NOT SET MUCH RIGHT BESIDES.

Harnack says that the preaching of forgiveness in the deep, evangelical sense was not so prominent in the first spread of the Church as some of the other Christian powers he names. To the Church itself it did not come home till the Reformation. But now it has come home, and it must always be the mainspring of Missions, as it is the marrow of the gospel. It is more important to be sure we are forgiven than to be sure we are doing good. The art of pardon is greater than even the art to heal. It is healthier on the whole to be asking, "What must I do to be saved?" than "Do I love and help Jesus?" We are distracted by the many schemes for good, which are sometimes the devices of despair rather than the fruit of faith. It might be to the good of the kingdom of God if our charity toward men had to stand still a little, while we regain that justice which springs from the justice of God. Were there more justice we would need less charity and less of what apes charity.

"It is far easier," said Maeterlinck, "to sacrifice self than to fulfil our spiritual destiny". It is not our sacrifice that tells, but our union with the sacrifice of Christ which is the sacrifice of God. There are many self-sacrificers for one true believer. Little turns on the self,

little on the sacrifice, everything on the God. We have sometimes to sacrifice to Him the passion for sacrifice. Nothing more hinders Christian work than self-love, self-seeking, lack of self-erasure, even among those who are capable of self-sacrifice. It is especially so in missions.

The enthusiasm of holiness may not be the ruling passion in every missionary, but it is the ruling passion of missions, of the missionary Church. In it lies their staying power. And upon his people, the first charge in Church or State must always be, not the happiness of men, but the holiness of God. The greatest power we know is holiness – the most quick and piercing, the most subtle, persuasive, and permanent. It is only a holy love that could love mankind, could love through all the distinctions of race and time, and all the disillusionings of experience. The work of the Holy Spirit is to make speech of holiness as welcome as speech of love is now.



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