

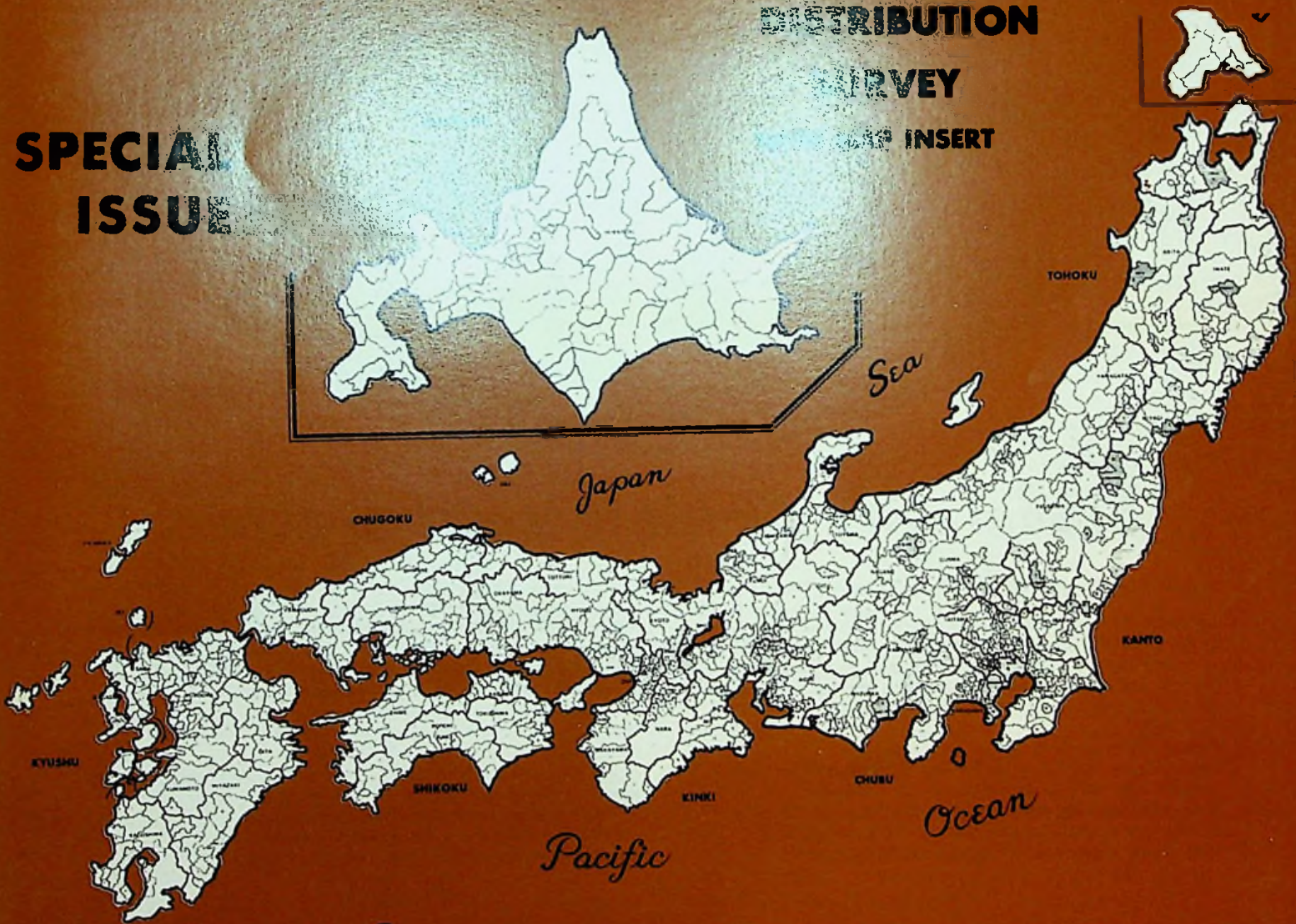
# Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY

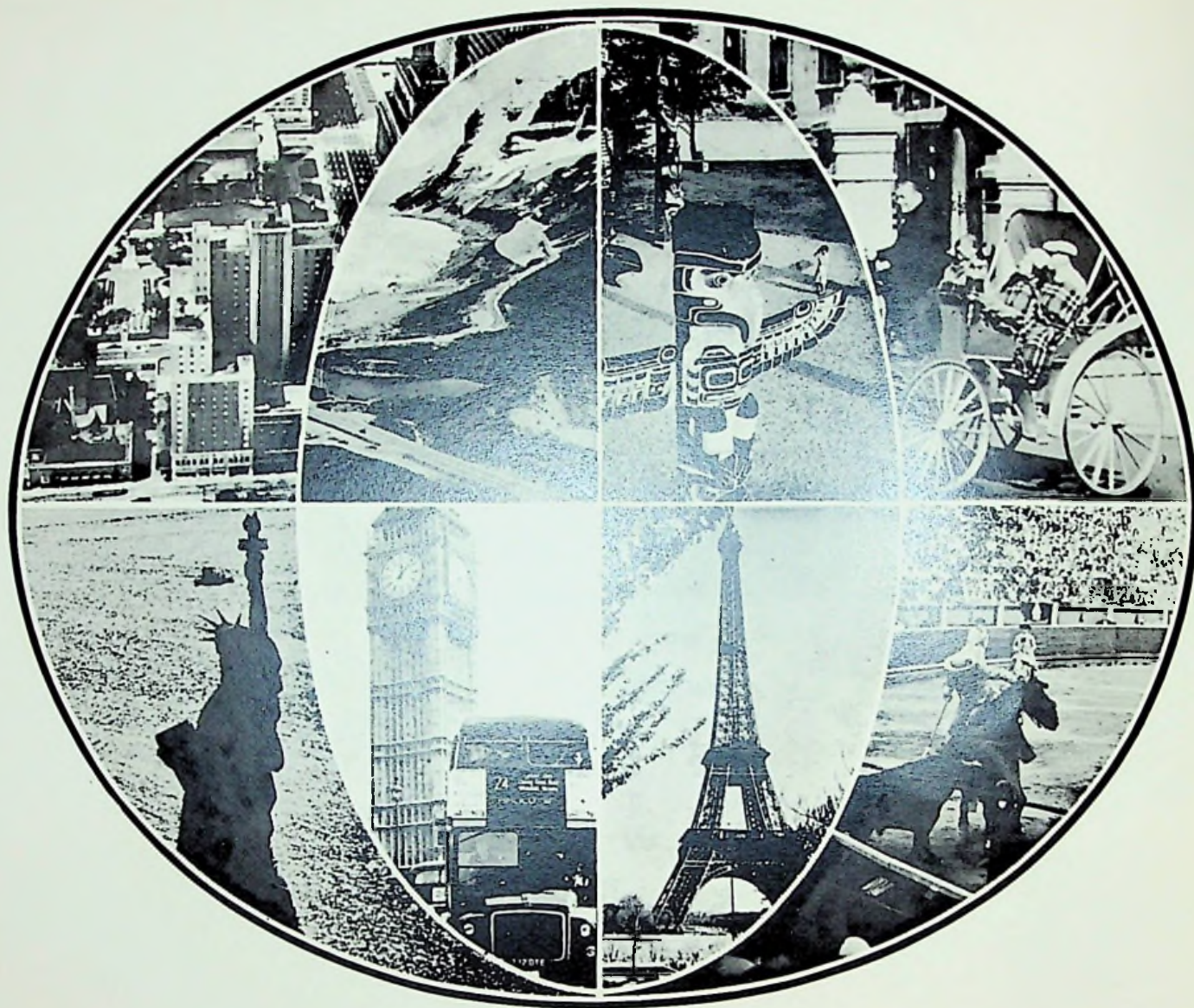
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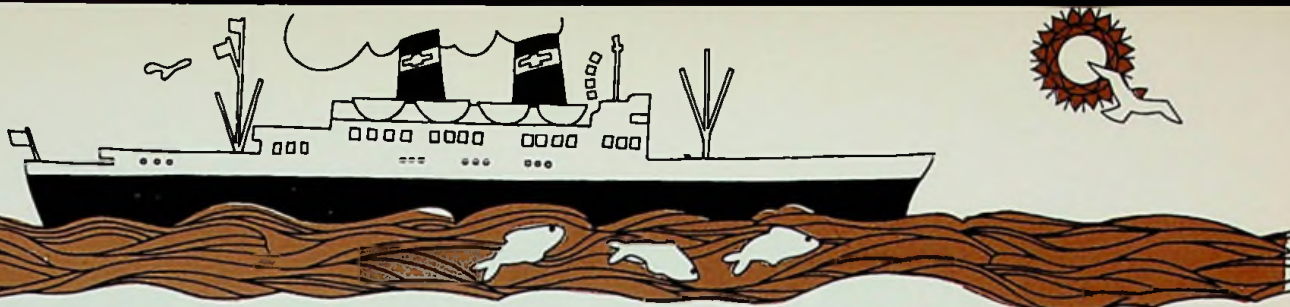
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Pres. Roosevelt	Oct. 2, 1969	Oct. 4, 1969	*Oct. 15, 1969
Pres. Cleveland	Oct. 17, 1969	Oct. 19, 1969	Nov. 1, 1969
Pres. Cleveland	Dec. 6, 1969	Dec. 8, 1969	Dec. 21, 1969
* Omit Honolulu but calls at Vancouver October 13.			
Pres. Cleveland	Mar. 10, 1970	Mar. 12, 1970	Mar. 25, 1970
Pres. Wilson	Apr. 12, 1970	Apr. 14, 1970	Apr. 27, 1970
Pres. Cleveland	May 18, 1970	May 20, 1970	**June 3, 1970
Pres. Wilson	May 18, 1970	May 20, 1970	June 2, 1970
Pres. Roosevelt	June 20, 1970	June 22, 1970	***July 6, 1970
Pres. Cleveland	July 26, 1970	July 28, 1970	****Aug. 11, 1970
Pres. Roosevelt	Aug. 4, 1970	Aug. 6, 1970	*****Aug. 20, 1970
Pres. Cleveland	Aug. 31, 1970	Sept. 2, 1970	*****Sept. 16, 1970
Pres. Cleveland	Oct. 15, 1970	Oct. 17, 1970	Oct. 30, 1970
Pres. Wilson	Oct. 22, 1970	Oct. 24, 1970	Nov. 6, 1970

\*\* Arrive Los Angeles June 2    \*\*\* July 5    \*\*\*\* Aug. 10    \*\*\*\*\* Aug. 19    \*\*\*\*\* Sept. 15

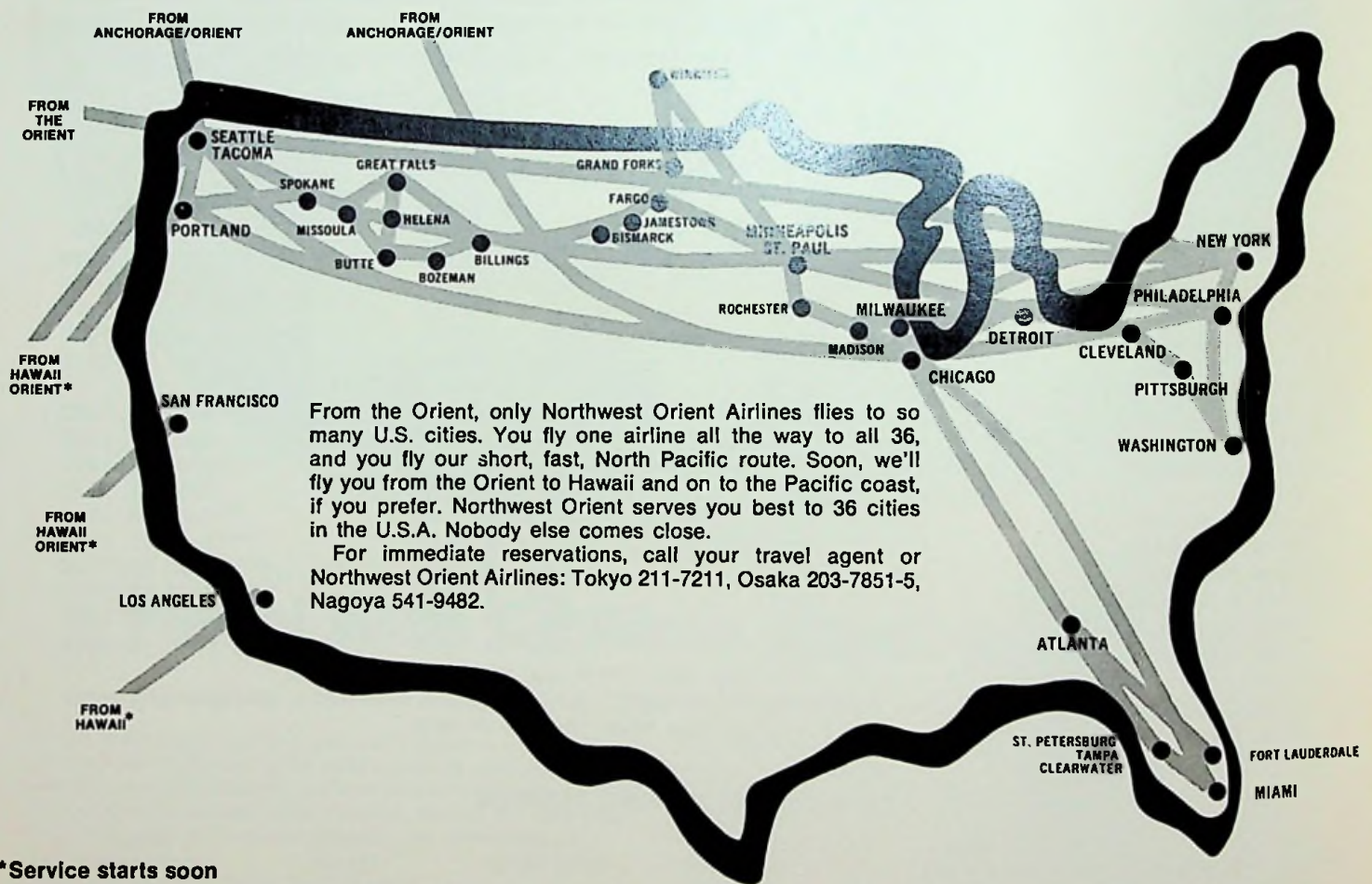
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Pres. Cleveland	Aug. 20, 1969	Omit	Aug. 26, 1969	Aug. 24, 1969	Sept. 3, 1969
Pres. Roosevelt	Sept. 19, 1969	Omit	Sept. 25, 1969	Sept. 23, 1969	Oct. 3, 1969
Pres. Roosevelt	Jan. 6, 1970	Jan. 8, 1970	Jan. 11, 1970	Thence Round-the-World Cruise	
Pres. Wilson	Mar. 29, 1970	Omit	Apr. 4, 1970	Apr. 2, 1970	Apr. 13, 1970
Pres. Cleveland	May 3, 1970	Omit	May 9, 1970	May 7, 1970	May 19, 1970
Pres. Cleveland	July 13, 1970	Omit	July 19, 1970	July 17, 1970	July 27, 1970
Pres. Roosevelt	July 25, 1970	Omit	July 29, 1970	Omit	Aug. 5, 1970

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## IN THIS ISSUE

Mission executives, visitors to Japan, yes, and missionaries too, we are all interested to know just where the churches are in Japan. Or, we might be asking about a future field of service, and be concerned that we enter one of the needy areas. Where are they? The answer is in this issue of the JAPAN HARVEST ! In great detail there has been recorded a survey which covers the four islands, this is moreover covered with a large colorful map.

Not one church has intentionally been left unaccounted for; but then you may know of a correction. Please write us about it.

We also trust that you'll read Donnel McLean's "Let's finish our unfinished task" and then pray. Pray and go to some of those millions who still need the message of life in Christ Jesus.

Why not use the JAPAN HARVEST to voice your reactions to the published articles? Let this magazine be your channel to indicate your concern for missionaries and their ministry. Give us words of constructive criticism like the one found in this issue from Arthur Reynolds and his reaction to the annual Plenary Session of JEMA. Perhaps you would care to answer his questions? Next issue we hope to have other words that have come to our attention. Let us feel free to express ourselves.

Inasmuch as this issue is largely taken up with the color map of the whole of Japan, not to mention the careful detail accompanying such, we have been forced to cut back on other various regular features.

You will find the Women's Page, something from the "old miner" as well as the finish on the article by Donald Hunter on the "Sabbath".

We think that you will find such rather interesting, and we trust challenging. Thank you too William Schubert for the article on "Developing Mature Christians".



Editor-in-Chief: Sam Archer  
 Associate Editor: Arthur T. F. Reynolds  
 Associate Editor: Gladys Henry  
 News Editor: Victor Springer  
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### CONTENTS:

Letters . . . . .	Arthur T. F. Reynolds . . .	2
Keeping up with the News . . . . .	Victor Springer . . . . .	4
Is Water Baptism a Little Thing? . . . . .	The old Miner . . . . .	6
How is the Lord's Day? . . . . .	Donald M. Hunter . . . . .	7
Developing Mature Christians . . . . .	William E Schubert . . . . .	10
JEMA Women's Page . . . . .	Elaine Nordstrom . . . . .	12
Let's Finish our Unfinished Task . . . . .	Donnel McLean . . . . .	14
Church Distribution Survey . . . . .		17 - 40

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Dear Editor,

I compliment myself that I have made considerable progress with the language. Over a period of years I have learned a good deal through personal association that I never learned through text-books. The language I refer to, of course, is the language of fellow-missionaries. The fact is, the different English-speaking countries all have their individual terminologies and usages. So I doubt not that on many occasions, some of my fellow-missionaries have found it difficult to know what I myself am talking about. Here is an example of different usage. The chairman of a certain meeting spoke of "having a visit" with a missionary who joined him on the platform. There was no problem of communication here, but in some countries the expression "to visit" invariably means to visit a person in his own home (or hospital ward of prison cell) and the experience quoted would be described differently.

But what I am wanting to do here is really to say a word on behalf of missionary minorities. For some years we were associated with a

church in Sapporo which held a monthly church meeting for members, and the first item on the agenda was "hansei" (reflection). This process of reflection implied no criticism of what had gone before, any more than the invention of radar implies criticism of those who invented radio. Progress involves learning from the past with a view to moulding the future. In the same way, I feel, there are aspects of JEMA policies and practices-which could well be re-shaped in accordance with what we learn from the past.

Particularly in mind at the moment are the missionaries from non-English-speaking countries (for if there is occasionally a problem of communication between English-speaking groups, how much greater is the problem between those of basically different language) and what we are pleading for is deeper appreciation of their difficulties, greater consideration for them in our planning, and wider provision for their involvement in JEMA activities. Let me approach the problem first from the point of view of

communication, secondly procedures, and thirdly representation.

#### COMMUNICATION

Those chiefly in mind are our brothers and sisters from Denmark, Germany, Norway, Sweden and Switzerland. An example of their difficulty arose at the recent Plenary Session. One brother apologized for his limitations in English and addressed the assembly in Japanese. If such a brother has difficulty in understanding even everyday words, it is surely more difficult to understand words that take their meaning from our background. For instance, how far could he follow a discussion on matters of budget if figures are quoted in dollars (particularly if it is not indicated whether they are American or Australian). But he and all of us understand Yen!

#### PROCEDURES

I confess that I was at a loss recently when it was proposed that the session "go into committee", but fortunately I had an interpreter beside me. And originally even the expression "Question" had to be learned by experience, for the ordinary connotation to me is that someone wishes to ask a question (and that, surely, is what it would connote for our friends whose English is acquired). The expression "member-at-large" was new to me when I first heard it in Japan, but I think I can make a fairly accurate guess as to its meaning. But if our friends from the continent of Europe learnt their English in the United Kingdom they would regard the expression "at-large" as referring to either an escaped criminal or an escaped lunatic! Actually I should like a proper definition of its meaning. Does a "member-at-large" represent a certain geographical area, or is he figuratively wandering around several areas?

"If we act according to Roberts Rules of Order," interjected a delegate, "we should do so-and-so." Now I long ago had access to "Emily Post" (there was a copy in a colleague's library), but I confess that I have never seen a copy of Roberts Rules of Order, though I have heard it quoted, on and off, for at least sixteen years. It seems to me that there ought to be some understanding, at our business meetings, of

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what rules we follow. If it is to be Roberts Rules of Order, then this should be understood and a copy should be available for reference in the JEMA office, otherwise those from countries where parliamentary rules differ will be at a disadvantage and reluctant to take part. I think, however, that there is a better way.

#### REPRESENTATION

In 1968 there was a merger of EMAJ and JCEM. Although the hope in this merger was to preserve, so far as possible, the distinctive features of both organizations, the feeling has arisen that the EMAJ distinctives have been largely lost. Compare, for example, certain unwritten laws in the respective organizations, the one negative and the other positive. JCEM apparently sought to avoid the appointment on the same committee of two missionaries from the same Mission; EMAJ on the other hand (at least at the time when I myself first became involved) made an effort to ensure that at least one member of a non-English-speaking country was appointed to the committee. The reason is understandable. In spite of the fact that our friends are excellent linguists, they are reluctant to push themselves forward among those whose native language is English. We thereby lose the services of good men. I recognize, however, that we are faced with a difficulty. The need to share (or rotate) responsibilities among different Missions has already been implied. The problem becomes more complicated if you wish to have representation from different nationalities. And more so if, as is desirable, you aim to have representatives also from different geographical areas in Japan. This is like a cross-word puzzle in three dimensions.

In view of the above, I recommend that consideration be given to the following.

1. That in JAPAN HARVEST we print a glossary of the technical terms used at our JEMA business meetings so that none need be in the dark as to the connotation of certain terms.

2. That alongside the Constitution and By-laws we print a brief Guide to our procedure at business meetings, covering the points most commonly met with. This should be

sufficiently concise and straightforward for those from non-English-speaking countries to understand. We should thus have a recognized standard—which we do not have at present.

3. That although it is impossible at our business sessions to be a miniature United Nations (interpreting the proceedings into several languages) we should endeavour to avoid expressions and terminology which are difficult for our friends from the continent of Europe to understand. Consistently to use terms which these friends cannot easily understand implies that we can get along well without them, and will discourage them from attending.

This letter is somewhat long, but I venture to suggest that the importance of the subject—and even its urgency—warrants detailed consideration on the part of all of us who are concerned with values such as communication, impartiality, and thought for others. I emphasize again that this is not a criticism, but a "hansei" with a view to making our future course smoother.

Yours in Christ,  
Arthur Reynolds.

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by Victor Springer

### MUSLIMS CONCERNED ABOUT CONVERSIONS

Jakarta (MNS) . . . A record number of 2.5 million Indonesian Muslims have been converted to Christianity in the last three years, according to UPI. Taking its information from the Muslim newspaper NEW GENERATION, the UPI release said that most of the conversions were in Central and East Java, areas of former Communist strength. The paper said some of the conversions might have been caused by a revulsion against the slaughter of suspected Communists by Muslim fanatics following the attempted Communist coup in 1965. NEW GENERATION chided the Muslim leaders for being "preoccupied with politics rather than religious missionary work."

### DR. EDWIN DOZIER DIES

Dr. Edwin B. Dozier, missionary in Japan since 1933, died on May 11 of a heart attack, at the age of 61. He was born in Nagasaki of missionary parents, who first came to Japan in 1906 as Southern Baptist Missionaries, among the earliest of that group. Dr. Dozier was a graduate of Wake Forest University in North Carolina. Besides serving as chancellor of Seinan University and teaching in Japan Baptist Seminary, both in Fukuoka, he was engaged in active evangelism throughout Japan. Dr. Dozier is survived by his wife, three married children, and five grandchildren. Though all her children are living in the United States, Mrs. Dozier plans to continue on in her ministry of teaching and helping in a local church in Fukuoka. Dr. Dozier's sister, Helen, has also served as a missionary to Japan for more than 30 years with her husband, Timothy Pietsch, at the Tokyo Bible Center.

### MANDATORY CELIBACY OPPOSED BY R.C. SEMINARIANS

Detroit . . . A study conducted by the Catholic University of America revealed that one half of the future priests of America oppose mandatory celibacy. Forty per cent of them would definitely or probably marry if free to do so, the study showed. The study was conducted in 95 Roman Catholic Seminaries by a national research organization related to the Catholic Church in the United States. It also found that required celibacy for priests was an important factor in the high rate of withdrawals from Catholic seminaries.

### TELEVISION EYED BY MOODY SCIENCE FILMS

Tokyo . . . Meeting in downtown Tokyo with mission leaders on June 3, John Schwab of Moody Science Films proposed sponsorship by evangelical Japanese and missionary groups of color telecasts of Moody Science Films on a Tokyo TV Station. The films would be telecast once a week for 13 weeks, in the fall of 1970. Potential audience in the six neighboring prefectures and Tokyo proper would be 25 million people, about one quarter of Japan's total population. Costs projected by Mr. Schwab for the telecasts, for maximum outreach, were as follows:

Time Costs	¥3,900,000
Production Costs	1,458,000
Follow-up Costs	4,965,000
Advertising Costs	
(Media mix approach)	21,416,000

In another area of the world, thirty-three television stations in South America have contracted with Gospel Films, Inc., for a 13-week series of films. These programs, which will begin in September, will cover most of the population centers of the continent—in Spanish speaking areas. They are being provided free of charge by Gospel Films in an effort to reach millions of people in South America with the Gospel. In releasing this information, Billy Zeoli, president of Gospel Films,

said, "Station managers in South America are very enthusiastic about our films. They were shown FAST WAY NOWHERE as a 'pilot'; and in every instance were pleased with the quality of the production, the clarity of the message, and the appeal of the film to Latin youth." One station manager said, "South America needs what you are saying in these films. We wish that more programs of this quality were available to us." Gospel Films now has distribution in 130 countries and works with missionaries from 215 organizations.

### TEAM SUMMER WORKERS

From June 13 to August 30 a group of 25 students of various Bible colleges and seminaries are in Japan to assist TEAM missionaries in evangelistic work, camps, etc. This is a program successfully used in the past by TEAM in their fields in Netherlands Antilles and Trinidad, but this is the first time for Japan. The young people are using their summer vacations for this valuable experience, and it is hoped that some of them will become regular missionaries as they complete their schooling. TEAM missionary Ted Brannen is the coordinator of this year's Summer Student Worker program.

### OYAMA IN KOREA

Seoul . . . Two clergymen recently encountered strong protest from Korean villagers at a ground-breaking ceremony near Seoul to reconstruct a church burned down with 29 Koreans inside by Japanese police in 1919. Rev. Reiji Oyama, of Tokyo, and another Japanese clergyman attended the ceremony in a village near Suwon, marking the start of reconstruction of the old Methodist Church with 10 million yen connecting Japan to a nation-wide fund-raising campaign. The campaign started one year ago when Oyama visited the Korean village, and made up his mind to rebuild the church in a



token of Japan's atonement for the incident in which not only the church but also the villagers perished. Some descendants of the 29 villagers bitterly protested at the ceremony that reconstruction can never make up for the loss of the lives. A report said that the provincial government and some Korean Methodist Church leaders accepted the Japanese offer to rebuild the church. Here in Japan, several hundred churches took part in raising the offering, besides individuals, with a total involvement of 10,000 to 20,000 givers. Largest single offering came to approximately 100,000 yen. Rev. Oyama reports that actual construction of the church building is now about to begin.

#### RADIO OUTREACH INCREASED AT INCHON

Inchon, Korea . . . The recent erection of a new two-tower directional antenna has greatly improved the outreach of TEAM's 50,000 watt radio station located at Inchon, Korea. The message of God's love is broadcast 28 hours a week into China and 28 hours into Russia and Siberia. English and Korean programs are also aired over HLKX. More than 200 million people live within the coverage area of this powerful station. Bible correspondence courses are used as a followup of the radio ministry. In one recent month, over 20,000 letters were received at the studio in Seoul. The station is managed by Richard Winchell.

#### CHRISTIAN OUTREACH CONTINUES IN VIETNAM

Saigon . . . In the war-ravaged cities and vilages of Vietnam, churches are frequently reduced to rubble by mortar and rocket attacks. Yet the forces of Christian missions are still very much in evidence, ministering to the needs of Vietnamese civilians and soldiers, U.S. military personnel, and Viet Cong prisoners of war. An American missionary, John W. Peters of the Pocket Testament League, told of the direct impact of the Communist late-winter offensive on the work. "War plays no favorites. Early this month, 18 miles south of Saigon, a mortar projectile siammed into the home of a 24-year-old pastor, killing his pregnant wife and another woman, as well as in-

jury the pastor, his three small children, and the husband of the other woman who was killed. Ironically the visitors had come to the pastor's house to seek refuge from the shelling.

"The young pastor who lost his wife and unborn child on that horrible night is the son of our PTL national evangelist, Pham Van Thau. As his father said at the memorial service in Saigon, 'He will carry on his ministry with a heavy heart, but carry on he will.' Young pastor Thau is witnessing to the unquenchable spirit which prevails among Christian workers in this unhappy land."

Peters then explained how the PTL teams of Vietnamese nationals penetrate hostile areas of the country to take the Gospel to many who have never before heard of Jesus Christ. "There are many more doors open for our ministry than time and supplies will permit us to enter," he said. Thus far, well over one and a half million Gospels of John have been distributed in South Vietnam."

Here in Japan, John Rhoads announced that Pocket Testament League will be manning a booth at Expo 70, at which 500,000 specially printed Gospels of John will be distributed.

#### BRIDE LEFT AT THE ALTAR

New York (PJ) . . . After overwhelmingly approving a merger with the Reformed Church in America, the Presbyterian Church US was jilted by the Reformed Church. More than one third of the classes of the RCA rejected the plan of union with the Presbyterian Church US, thus killing the proposed merger. In the Reformed Church the vote was 23 for and 21 against, while in the Presbyterian Church the vote was 58 for and 18 against, with one yet to vote in each case. The 58th favorable vote in the Presbyterian Church gave the question the required three-fourths margin. In the RCA the required margin was two-thirds, but the affirmative votes came to a bare majority. Most were overwhelmingly against union in the East. The Western area of the RCA is traditionally more conservative and evangelical, while the Eastern area is more liberal and ecumenical.

#### SCRIPTURE UNION IN VIETNAM

Miss Son starts the year having thirty branch secretaries in various churches and she has already sent out 650 copies of the Jan.-March notes—a big advance on the 150 we sent out before she came. The Bible Society has also used the S.U. readings on the beautiful calendar they are distributing in the churches. At the bottom of each page they have printed "Study the Bible by using the Scripture Union Notes every day". This is a wonderful advertisement for which we are very grateful. In the Chinese churches also, we have one enthusiastic secretary who sold out my entire stock of Chinese notes early in November, so that I had to send in a duplicate order to supply the other three churches. Some people have ordered Notes in French or English, so we hope that in whatever language they read, the Christians will be built up in their faith as they study the Bible.

Mr. and Mrs. Paul Contento

#### 1959 SURVEY OF MISSIONS

There are at least 100 Missionary Societies working among the 92 million people of this land.

Less than 30 of these missions were here before the war, and there are 160 pre-war missionaries still at work in Japan. There seem to be as many as 60 ex-China missionaries at work in Japan. We have received the names of 6 missionaries who have given almost 40 or more years of service to Japan, and they surely deserve honorable mention here.

Dr. J. M. T. Winther, United Lutheran Church in America arrived in 1898, or 61 years ago. Miss I Webster Smith, Japan Evangelistic Band, arrived in 1916 or 43 years ago, and spent a total of 34 years on the field. Mr. C. E. Carlson, The Evangelical Alliance Mission, arrived in Japan 41 years ago and Mr. L. W. Coote, Far East Apostolic Mission, 41 years. Miss Marie Juergensen, Assemblies of God, arrived 45 years ago . . .

The great majority of missionaries are from the United States, with Norway and Sweden in second place. Mission Boards from 13 countries have felt the call to work in Japan.

# IS WATER BAPTISM A LITTLE THING?

by the old miner

“**H**ERE is water: what doth hinder me to be baptized?” Acts 8:36

## INSTRUCTION OF GOD

In approaching this ordinance, I realize that controversy has raged around the subject for decades. It isn't our purpose in this meditation to do more than to set forth some of the verses dealing with this matter and the experience of some who minimized this the plain instruction of God. This is not to argue concerning the spiritual condition of those who regard baptism as a little thing; of those who substitute other modes than baptism by immersion. We believe that most will agree that such is the perfect scriptural mode.

## CONSIDER THE TYPE

“And were *all* baptized unto Moses in the cloud and in the sea . . . Now *all* these things happened unto them for ensamples. (types): and they are written for our admonition.” I Corinthians 10:2, 11.

Now let us consider the type in Exodus 14:18-22. The waters were a wall unto them on the right hand and on the left. The pillar of the

cloud went from before their face, and stood behind them. Evidently they were completely covered between the walls of water and the cloud passing over them. Here we have the mode in type. The significance and mode are clearly given in Paul's plea for victorious living in Romans 6:1-13. The cloud remained between them and the Egyptians, causing much difficulty in trying to overtake the Israelites. Finally the Egyptians were all drowned while Israel passed through the sea on dry ground. What wonderful protection to God's chosen people.

## GLORY IN THE CLOUD

There was great rejoicing and praise for God's deliverance. We do not find that the cloud was taken away, even when they provoked God by their murmuring and complaining. It is certain though that these did not make them pleasing to God. Nevertheless, there is no record whatsoever that the protection was ever lifted. The next place we see the cloud is Exodus 16:10 where they looked toward the wilderness and the GLORY OF THE LORD appeared in the cloud. It is significant that the Word doesn't state in which direction they saw the cloud, although they had gone several days journey into the wilderness. Oh, the wisdom of the Holy Spirit as He leaves no hint that the protection has been lifted but proceeds to present God in His new position as Provider in the wilderness, while not releasing His position as Protector. They wandered in the wilderness for 40 years because of unbelief, although they had been BAPTIZED in the cloud and the sea. It is evident then, that there wasn't any spiritual advantage in it, aside from the protection; for only 2 had faith to enter into their inheritance. It was unbelief that prevented them from entering into their earthly heritage. Today, many baptized believers enjoy God's provision and protection but “wander in the wilderness” because of unbelief.

## CONSIDER THE RESULT

Is baptism just a symbol that can be ignored or interpreted various ways, or is it necessary to follow the type and unquestionable mode?

Jesus plainly said, “Thus it becometh us to fulfil all righteousness.” Matt. 3:15. Is a command of Jesus a *little thing* that can be changed to fit our convenience or desire? Let us consider some little things and the result.

Adam and Eve partook of the forbidden fruit. The fruit was only a little thing but we see the result, even today.

Lot's wife only did a little thing, just looked back, yet it was fatal.

Abram said Sarah was his sister. Gen. 12:13. She was his half sister. Gen. 20:12. The half truth (or half lie) was enough to get him “kicked out” of Egypt. Gen. 12:20.

Ananias and Sapphira when asked if they had sold the property for a certain price said, “yes.” They did not tell how much more, so the Holy Spirit considered it a lie. Yet, the little thing of failing to tell the full truth caused their death.

Abram wanted a son to be his heir. God promised to give him one. “I will make of thee a great nation.” Gen 12:2. God had told him to get out from his kindred. Gen. 12:1. When Abram took Lot, his nephew, along, he only did a little thing which he probably thought to be a very kind and generous thing. It was a little thing, but God withheld the fulfilment of Abram's greatest desire until there was perfect obedience. It took strife between Abram's and Lot's herdmen to effect the separation. Gen. 13:7. Because of the partial obedience of Abram (God's friend) God had to *wait* and *perform a miracle* to fulfil his promise. It was not fulfilled until there was *perfect obedience* to God's conditions. Taking Lot was a little thing but it prevented Abram from enjoying his heart's desire for many years.

Are there readers of this meditation who are sacrificing God's best and losing some of the valuable protection from (Egypt, type of) the world, by considering baptism a *little thing*? Any command of God is a *big thing* and should be followed perfectly if we desire God's best in our lives.

Jesus said, “Thus it becometh us to fulfil all righteousness.” Matthew 3:15. ★



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## HOW IS THE LORD'S DAY TO BE OBSERVED?

by Donald M. Hunter

In our day it is the Seventh-day Adventists who insist that Christians must observe the seventh-day sabbath. To observe the first day of the week, they tell us, is an act of disobedience. This seventh-day observance is the doctrine most stressed by the Adventists and they believe it to be their responsibility to correct all other Christians on this point. The Adventists do not claim that one is saved by keeping the fourth or any other commandment, but they do teach that one can be lost by failing to keep the commandments of God. They teach, and rightly so, that one who has been saved by God's grace through faith in Christ should seek to obey the commandments of God. However, the Seventh-day Adventists do not believe in the preservation of the saints, nor do they have the assurance of salvation; and their system of doctrine stresses law at the expense of grace.

Now we agree that every one who professes to be accepted in the Beloved must trust and obey. Not to do so is sin; sin is a serious thing and must be confessed immediately. The Christian should be guided by the great moral principles of the Ten Commandments; by means of them many a saint has been kept from idolatry, theft, adultery, covetousness, and other sins. Nevertheless, none of us is able to keep perfectly any one of the Ten Commandments, and thus are we cast entirely upon the mercy and grace of God. This grace is freely bestowed upon the humble, trusting soul that hungers and thirsts for righteousness.

Like most Christians in this dispensation of the Spirit, we believe that to return to the observance of the seventh day, the day symbolic of the old creation, the day on which our Saviour lay silent in the grave, would be to step back into the era of pre-Christian Judaism. Nevertheless we must acknowledge that there are sincere Christians who believe that it is Saturday which should be devoted wholly to the Lord. It is conceivable that such a view could be held in the spirit of humility and with due consideration for Christians who differ. However, we cannot but lament any system whose adherents, like the early Judaizers,

would persist in seeking to entangle others with the yoke of bondage.

The often used expression, "the Lord's day," is taken from Revelation 1:10 where John writes: "I was in the Spirit on the Lord's day." Some interpret this as meaning that, in the Spirit, John was transported forward through the years to the day of the Lord of which the prophetic Scriptures often speak. The majority of Bible teachers, however, believe that John's reference is to Sunday, the first day of the week. From the second century "the Lord's day" has been the accepted Christian term for Sunday. This name denotes a day that is consecrated to our sovereign, the Lord Jesus Christ.

Twenty-four hours consecrated to the Lord Jesus Christ every week! What great possibilities in your life and mine for well-spent Sundays in the future! Alas, we have all spent many Sunday hours for self instead of for Christ. We have allowed worldly interests to steal time on that sacred day, time that we now wish we had devoted to heavenly interests. The tendency today among Christians is to attend one meeting on the Lord's day and then to spend

the remaining hours much as we do the other six days, thus making it our day instead of His.

Our Puritan fathers a century or so ago observed Sunday as though it had been hedged about with specific and detailed rules. Because of the legalism involved, Sunday became a day of heavy bondage to many, especially to those who had but little interest in the things of the Spirit. Now the pendulum has swung to the opposite side and we observe that a large number of Christians, by misapplying the message of grace, not only do exactly as they please but, in many instances, engage in sight-seeing trips, attend sporting events, go to beach parties, give much time to the Sunday paper

DESIRE GOD'S BEST

or to television or engage in other secular pastimes. Every extremist will support his position by appealing to the Bible. But such should be warned that perhaps it is not God's Word he is following but, rather, the interpretation put upon isolated texts by a particular denomination or school of thought. In certain cases it is a false system of

*Continued on next page*



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religion to which extremists are enslaved.

As we read the New Testament we soon come across positive commands given to Christians. There are hundreds of them, even as there are positive commands in the Old Testament given to the Jews. There is no excuse for a believer, a lover of the Word of God, to disobey a single precept given to him. Of course Christians are not aware of all the commandments of God. Young converts, for example, do not even know of the existence of most of them. Nevertheless, when once a commandment is seen, it is very grieving to God if it is neglected or despised.

There are numerous opinions as to how Christians should observe the Lord's day. Certain outstanding missionaries of our acquaintance in China, as well as in Korea and Japan, strongly contend that a professing Christian who works on Sundays should be denied baptism and admission to the local church. We have heard of a brilliant professor of theology who refuses to ride any kind of a public vehicle on Sundays and limits his preaching engagements to places within walking distance. We must respect the consciences of these fellow-Christians; but as we examine their rather rigid views we generally discover that these views represent the traditions of their particular denominations. Such traditions are too often based, not on the essential element of God's moral law but on the Jewish ceremonial law.

Actually, of the hundreds of positive commandments addressed to Christians in the New Testament, not one of them relates to the manner in which we should observe the Lord's day. This fact is of great importance, indicating as it does that God would keep us from the bondage of a legalistic sabbath observance:

Why did the Christians often have their weekly worship meetings in the evening (Acts 20:7)? Probably it was due to the fact that a great number of the early converts were slaves who had no leisure to meet during the day. Had the Scriptures contained a positive command to the Christians to abstain from such labor on the Lord's day, only one

course would have been open to such believers: to obey God and suffer the consequences. In our advanced scientific and industrialized civilization it is essential that certain operations continue without interruption; for example, the power plants which produce our electricity, the great ships which carry our Gospel heralds across the seas, the maintenance crews in the gas and water works. Farmers must perform certain chores daily. The firemen and police must be ever on the alert. Christians as well as unbelievers make use of these and other such facilities and, in many instances, are engaged in some such form of work. Certainly a Christian soldier or sailor, a medical doctor, nurse, or occasionally a business executive with heavy responsibilities, is on call seven days a week. Perhaps this is to some extent why God has not laid down explicit rules as to the observance of the day that commemorates the resurrection of Christ.

In Japan Sunday is often the day chosen for important school affairs, such as field days or graduation exercises. What are Christian young people to do in such circumstances? First of all, they should find out whether attendance is obligatory or optional. If there is a way out, the believer will not interrupt his regular habit of church attendance and other activities that honor the Lord Jesus Christ. If he must go to school, there is no command in the New Testament that prohibits him. However, let him attend the function taking special pains to keep very close to the Lord, and to bear a bright witness for Him. There may still be some hours of the day left that can be set apart entirely for God.

A number of restaurants in Japan are owned or operated by Christians. This is a field of employment that in the opinion of the writer should, if possible, be avoided by Christians. Usually the Christian restaurateur attends a church service in the morning before going to work. Perhaps we should encourage such to close down their shops on Sunday; however, we know of no commandment in the New Testament that makes it obligatory for them to do so if they feel that they have a responsi-

bility toward regular customers. On the other hand, a Christian who does business on the Lord's Day only to increase his profits is obviously ignorant of the true meaning of the day, or is in a poor state of soul. Such a one should be dealt with in prayer and with the Word of God.

Though there is no definite command given to the Christians as to the way in which Sunday is to be observed, we do have the eternal principle of the one day in seven to be set apart—a principle dating back to the dawn of history and reaffirmed at Sinai. Whenever possible the Christian will arrange for his weekly rest from labor to coincide with the Lord's day. On the other hand, if on that day he must fulfil obligations to an employer or to society, he will make a special effort to be a blessing to others on that day. The exercised believer will avoid such work whenever possible but, in any case, will endeavor to meet at least once during the day with other Christians. Whether at work, or at home, in active service for the Lord, or as a quiet worshiper, the Christian consecrates his time on Sunday to God.

Increasingly in the East as in the western world people are free on the Lord's day—free to separate from the world's interests and problems; free to go to the place of praise, and worship, and ministry; free to spend time in helping others as they assemble to hear the Word of God. Our service may be in the form of visitation, tract distribution, Sunday school teaching, Bible exposition, or Gospel preaching. No doubt it is at times strenuous activity, but it is activity fully consecrated to the Lord, not burdensome but truly restful to the soul that is conscious of being in the will of God.

One day as a young Christian I picked up a pamphlet by C. H. M. relating to the Lord's day. I have never forgotten the precious suggestions given by this devotional writer as to how to spend Sundays. Mr. Macintosh wrote:

Let him [the Christian] observe this day with all the sanctity, the sacred reverence, the hallowed retirement, the elevated tone, of which his new nature is capable. We believe that the Christian's retirement from all secular things cannot possibly be too profound on the Lord's day. The idea of anyone, calling himself a Christian, making the Lord's

day a season of what is popularly called recreation, unnecessary traveling, a personal profit, or profit in temporal things, is perfectly shocking. We can safely assert that we never yet came in contact with a godly, intelligent, right-minded Christian person who did not love and reverence the Lord's day; nor could we have any sympathy with anyone who could deliberately desecrate that holy and happy day.

Surely in setting forth these thoughts we are not on Jewish ground. The Church is far removed from the Mosaic economy. This is clearly taught in Colossians 2:16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow; of things to come; but the body is of Christ." Here the sabbath is the weekly festival in its Jewish aspect. As a shadow of things to come the Jewish sabbath doubtless speaks of the perfect rest of soul that the believer finds in Christ. H. C. Moule, in presenting a clear exposition of this passage, distinguishes the sabbath in its strictly Jewish sense from the sabbath which is God's primeval gift to man. Bishop Moule says:

It is plain from the argument that the Sabbath is here regarded not as it was

primevally (Gen. 2:3) "made for man" (Mark 2:27), God's benignant gift, with precept and prohibition only for His creature's bodily and spiritual benefit; but as it was adopted to be a symbolic institution of the Mosaic covenant, and expressly adapted to the relation between God and Israel (Ex. 31:12-17); an aspect of the sabbath which governs much of the language of the Old Testament about it. In that respect the sabbath was abrogated, just as the sacrifices were abrogated, and the new Israelite enters upon the spiritual realities foreshadowed by it, as by them. The Colossian Christian who declined the ceremonial observance of the sabbath in this respect was right. An altogether different question arises when the Christian is asked to "secularize" the weekly rest which descends to us from the days of paradise, and which is as vitally necessary as ever for man's physical and spiritual well being.

The Lord's day, then, is not a legal ceremonial bondage but a day in which to commemorate the Saviour's resurrection, a day to be wholly consecrated to the Lord Jesus Christ, a day of thanksgiving and joy. It is, as Philip Schaff has beautifully expressed it, "a precious gift of grace, a privilege, a holy rest in God in the midst of the unrest of the world, a day of spiritual refreshing in communion with God, and in the fellowship of the saints, a foretaste and pledge of the never-ending sabbath in heaven" ★

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# DEVELOPING MATURE CHRISTIANS

by William E. Schubert

LAST week in our prayer meeting one of our men presented a masterly discussion of the main purpose of our work. Without any doubt we went away convinced that our main reason for being here is to develop mature Christians. To this I say "Amen" and the matter has recurred again and again in my thinking and praying, and I have been greatly concerned about how it can be done. Without question it is a major need.

As we were told, Ephesians 4:12 and 13 says we are here "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (full-grown) man unto the measure of the stature of the fulness of Christ." The objective is mature Christians, who will serve others and thus build up the Church, not only in numbers, but in depth of understanding of God's ways, and by a personal knowledge, a close acquaintance with the Lord Himself.


To this end, St. Paul said his method was "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." (Col. 1:28) Also Acts 20:19 and 31: "Serving the Lord with humility of mind, and with many tears, . . . I have taught you publicly and from house to house," and "I ceased not to warn every one of you night and day with tears." This was personal counseling and public teaching of the wisdom of God. The Bible is basic, and Bible principles, but the written Word must be applied by the Living Word Himself working through Holy Ghost inspired people. The Bible is effective only as a dynamic to action on behalf of God and souls. Otherwise it becomes "the letter that killeth." (II Cor. 3:6)

We and our converts need to go beyond repentance and baptism, important as they are (Hebrews 6:1-3) and "go on unto perfection (full growth.)" Our "standing" is assured—now God wants to complete His work in us and our converts by giv-

ing us and them what it takes to "all good works." As Paul told Timothy "That the man of God may be perfect (or complete) thoroughly furnished unto all good works." (II Timothy 3:17)

To get closer to the method, we can go back and observe how Jesus did it. He used what present day educators call "The Project Method," or learning by doing. Jesus sent out 70 to heal, preach, and cast out demons. They matured by trial and error. They saw their need and asked Jesus, "Why could we not do it?" We did this on my district in China, preachers and picked laymen from their churches, working together as a team, going two by two, house to house, doing personal work, then coming back each afternoon for an evaluation session and holding evangelistic meetings each night. Then they were to go back and do the same thing in their local churches, training other members by doing.

Jesus called Twelve to be a team. In Tokyo in 1952 Billy Graham told us if he were a missionary in Japan he would pick twelve men and train them. (Only question is: Where will we get the twelve men?) However, as I think more about this, the more I am convinced that Billy Graham was right, and we could get twelve men if we had what it takes, and if we were determined and tried hard enough. Jesus began with three, then six. John Wesley began over and over again before he succeeded. John Wesley not only had preachers: he organized all his converts into groups, called "Classes," each with a leader, who met with the purpose of advancing in the Christian life by mutual confession of need and by witnessing to their failures and victories, their classleader asking them pointed questions about their spiritual condition as of that date. I myself grew in grace after being filled with the Holy Spirit, by working a year with the Los Angeles District officers of the Epworth League, the Methodist young people's organization, in evangelism among the young people of the Los Angeles churches. Three of us became preachers, one a preacher's wife, and the others young people's workers.



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But the Twelve and the Seventy must be mature themselves before they could make others mature, and so must we. They did not really mature until Pentecost when their hearts were purified (Acts 15:8) and they were filled with the Holy Ghost. Then uncertainty and fear were gone, and they went out to conquer the world. So it is with us. Like plants that cannot grow because of plant disease, so we cannot mature unless the heart is purified from selfishness, pride, hatred and insincerity, by the Holy Spirit's sanctifying power. Neither can our converts. What did St. Paul warn the Ephesian church about if not these carnal traits and the need of heart purity and perfect love? Then our hearts' prayer and efforts will be for others, and as we and our converts, led by us, pray and work and sacrifice for others, God will reveal Himself to us in the felt nearness of Jesus, "nearer than breathing, closer than hands and feet." The hymn, the mere idea, will become Christ real to us. Then we will grow more like Him, and that is genuine maturity. We mature by association, close association with Christ. *"With open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."* 2 Cor. 3:18.

So, we hope, not only to be fruitful workers ourselves, but to produce fruitful Christians. After years of trying, and some experience and a

small measure of success, it seems to me that the summit, the highest state of usefulness is found in Psalm 126:6 *"He that goeth forth and weepeth, bearing precious seed (the Word, written and living) shall doubtless come again with rejoicing, bringing his sheaves with him."* There are three elements of success here: 1, going (we have all done that, here we are) 2, weeping (do we?) and 3, the precious Seed, which we surely have, if we don't offer them the chaff of our prejudices. Yet so few preachers and missionaries weep over souls. Do you know any? That is why there is such barrenness of real results.

We have the Scriptural example of Jeremiah's prayers and tears: *"mine eyes a fountain of tears . . . weep day and night . . . my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears."* (Jer. 9:1; 13:17.) Why be ashamed to weep, when Jesus wept unashamedly over Jerusalem? David said *"Put Thou my tears into thy bottle."* Your tears will be misunderstood. Once when weeping over America, a dear pastor friend prayed, "Lord, pity poor brother Schubert." He thought I was weeping because I was poor like the poor I worked with. But you and I will keep on praying, and hope we can always have tender hearts like Jeremiah, and Jesus and Paul, and many since.

Somebody's prayers are always an

indispensable factor. Someone praying for us, and we praying for others, if we and they are to grow. Maturity is the product of prayer. *"Epaphras . . . always labouring fervently for you in prayers, that ye may stand perfect and complete in the will of God,"* in fact it says *"in all the will of God."* A big prayer.

We pray, as Jesus and Paul and all who have succeeded in developing mature Christians and strong churches, because finally and always, it is God who does it, not our education or natural brightness, but God, in answer to prayer, does it by the same power with which He resurrected Jesus from the cold grave. It is through the Blood of Christ that we are made mature *"in every good work to do his will."* Our part is to expose ourselves and our converts to the healing, maturing influence of Christ's atoning Blood, and by the process of willing attention and resultant obedience, yielding ourselves to God's maturing process.

*"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ; to whom be glory for ever and ever. Amen."* Hebrews 13:20, 21. ★

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In his book, *The Seasons of Life*, Paul Tournier compares our life span to the four seasons ranging from the springtime of childhood, through the summer of our mature years and the fall of old age, to the winter time of approaching death. Are we as aware of these seasons and their characteristics as the Japanese are of changes in the weather?

All the age-groups have received their share of attention by authors and researchers and some more than others, but perhaps until recently have been almost totally neglected. Walter B. Pitkin creat-

ed a ripple of interest in 1932 with the publication of his book, *Life Begins at Forty*, but few seemed to really believe him and before long youth grabbed the headlines and have kept them ever since.

Without taking a scientifically-controlled survey of the missionary ranks in Japan today, I would venture to guess that a large proportion of that wave of enthusiastic idealistic missionaries who poured into this country after World War II are now in the middle-age category. Assuming this is so, what are some of the problems they are facing at the present time?

According to Betty Fried, author of *The Middle-Age Crisis*, this period of life is marked particularly by a review of values and goals. Dr. Erik Erikson, distinguished psychologist, calls it the crisis of



generativity in which a man looks at what he has generated or helped to generate and finds it good or wanting. Surely this could describe the position of many missionaries in Japan today. A missionary who has served in some area of evangelism for almost twenty years with the goal of building an indigenous church suddenly finds that to a certain extent he has been successful. The local church is there; so are the people. And there is the national pastor, too. Now what? At the same time, as far as the church throughout Japan is concerned, the Japanese who call themselves Christians still number less than one percent of the population, so no one could say that the task has been completed.

WHO AM I?

Standing in the middle of these facts, the missionary goes through an identity crisis, “Who am I?”, similar to that of a teen-ager’s, only the stakes are much higher. The pressures of increasingly obvious physical limitations, a backdrop of cherished human relationships, his commitment to work in this part of the world, together with psychological feelings of self-doubt and alienation may make it difficult to make a choice, but a choice must be made. A man’s identity crisis will most likely be faced within the context of his job. Feeling naturally restless, dissatisfied, self-involved, and perhaps hemmed in, he will need to pray as David prayed, “Teach me thy way, O Lord, and lead me in a plain path.” Having his basic concept of himself and his role in

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life challenged, he will not want to "think of himself more highly than he ought to think" nor on the other hand will he want to overlook or neglect the gifts which God has given him. In a positive way he is to work out his own salvation before God, and as he does so he himself will achieve a new maturity and he will enter a new period of productivity and creativity.

What of the woman missionary? If she is single, her identity crisis will, like the man's, be chiefly related to her work. But the married woman's crisis will come chiefly in the area of inter-personal relationships. Until now her task has centered in the care of her husband and children. But now that the children are grown and have left home, she suddenly finds herself unemployed—or at least partly so! As she goes through the agony of shifting roles, she along with her husband, will need to make her calling and election sure. Certainly her present state is no surprise to God, and through vital contact with Him while she revises her system of values she can either launch out in faith directing her creative powers into new areas of service, or she can decline to forget the past, refuse to change, and simply stagnate. If she accepts the challenge by faith in a living God-of-today, her husband and her children will "arise up and call her blessed." Otherwise, she may end up reflecting an ugly picture of depression and hypochondria, self-pity and self-indulgence that in no way could be pleasing to God.

#### THE CHANGING SEASONS

Certainly every season has its beauties, some hidden loveliness which is waiting to be discovered. Naturally we love spring with its refreshing green. It isn't difficult to revel in the beauty of the summer sun and bright flowers. But autumn has its fruit and other beauties, and even winter will reveal its charms to those who look for them. The beauties of each season are distinct, but more of us have experienced the surprises nature prepares for us such as the glory of plum blossoms in February or snow-covered trees after the cherry blossoms have fallen. After experiencing the snow

and cold and bleakness of last year's northern European winter, Yasunari Kawabata, the Nobel-prize winner, was delighted to find green leaves and grass in southern Italy on New Year's Day and composed a *haiku* to epitomize the vivid impression this made upon him:

"Everything is green—

And while remaining green

Last year becomes this year."

Japan, with its abundant rainfall, often defies the seasons in this way. Christian servants, too, can defy the seasons of life through faith in the on-going work of the Holy Spirit in their lives. The Psalmist once compared the godly to "trees along a river bank bearing luscious fruit each season without fail. Their leaves will never wither, and all they do will prosper." Though we may not be that far along the path of life as yet, can we believe what the writer of Psalm 92 said of the godly when he claimed that "even in old age they will still produce fruit and be vital and green"?

We, too, through God's grace, can defy the seasons. Physically our

bodies may begin to give us trouble now and then; psychologically we may feel trapped and wonder at times what role God wants us to play next; socially we may have to face up to the fact that nationals are replacing us and younger missionaries with fresh energy, new insights and approaches are standing in the wings ready to carry on the task that is ever unfinished. But, hurrah for Paul who reminds us that though we may experience the ravages of time outwardly, "yet the inner man is being renewed day by day."

Do we have the courage to take stock of the challenges offered by the season of life in which we find ourselves? Can we then live these years to the hilt for God's glory? A "middlescent" woman missionary who can will not only agree that life begins at forty, but will be saying that same thing at fifty—or even at sixty! For in accepting the challenges and in giving of herself to help meet the needs of others she will find that she will continue to bear fruit both in—and out of season. ★

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#### SEVENTH-DAY ADVENTIST MEDICAL INSTITUTIONS

# LET'S FINISH OUR UNFINISHED TASK!

by Donnel McLean

## THE FORGOTTEN PEOPLES

**A** SIMPLE study of the accompanying Church Distribution Map and the Church Statistical Survey very vividly reveal the true picture of evangelism outreach in Japan. One is gripped deeply by the amount of red—the areas with not even one church, and pink—the areas with but one or two! How appalling! After over a century of Christian witnessing in this land this is the picture today! It is painfully evident that we have not finished our task. So far it has only been the Apostle Paul's generation of Christians who could boast, "The gospel was preached to every creature which is under heaven." (Col. 1:23) What about our generation?

These vast unreached areas that remain in Japan must be labelled "the forgotten peoples." True, the majority of these are the rural areas, but have you ever stopped to realize that the combined population of these areas is almost equal to that of the great Kantoo and Kinki areas combined—around 40,000,000? Furthermore, did you know that each "gun" (county) has an average of over 50,000? In each one are found many towns and villages, many of which are definitely large. If these were cities they would have long since been occupied, but because they are what we think of as "country areas" they have been overlooked, forgotten. Today over 180 "gun" are totally unoccupied and the majority of the remainder have but one church and that is generally a Kyoodan church. God bless them for their vigorous outreach program, but what about the rest of us? Truly this represents a vast number of precious souls to be reached with the glorious message of salvation. It seems that we have so concentrated on the population centers that we have neglected many of the country's lesser, but nonetheless important areas.

## UNBALANCED PROPORTION OF CHURCHES

For example, our study shows a concentration of 502 churches in "down town" Tokyo alone, plus 133 more in Western Tokyo. Again, of the 1400 churches in the Kanto area 1127 are located in the "hub area" around Tokyo Bay. The fringe areas have far fewer in proportion and have some very neglected areas. Yamanashi Ken has only 36 churches altogether.

Moving to the Kinki area we find a similar situation—of the 622 churches in this area, approximately 500 are found in the Kyoto-Osaka-Kobe strip. Once again we find that the so-called remote areas have far fewer churches proportionately. Very strikingly, some cities have a heavy concentration of churches whereas others barely have a representation. Nishinomiya, for example, has 30 churches alone, even though it is not a large city!

Is it right for some areas to have such a thorough outreach while others are completely or largely neglect-

ed? Are the millions enmassed in these central, easy-to-be-reached areas any more precious than their counterparts living in the more remote, difficult-to-be-reached areas? Would it not really be more logical, fair to plan to establish more churches in these remote areas where transportation facilities, etc., are so much poorer, so that the people could reach a church to hear the Gospel, than in the heavily populated centers where fast-running trains and good bus services are? In many areas it is virtually impossible for the people to get to any church because it is too far or else there are inadequate transportation facilities. Have we neglected these vast multitudes of precious souls simply because they are harder to reach or win? God warns, "I have set thee a watchman . . . If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand". (Ezek. 33:7,8)

## ACCESSIBLE AREAS NOT BEING REACHED

Doubtless you will have noticed that some places, usually cities, are white having many churches but the areas immediately adjacent have none—they are red. Notice Saga Shi and Toyama Shi for illustrations. Is this not a heart-searching discovery? Why are these nearby, accessible areas not being reached? Should we pour all our energies only on these centers and never reach out to the surrounding communities? In this God's leading? If He really had His way would there be unreached souls and communities . . . anywhere? This is a most sobering question, but one that demands our prayerful consideration.

Continuing, it would seem many groups tend to make it their goal to establish at least one church in each capital first, and then in other leading cities. This is logical and possibly right, but not if our out-reach program ends there—and it seems to in many instances. What is the result? Many groups have churches only in the capitals or leading cities and so a natural concentration of many denominations in each main city develops . . . but the needy surrounding areas remain neglected. Koochi Ken on Shikoku illustrates this: if the 12 different denominations working in Koochi Prefecture 7 have only one church in the entire prefecture and they are all located in the capital! As denominations or missions should we simply move into such cities as an established outreach policy when there are needier, unreached areas still unoccupied? Should not these latter places be carefully sought out? Remember Paul's commendation of the Thessalonians when he wrote, "Ye were ensamples to all that believe . . . for from you sounded out the Word of the Lord not only in Macedonia and Achaia but also in every place . . ."

The time has come for us to take a thorough "church inventory", shall we call it? We want to truly thank

God for every church that has been established and then without fail move on to reach the unreached areas of which there are so many. This map and survey are the direct result of a burden that has been growing recently in many hearts. The Spirit of God has been dealing with hearts, causing them to thoroughly investigate exactly what is being done that we might know what remains to be done. It is our earnest prayer that these surveys will stir up every one of us to meet the challenge and to fulfill our calling in this great land.

### OUR FIRST TASK

Was not Christ's final command, "Go ye into all the world and preach the gospel to every creature . . . Ye shall be witnesses unto me unto the uttermost part . . ."? From this it is very clear that our first task is to go, taking the gospel to every living person. This must be our actual goal, the all-consuming passion of our hearts. Perhaps even as denominations it must be realized that this must always be our ultimate plan—to reach every man, woman and child! Is not this a rather revolutionizing thought? As organizations and individuals even our tendency is to concentrate on the establishing of a certain number of new works and not really to insure that we have fully evangelized every area. Again, once a church has been established to the point that it becomes self-supporting, the tendency is to feel that the area is being fully evangelized—simply because a church is there! But more often than not no program has ever been established that has taken us to every home and community in a thorough evangelism outreach effort. Church establishing is absolutely essential but this must and will come as a result of total evangelization. We must be clear on this. Because we have not been, heretofore, vast areas remain unevangelized today! We must not, dare not, let up in our dedicated, relentless efforts until we know that every person, every home, and every community, regardless of size or location, has been fully reached. This is our supreme task. A church program that does not include an evangelism program dedicated to saturate all unreached areas with the gospel is a program that falls short of the Great Commission.

We have Jesus' own example for we read that "Jesus went about *all the cities and villages* preaching the gospel." (Matt. 9:35) According to Josephus, the well-known Jewish historian, there were 204 cities and villages in Galilee, the place where Jesus was travelling. Walking, our Lord went personally to every community. It is imperative that we do likewise. In a day when we have every modern convenience we have no excuse not to go.

### A CHURCH IN EVERY GUN

Next we need to seriously consider the best way to properly evangelize these unreached areas. Many are of the growing conviction that the time is short, hence we need to set a goal and move quickly forward with a definite plan. It is painfully evident from our survey studies that we must organize and evangelism outreach program or many areas will continue unreached. Each group or denomination ought to assume full responsibility for the evangelizing of definite areas. At the very least we must see to it that a live church is established in every unreached city and gun! Dare we strive for

less?

One suggestion is that we set up a "Five-Year-Plan", aiming to cover these neglected areas within the allotted time span. If we planned this evangelism program together doubling up would be avoided, the overall burden of the task would be shared equally by all, and our goal—to fully evangelize all unreached areas—would be realized much more quickly. What a glorious day that will be! It is our earnest hope that many will rise to this great challenge that is before us.

### AREA TEAMS

A second plausible plan would be the organization of area teams which would be comprised of all those who have a definite burden to reach these unreached multitudes. By "areas" is meant the 8 districts into which Japan is normally divided: Hokkaido, Tohoku, Kantoo, Chuubu, Kinki, Chuugoku, Shikoku and Kyushu. Although it would be undisputably ideal for all evangelicals to unite in this great effort, still it must be realized that many are already so fully involved in various programs and activities that they would not readily become involved in such a far-reaching, time-consuming outreach program as we are here pleading for. Others do not feel free to work together in such efforts. Therefore it would seem that the real burden will be borne by a part of the whole, hence, the suggestion of organizing area teams.

Generally speaking, each team's members would be made up of missionaries and national workers in their own district. Naturally, when there are many involved smaller teams would be organized with each one being responsible for certain, specified areas within the said district. Each denomination could very conceivably initiate its own plan and team and evangelize its own areas.

Maps of each district that include every city, town and village would be a necessity, for each team's area could be marked off and then each community could be simply checked as it was evangelized. Such a plan would insure that every place, regardless of its size or location, would be reached with the Gospel.

### A SUGGESTED OUTREACH PROGRAM

What should such an intensive outreach program involve? Any who have worked in such areas are fully cognizant of the total ignorance of these people, spiritually speaking. They know nothing of Christianity for nearly all have never even seen a Bible let alone darkened a church door! Tracts are wonderful, but one short tract simply is not adequate to get the message of salvation across to these darkened souls. The following is a suggested outreach program:

- (1) A specialized tract series (or equivalent) that includes at least 3-5 tracts that are progressive in their message, leading the reader step by step into the plan of salvation. If these were distributed to each home systematically it would insure the meeting of members of every household, which is vital, and it would be effective in building up key contacts. This would be the preparatory "seed-sowing" program. "He that goeth forth and weepeth, bearing forth the seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalm 126:6) *Continued on next page*

- (2) *Evangelistic meetings wherever possible, yes, even in the smaller buraku for it is a fact that people living in one buraku will not attend meetings in the neighboring one because of ancient feuds, class differences, etc. In this way every soul would have a direct opportunity to hear the gospel and we are responsible to TELL them. "Go ye and preach the gospel to every creature!" Such evangelistic meetings are bound to be more effective after the above suggested seed-sowing program has been carried out.*
- (3) *Churches and Out-stations could eventually be established in the communities, regardless of size, where the response is particularly good. There is no way of really knowing where the response will be good until we conduct evangelistic meetings and see. Past experience shows that oftentimes small communities that we would have naturally overlooked have developed into flourishing works simply because there are prepared, hungry hearts. It is imperative that we go to each community and preach the Word. And then—after seeing the results—make our decision as to whether or not we will seek to establish a work there. It is understood that we cannot expect to start churches in every buraku because they are almost innumerable, but we must reach all with the gospel message and we must expect a multiplication of new, thriving groups of believers. Many of these would eventually become fully established churches.*

- (4) *A follow-up program must be carefully organized to conserve the results in communities where the response is small, especially. Individual contacts, wherever possible, ought to be put into contact with the nearest resident pastor who should be asked to assume the responsibility of leading those souls. In addition to a regular Bible Correspondence Course for the younger and more aggressive seekers, a *Bible Reading Course* designed to help seekers read the Word systematically and with understanding would be highly recommended. Such a course in addition to giving a Bible Reading plan would include simple, clear explanatory helps. It must be remembered that most rural people, even though keenly interested, will not carry through a correspondence course. This is especially true of older people and statistics show that there is a high percentage of elderly folk living in the rural communities.*

These are only some suggestions. We have endeavored to present some concrete ideas for your prayerful consideration as we together face the great challenge of reaching Japan's unreached multitudes. Much more could be said. How helpful it would be if we could pool all the ideas of everyone who is already involved in an aggressive outreach program.

We have seen how far from finished our task is in this land of Japan. Let's finish our unfinished task! "I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I; SEND ME.'" (Isaiah 6:8)

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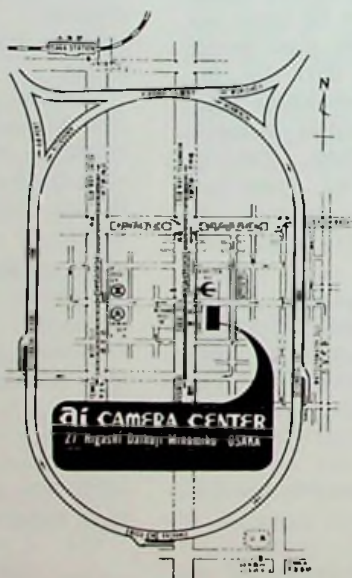
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# CHURCH DISTRIBUTION SURVEY OF JAPAN

with colored map.

Explanation — Survey includes only the Protestant groups listed below. For purposes of simplification we endeavored to limit the General classification to 19. To do this, wherever possible we have combined all Baptists together, all Presbyterians together, etc.

## Church Statistics Survey Guide

- 1) *Cities* are lettered A,B,C, etc.
- 2) *Gun* are numbered 1,2,3,4, etc. (These letters and numbers correspond with those on the map to make them easily found)
- 3) Population of cities is in parenthesis after city (in 10s of thousands)

## NEEDIEST AREAS

- 1) Toyama Ken
- 2) Iwate Ken
- 3) Saga Ken
- 4) Nagasaki Ken
- 5) Kagoshima Ken
- 6) Gifu Ken

This list is given with some reservation because you cannot figure need on a straight numerical basis. Some prefectures have an abundance of works in the cities, but the rural areas are greatly neglected.

Apology — This overall survey has taken over 100 hours of work. It should really be double-checked for accuracy. If there are errors please forgive us, and also notify us, please.

The information is based on the 1968 Japan Christian Year Book.

1. The Japan *Alliance Church*
2. *Anglican* Episcopal Church
3. *Baptist*
  - 1) Free Will Baptist
  - 2) Nihon Baptist Kyodan Rengo
  - 3) Japan Baptist Association
  - 4) Japan Baptist Bible Fellowship
  - 5) Japan Baptist Conference
  - 6) Japan Baptist Convention
  - 7) Japan Baptist Union
  - 8) Japan Conservative Bap. Mission
- 4) *Church of Christ*
- 5) *Free Methodist Church*
- 6) *Holiness*
  - 1) Christian Holy Convent
  - 2) Immanuel Gen. Mission
  - 3) Japan Gospel Church
  - 4) Japan Holiness Church
  - 5) Kirisuto Kyoodai-dan
  - 6) Kiyome Church of Orient. Miss
- 7) *Holy Jesus Society*
- 8) *Independent*
- 9) *Inter-Denominational Missions*
  - 1) Bible Inst. Mission of Japan
  - 2) Central Japan Pioneer Mission
  - 3) Evangelical Alliance Mission
  - 4) Far Eastern Gospel Crusade
  - 5) Evang. Oriental Mission
  - 6) German Alliance Mission
  - 7) Japan Evangelistic Band
  - 8) Japan Gospel Fellowship
  - 9) Japan Evangelical Mission
  - 10) Japan Gospel Fellow. Mission
  - 11) Jesus Gospel Church
  - 12) Japan Rural Missions
  - 13) Liebenzeller Mission
  - 14) Mino Mission
  - 15) Swedish Alliance Mission
  - 16) Swedish Evangelical Mission
  - 17) Swedish Evang. Orient. Mission
  - 18) Universal Evangelical Church
  - 19) Worldwide Evang. Crusade
- 10) *Japan Church of Jesus Christ*
- 11) *United Church of Christ in Japan (Kyoodan)*
- 12) *Lutheran*
  - 1) J. Evang. Luth. Church
  - 2) Kinki Evang. Luth. Church
  - 3) Luth. Brethren Mission
  - 4) Luth. Missouri Synod
  - 5) West. Japan. Ev. Luth. Church
- 13) *Mennonite*
  - 1) Apostolic Church of Christ
  - 2) J. Brethren in Christ Mission
  - 3) J. Mennonite Brethren Conf.
  - 4) Kyushu Menn. Christian Ch.
- 14) *Church of the Nazarene*
- 15) *Pentecostal*
  - 1) Assemblies of God
  - 2) Foursquare
  - 3) Finnish Free Foreign Mission
  - 4) Free Christian Church
  - 5) Japan Church of God
  - 6) Japan Open Bible
  - 7) Japan Pentecost
  - 8) Japan United Pentecostal Ch.
  - 9) Next Towns Crusade
  - 10) Orebro Mission
  - 11) Church of God
  - 12) Philadelphia Ch. Mission
  - 13) Apostolic Faith Mission
- 16) *Presbyterian*
  - 1) Church of Christ in Japan
  - 2) Cumberland Presbyterian Ch.
  - 3) J. Christian Pres. Church
  - 4) Nippon Kirisuto-kai
  - 5) Reformed Church in Japan
  - 6) Reformed Pres. Christian Ch.
- 17) *Salvation Army*
- 18) *Small Denominations*
  - 1) Church of the Resurrected Christ
  - 2) Christian Evangelistic Ch.
  - 3) Evangelical Free Church
  - 4) Int'l Evang. Convention
  - 5) Japan Advent Christ. Miss.
  - 6) Japan Evang. Christ. Ch.
  - 7) Kassui Kirisuto Kyoodan
  - 8) Nihon Seikei K. Kyookai
  - 9) Mission Covenant Church
  - 10) Church of God Renmei
  - 11) Plymouth Brethren
  - 12) International Christian Body
  - 13) Nihon Shinyaku Kyoodan

Name of City or Gun		Alliance	Anglican	Baptist	Ch. Christ	Meth. Free	Holiness	Holy Jesus Soc.	I N D	Int. Denom.	Japan Church of Jesus Christ	Kyodan	Lutheran	Mennonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total
<b>HOKKAIDO</b>		<b>205 Churches</b>										<b>Population: 5,171,800</b>		<b>Average pop. 32,000 per gun</b>						
A	ABASHIRI (44)		1	1			2													4
B	AKABIRA (47)																			0
C	ASAHIKAWA (245)		1	1			1					3	1	1	1		1			10
D	ASHIBETSU (52)											1			1					2
E	BIBAI (63)		1									1	1							3
F	CHITOSE (51)											1	1							2
G	EBETSU (45)											2								2
H	FUKAGAWA (35)		1										1							2
I	FURANO (37)													1						1
J	HAKODATE (243)		1	1			2					2	1			1	1	1		10
K	IWAMIZAWA (66)		1									1	1			1				4
L	KITAMI (75)		1	1								1	1				1			5
M	KUSHIRO (174)		1	1								2	1	1			1			7
N	MIKASA (48)																			0
O	MONBETSU (40)		1												1					2
P	MURORAN (161)		1	1			1		2		1	2			1	1		1		11
Q	NAYORO (36)											1			1					2
R	NEMURO (45)			1																1
S	OBIIHIRO (117)		1	1	1							1		1			1	1		7
T	OTARU (196)		1	1			1					5	1		1	1	1			12
U	RUMOI (40)		1																	1
V	* SAPPORO (995)		4	5			4			1	11	6	2	1	2	7	1			44
W	SHIBETSU (37)											1				1				2
X	SUNAGAWA (30)																			0
Y	TAKIKAWA (41)											1				1				2
Z	TOMAKOMAI (82)		1						1		1				1	1				5
AA	UTASHINAI (28)															1				1
BB	WAKKANAI (52)		1									1								2
CC	YUUBARI (85)											1	1							2
	Totals in cities	0	19	14	1	0	11	0	0	3	1	37	19	6	3	9	18	4	1	146
1	ABASHIRI						1													1
2	ABUTA											1								1
3	AKAN																			0
4	ASHORO												2							2
5	ATSUKESHI		1																	1
6	ATSUTA																			0
7	BIHORO			1																1
8	CHITOSE											1								1
9	ESASHI																			0
10	FURUBIRA																			0
11	FRUU																			0
12	HAMAMASU																			0
13	HIROO													1						1
14	HIYAMA											1								1
15	HOROBETSU								1											1
16	HOROIZUMI											1								1
17	ISHIISARI																			0
18	ISOYA																			0
19	IWANAI																			0
20	KABATO															1				1
21	KAMEDA											1								1
22	KAMIISO																			0
23	KAMIKAWA											4		1		2				7
24	KASAI																			0
25	KATOU													1						1
26	KAWAKAMI													1						1

HOKKAIDO

	Name of City or Gun	Alliance	Anglican	Baptist	Ch. Christ	Meth. Free	Holiness	Holy Jesus Soc.	IND	Int. Denom.	Japan Church of Jesus Christ	Kyodan	Lutheran	Mennonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total
27	KAYABE																1			1
28	KUDOO																			0
29	KUSHIRO																			0
30	MASHIKE																			0
31	MATSUMAE											1								1
32	MENASHI																			0
33	MITSUISHI																			0
34	MONBETSU											1					2	1		4
35	NAKAGAWA						1					1	1	1			1			5
36	NIKAPPU		1																	1
37	NISHI																			0
38	NOTSUKE																			0
39	OKUSHIRI																			0
40	SAMANI																			0
41	SAPPORO											1								1
42	SARU		1							1										2
43	SETANA		1									1								2
44	SHAKOTAN																			0
45	SHARI				1															1
46	SHIBETSU													1						1
47	SHIMAMAKI																			0
48	SHIMOKITA																			0
49	SHIRANUKA						1													1
50	SHIRAOI																			0
51	SHIZUNAI																			0
52	SOGYA																			0
53	SORACHI											1					1			2
54	SUTSU												1							1
55	REBUN																			0
56	RISHIRI																			0
57	RUMOI																			0
58	TESHIO																			0
59	TOKACHI																			0
60	TOKORO						2					1								3
61	TOMAMAI																			0
62	URAKAWA						1					2								3
63	URYUU																			0
64	USU		1							1							1			4
65	YAMAKOSHI											1								1
66	YOICHI											1								1
67	YUUBARI											1								1
68	YUUFUTSU																1			1
68	Totals in Gun	0	5	2	0	0	6	0	0	3	0	22	2	7	1	0	10	1	0	59

TOHOKU

AOMORI		45 Churches																		Population: 1,416,591		Average pop. 80,000 per gun	
A	* AOMORI (224)	3	1				1		2	1			2								10		
B	GOSHOGAWARA (47)								1				1								2		
C	HACHINOHE (189)	1	3	1									1								6		
D	HIROSAKI (152)	1					2			1			2								6		
E	KUROISHI (39)												2								2		
F	MISAWA (36)			2	1		1						1								5		
G	MUTSU (39)	1					1						1								3		
H	TOWADA (47)						1						1								2		
8	Totals in Cities	0	6	6	2	0	6	0	3	2	0	11	0	0	0	0	0	0	0	0	36		
1	HIGASHI TSUGARU									1											1		
2	KAMIKITA											2									2		
3	KITA TSUGARU																				0		
4	MINAMI TSUGARU											3									3		

TOHOKU

	Name of City or Gun	Alliance	Anglican	Baptist	Ch. Christ	Meth, Free	Holiness	Holy Jesus Soc.	I N D	Int. Denom.	Japan Church of Jesus Christ	Kyodan	Lutheran	Menonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total
5	NAKA TSUGARU																			0
6	NISHI TSUGARU											2								2
7	SANNOHE											1								1
8	SHIMOKITA																			0
	Totals in Gun	0	0	0	0	0	0	0	0	1	0	8	0	0	0	0	0	0	0	9
<b>IWATE</b>		<b>33 Churches</b>					<b>Population: 1,411,118</b>					<b>Average pop. 57,000 per gun</b>								
A	ESASHI (43)											1								1
B	HANAMAKI (63)											1								1
C	ICHINOSEKI (57)											1								1
D	KAMAISHI (82)		1									2								3
E	KITAKAMI (44)		1									1								2
F	KUJI (38)		1																	1
G	MIYAKO (57)											1								1
H	MIZUSAWA (46)											1								1
I	* MORIOKA (177)		1	2	1		2					5							1	12
J	OOFUNATO (38)											1								1
K	RIKUZENTAKADA (31)																			0
L	TONOO (35)											1								1
	Totals in Cities	0	4	2	1	0	2	0	0	0	0	15	0	0	0	0	0	0	1	25
1	HIENUKI											1								1
2	HIGASHI IWAI		1									1								2
3	ISAWA											1								1
4	IWATE																			0
5	KAMIHEI																			0
6	KESEN																			0
7	KUNOHEI																			0
8	NINOHEI											2								2
9	NISHI IWAI																			0
10	SHIMOHEI																			0
11	SHIWA											1								1
12	WAGA											1								1
	Totals in Gun	0	1	0	0	0	0	0	0	0	0	7	0	0	0	0	0	0	0	8
<b>MIYAGI</b>		<b>74 Churches</b>					<b>Population: 1,753,128</b>					<b>Average pop. 56,000 per gun</b>								
A	FURUKAWA (53)			1								1								2
B	ISHINOMAKI (89)			1								2					1			4
C	KAKUDA (32)											1								1
D	KESENUMA (60)			2																2
E	NATORI (34)																			0
F	* SENDAI (481)		5	4	1	1	5		1		1	13	1		1	4	1			38
G	SHIOGAMA (58)			2								1								3
H	SHIROISHI (42)											1					1			2
	Totals in Cities	0	5	10	1	1	5	0	1	0	1	19	1	0	0	1	6	1	0	52
1	IGU																			0
2	KAMI															1			1	2
3	KATTA																			0
4	KURIHARA															1				0
5	KUROKAWA			1																2
6	MIYAGI			4								1								5
7	MONOU						1								1					2
8	MOTOYOSHI																			0
9	NATORI											1								1
10	OSHIKA						2													2
11	SHIBATA											1								1
12	SHIRA																			0
13	TAMAZUKURI											1								1
14	TOODA											2								2





TOHOKU

	Name of City or Gun	Alliance	Anglican	Baptist	Ch. Christ	Meth. Free	Holiness	Holy Jesus Soc.	I N D	Int. Denom.	Japan Church of Jesus Christ	Kyōdan	Lutheran	Mennonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total
F	KOORIYAMA (223)		1				1				1	2	1					1		8
G	NIHONMATSU (34)		1									2								3
H	SHIRAKAWA (41)		1								1	1								3
I	SOUA (38)									1		1								2
J	SUKAGAWA (47)											2								2
	Totals in Cities	0	8	2	2	1	3	0	0	7	4	22	2	0	0	4	1	2	0	58
1	ADACHI											1								1
2	DATE						1					3								4
3	FUTABA			3	1							1						1		6
4	HIGASHI SHIRAKAWA				1						1									2
5	ISHIKAWA		2									1								3
6	IWASE											1								1
7	KAWANUMA											1								1
8	MINAMI AIZU											2								2
9	NISHI SHIRAKAWA											2								2
10	OONUMA											2								2
11	SHINOBU																			0
12	SOUA		1									2								3
13	TAMURA									1		1								2
14	YAMA		1									4								5
	Totals in Gun	0	4	3	2	0	1	0	0	1	1	21	0	0	0	0	0	1	0	34

## IBARAKI

108 Churches

Population: 2,056,154

Average pop. 78,000 per gun

KANTO

A	HITACHI (180)		2	1	6	1		1		1		1									13
B	HITACHI ŌTA (37)				1																1
C	ISHIOKA (37)			1	1		2			1		1									6
D	KASAMA (31)				1					1											2
E	KATSUTA (53)				1							2									3
F	KITA IBARAGI (55)				2					1											3
G	KOGA (50)									2							1				3
H	* MITO (155)		1	1	3		3					2									10
I	MITSUKAIDO (37)									2		2									4
J	NAKAMINATO (34)				1					1											2
K	RYUGASAKI (35)						2					1									3
L	SHIMO DATE (52)		1							1		1									3
M	SHIMO TSUMA (28)											1									1
N	TAKAHAGI (32)				1					1											2
O	TSUCHIURA (79)		1		1		2			1		1									6
P	YŪUKI (38)									1						1		1	0	0	2
	Totals in Cities	0	5	3	18	1	9	1	0	13	0	12	0	0	0	1	1	0	0	0	64
1	HIGASHI IBARAGI				1		2			2		1									6
2	INASHIKI		1				3			1		1									6
3	KASHIMA		1				1					1									3
4	KITA SOUMA									1											1
5	KUJI				1																1
6	MAKABE				1					2					1						4
7	NAKA				10		1														11
8	NAMEKATA			1			3														4
9	NIIHARI									1											1
10	NISHI IBARAGI				1		1			1											3
11	SASHIMA						2			2											4
12	TAGA																				0
13	TSUKUBA																				0
14	YUUKI																				0
	Totals in Gun	0	2	1	14	0	13	0	0	10	0	3	0	0	0	1	0	0	0	0	44

## TOCHIGI

60 Churches

Population: 1,521,656

Average pop. 85,000 per gun

A	ASHIKAGA (150)		1	1			2			1		3									8
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	Name of City or Gun	Alliance	Anglican	Baptist	Ch. Christ	Meth, Free	Holiness	Holy Jesus Soc.	I N D	Int. Denom.	Japan Church of Jesus Christ	Kyōdan	Lutheran	Mennonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total
B	IMAICHI (43)									1										1
C	KANUMA (77)						1			1	1									3
D	MOUKA (38)						1													1
E	NIKKOO (32)		1	1						1										3
F	OOTAWARA (41)										2									2
G	OYAMA (91)		2							1	1						1			5
H	SANO (69)		1								2							1		4
I	TOCHIGI (75)		1				1			1							1			4
J	* UTSUNOMIYA (266)		1	1	1		2	1		2	5				1	1				15
K	YAITA (28)						1				1									2
	Totals in Cities	0	7	3	1	0	8	1	0	8	0	15	0	0	0	1	3	1	0	48
1	ASO																			0
2	HAGA						1				1									2
3	KAMI TSUGA									1										1
4	KAWACHI										1									1
5	NASU						2				1	2								5
6	SHIMO TSUGA																			0
7	SHIOYA									1	2									3
	Totals in Gun	0	0	0	0	0	3	0	0	2	1	6	0	0	0	0	0	0	0	12
<b>GUMMA</b>		<b>73 Churches</b>			<b>Population: 1,605,584</b>				<b>Average pop. 58,000 per gun</b>											
A	ANNAKA (40)										2									2
B	FUJIOKA (42)							1		1	1									3
C	ISEZAKI (87)									1	2									3
D	KIRYUU (128)									1	3							1		5
E	* MAEBASHI (199)		1	1					1	2	3							1	1	10
F	NUMATA (44)									1	1									2
G	OTA (88)			1				1		3	1			1						7
H	SHIBUKAWA (42)		1							1	1								1	4
I	TAKASAKI (174)		1				1			1	2							1	1	7
J	TATEBAYASHI (57)						1			1	1	1								4
K	TOMIOKA (45)									1	1									2
	Totals in Cities	0	3	2	0	0	2	2	1	13	0	18	1	0	1	0	0	3	3	49
1	AGATSUMA		2								1									3
2	GUMMA		4																	4
3	KANRA									1										1
4	KITA GUNMA																			0
5	NIITA									4										4
6	OURA									1										1
7	SAWA		1							2	1									4
8	SETA									1										1
9	TANO		1																	1
10	TONE									2	1									3
11	USUI										1									1
12	YAMADA									1										1
	Totals in Gun	0	8	0	0	0	0	0	0	12	0	4	0	0	0	0	0	0	0	24
<b>SAITAMA</b>		<b>130 Churches</b>			<b>Population: 3,014,983</b>				<b>Average pop. 100,000 per gun</b>											
A	AGEO (55)										1									1
B	ASAKA (52)		2	1							1									4
C	CHICHIBU (60)										1					1				2
D	FUKAYA (53)							1			2								1	4
E	GYO'DA (56)									1	2									3
F	HANNO (48)										1	1			1					3
G	HANYUU (44)					1				1										2
H	HATOGAYA (37)										1								1	2
I	H. MATSUYAMA (43)		2								1								1	4
J	HONJYOO (43)									1	2									3

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K	IRUMA (45)											1				1				2
L	IWAKI (42)											1								1
M	KASUKABE (42)											1							1	2
N	KAWAGOE (127)		1							1		3					1			6
O	KAWAGUCHI (249)						3					3					1		1	8
P	KAZO (42)											2								2
Q	KOSHIGAYA (77)											1				1				2
R	KOUNOSU (37)						1					1								2
S	KUMAGAYA (110)		1	1			3		1			1				1		1		9
T	OOMIYA (216)		1	1			3					2	1			1	2			11
U	SAYAMA (40)			1						1		1								3
V	SOUKA (81)											1					1			2
W	TODA (52)			1																1
X	TOKOROZAWA (89)			1								1				1	1			4
Y	* URAWA (221)		1	1				1	2			4	1		1		3		1	15
Z	WARABI (70)				1															2
AA	YONO (52)		1				2	1				1								5
	Totals in Cities	0	9	7	1	1	12	3	3	5	0	36	3	0	1	6	10	1	7	105
1	CHICHIBU									1										2
2	HIKI									1		1								2
3	IRUMA		1				2					2					1			6
4	KITA ADACHI									1		2								3
5	KITA KATSUSHIKA		1				1			2										4
6	KITA SAITAMA											1								1
7	KODAMA																			0
8	MINAMI SAITAMA									1		3								4
9	OOSATO						1												2	3
	Totals in Gun	0	2	0	0	0	4	0	0	6	0	9	0	0	0	0	1	0	3	25
	<b>CHIBA</b>	<b>122 Churches</b>			<b>Population: 2,701,770</b>				<b>Average pop. 88,000 per gun</b>											
A	ASAHI (31)						1					1								2
B	* CHIBA (332)		1	3			8		1			6	1		1					21
C	CHOOSHI (91)		1							1		1	1							4
D	FUNABASHI (224)			1			3					4					1			9
E	ICHIHARA (86)											1								2
F	ICHIKAWA (208)		1	1			2					3	2			1				10
G	KASHIWA (109)			2			1					1								4
H	KATSUURA (29)											1								1
I	KISARAZU (55)						1					1								2
J	MATSUDO (160)			1	1		1			1		2	1				1			8
K	MOBARA (42)		1				1					1								3
L	NAGAREYAMA (39)									1						1				2
M	NARASHINO (65)			1			3													4
N	NARITA (42)		1									2								3
O	NODA (60)			1								1								2
P	SAKURA (41)			1			1					1								3
Q	SAWARA (48)						1					1								2
R	TATEYAMA (56)		1				1			1		1								4
S	TOUGANE (32)											1								1
T	YACHIYO (36)						1					1								2
U	YOUKA ICHIBA (32)		2																	2
	Totals in Cities	0	8	11	1	0	25	0	1	4	0	30	5	0	2	2	2	0	0	91
1	AWA		3									1								4
2	CHOUSEI											1								1
3	HIGASHI-KATSUSHIKA			1	1															2
4	ICHIHARA														1					1
5	IMBA											2								2
6	ISUMI		1				3					1								5

	Name of City or Gun	Alliance	Anglican	Baptist	Ch. Christ	Meth, Free	Holiness	Holy Jesus Soc.	I N D	Int. Denom.	Japan Church of Jesus Christ	Kyodan	Lutheran	Mennonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total
7	KATORI						3					1								4
8	KIMITSU						1					4			1		1			7
9	SAMBU						1					3	1							5
10	SOUSA																			0
	Totals in Gun	0	4	1	1	0	8	0	0	0	0	13	1	0	2	0	1	0	0	31
<b>TOKYO TO</b>		<b>633 Churches</b>					<b>Population: 10,869,244</b>					<b>Average pop. 100,000 per gun (Est.)</b>								
	* TOKYO	0	46	28	16	1	43	2	44	14	2	222	27	1	6	17	16	11	4	500
A	CHOFU (118)			1			1					3		1		1			1	9
B	FUCHUU (127)	1		1			1			1		1								5
C	HACHIOJI (208)						3		1			2			1				1	8
D	HAIJIMA (60)			1	2				2			1			1					7
E	H. MURAYAMA (75)						2		1	1		1			1				1	7
F	HINO (68)						1		1			1								3
G	HOOYA (71)								2	2					1	1				6
H	KODAIRA (105)								1	1		2				1	1			5
I	KOGANEI (76)						2		2			3			1	1				9
J	KOKUBUNJI (64)			1			1					2								4
K	KUNITACHI (43)											1			2		2			5
L	MACHIDA (116)			1			2		1			5			1	1				11
M	MITAKA (136)			2			2					4								8
N	MUSASHINO (134)						1					6			1					8
O	OHME (61)			1								1							1	3
P	TANASHI (49)									1		2								3
Q	TACHIKAWA (101)			1	1		1		1			11			1	2			2	10
	Totals in Cities	1	0	9	3	0	17	0	12	6	0	36	0	1	2	9	9	0	6	111
1	KITATAMA GUN			1				1	1	1		5						1		10
2	MINAMITAMA GUN								2			1								3
3	NISHITAMA GUN			3			2		1			2			1					9
	Totals in Gun	0	0	4	0	0	2	1	4	1	0	8	0	0	0	1	0	1	0	22
<b>KANAGAWA</b>		<b>240 Churches</b>					<b>Population: 4,430,734</b>					<b>Average pop; 54,000 per gun</b>								
A	ATSUGI (61)			1				1				1								3
B	CHIGASAKI (100)						1		3	1		3			2	1			1	12
C	FUJISAWA (175)		1	1			5		2			4	1		1					15
D	HATANO (58)		1	1								2				1				5
E	HIRATSUKA (135)		1	2				1	1			2				2			1	10
F	KAMAKURA (118)		2						1			4			1	1				9
G	KAWASAKI (855)		1	4			4		2	5		10			2	1			2	31
H	MIURA (43)											1								1
I	ODAWARA (143)		1				1		1	1		2	1						2	9
J	SAGAMIHARA (163)		1				1		1	1		3				2				9
K	YAMATO (65)											2				1				4
L	* YOKOHAMA (1789)	1	4	16	4	0	4	1	4	10	1	23	6	0	1	8	7	1	3	94
M	YOKOSUKA (317)	1		1						2		7	1		2	1	1			16
N	ZUSHI (43)		1	1						1		1								4
	Totals in Cities	2	13	27	4	0	16	3	15	22	1	65	9	0	1	16	17	2	9	222
1	AIKOU											1								1
2	ASHIGARAKAMI											1							1	2
3	ASHIGARASHIMO											2								2
4	KOUZA						1					1							1	3
5	MIURA											1								1
6	NAKA		1					1		2		4			1					9
7	TSUKUI											1								0
	Totals in Gun	0	1	0	0	0	1	1	0	2	0	10	0	0	0	1	0	0	2	18

KANTO

		Name of City or Gun	Alliance	Anglican	Baptist	Ch. Christ	Meth, Free	Holiness	Holy Jesus Soc.	I N D	Int. Denom.	Japan Church of Jesus Christ	Kyōdan	Lutheran	Mennonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total			
		<b>YAMANASHI</b>	<b>36 Churches</b>			<b>Population: 763,194</b>		<b>Average pop. 48,000 per gun</b>																
KANTO	A	ENZAN (27)																				0		
	B	FUJIYOSHIDA (45)			1	1							1										3	
	C	* KOOFU (172)		1									4	1			1	1	1	1			10	
	D	NIRASAKI (28)											1										1	
	E	OOTSUKI (39)				1					1		1										3	
	F	TSURU (30)											1									1	2	
	G	YAMANASHI (29)											1										1	
		Totals in Cities		0	1	1	2	0	0	0	0	1	0	9	1	0	0	1	1	1	2			20
	1	HIGASHI YAMANASHI											1											1
	2	HIGASHI YATSUSHIRO											2		1									3
3	KITA KOMA			2				1															3	
4	KITA TSURU					1				1													2	
5	MINAMI KOMA							2				2				1							5	
6	MINAMI TSURU																						0	
7	NAKA KOMA														1								1	
8	NISHI YATSUSHIRO											1											1	
	Totals in Gun		0	2	0	1	0	3	0	1	0	0	6	0	2	0	1	0	0	0	0		16	
		<b>NIIGATA</b>	<b>70 Churches</b>			<b>Population: 2,398,931</b>		<b>Average pop. 64,000 per gun</b>																
CHUBU	A	ARAI (32)									1	1											2	
	B	GOSEN (38)									1	1												2
	C	ITOIGAWA (39)									1													1
	D	KAMO (39)									1		1											2
	E	KASHIWAZAKI (71)					1				1		1											3
	F	MITSUKE (41)											1											1
	G	MURAKAMI (33)											1											1
	H	NAGAOKA (155)		1				1			1		1	1								1		6
	I	NAOETSU (46)		1									1											2
	J	* NIIGATA (356)		1	1			1			3		3	1						1				11
	K	NIITSU (57)									1		1	1										3
	L	OJIYA (47)									1													1
	M	RYOOTSU (26)											1											1
	N	SANJOO (74)		1							1		1	1										4
	O	SHIBATA (74)											1	1										2
	P	SHIRANE (34)												1										1
	Q	TAKADA (74)		1							1		1											3
	R	TOCHIO (36)											1											1
	S	TOOKAMACHI (50)						1					2											3
	T	TSUBAME (40)											1											1
	Totals in Cities		0	5	1	0	0	4	0	0	13	1	18	7	0	0	0	0	1	1			51	
1	IWAFUNE												1										0	
2	HIGASHI KANBARA												1										1	
3	HIGASHI KUBIKI																						0	
4	KARIWA									1													1	
5	KITA KANBARA				1		1					1											3	
6	KITA UONUMA									1		1											2	
7	KOSHI																						0	
8	MINAMI KANBARA												4										4	
9	MINAMI UONUMA									1													1	
10	NAKA KANBARA									1													1	
11	NAKA KUBIKI												1										1	
12	NAKA UONUMA												1										1	
13	NISHI KANBARA																						0	
14	NISHI KUBIKI												1										1	
15	SADO									1		2											3	
16	SANTO																						0	

Name of City or Gun		Alliance	Anglican	Baptist	Ch. Christ	Meth. Free	Holiness	Holy Jesus Soc.	I N D	Int. Denom.	Japan Church of Jesus Christ	Kyōdan	Lutheran	Mennonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total
Totals in Gun		0	0	1	0	0	1	0	0	5	0	8	4	0	0	0	0	0	0	19
<b>NAGANO</b>		<b>83 Churches</b>					<b>Population: 1,958,000</b>					<b>Average pop. 50,000 per gun</b>								
A	CHINO (35)											1								1
B	IIDA (79)		1				1					4	1							7
C	IYAMA (34)		1																	1
D	INA (52)		1				1		1			1								4
E	KOMAGANE (28)											1	1							2
F	KOMORO (38)						1		1			1								3
G	KOSHOKU (33)		1									1								2
H	MATSUMOTO (154)		1	2			1					1	1							6
I	* NAGANO (269)		1						1		5	1						1		9
J	NAKANO (37)											1								1
K	OKAYA (57)		1						1	1	1		1							5
L	OOMACHI (32)											1								1
M	SAKU (55)								1			1							1	3
N	SHIOJIRI (39)										1	1								2
O	SUSAKA (40)											1								1
P	SUWA (46)						1					2	1				1			5
Q	UEDA (74)		1				3		2		1						1			8
Totals in Cities		0	8	2	0	0	8	0	1	7	2	23	6	0	0	0	2	2	0	61
1	CHIISAGATA								1											1
2	HANISHINA											1								1
3	HIGASHI CHIKUMA											1								1
4	KAMI INA										1									1
5	KAMI MINOCHI								1			1								2
6	KAMI TAKAI																			0
7	KITA AZUMI																			0
8	KITA SAKU								4			2								6
9	MINAMI AZUMI											1								1
10	MINAMI SAKU								1			1								2
11	NISHI CHIKUMA		3																	3
12	SARASHINA																			0
13	SHIMO INA											1								1
14	SHIMO MINOCHI																			0
15	SHIMO TAKAI																			0
16	SUWA											2	1							3
Totals in Gun		0	3	0	0	0	0	0	0	7	1	10	1	0	0	0	0	0	0	22
<b>TOYAMA</b>		<b>15 Churches</b>					<b>Population: 1,025,465</b>					<b>Average pop. 50,000 per gun</b>								
A	HIMI (62)																			0
B	KUROBE (32)																			0
C	NAMERIKAWA (30)																			0
D	OYABE (36)											1								1
E	SHINMINATO (47)																			0
F	TAKAOKA (140)			1					1			1								3
G	TONAMI (35)											1								1
H	* TOYAMA (240)		1	1					1			3								6
I	UOZU (47)											1								1
Totals in Cities		0	1	2	0	0	0	0	0	2	0	7	0	0	0	0	0	0	0	12
1	HIGASHI TONAMI											1								1
2	IMIZU																			0
3	KAMI NIKAWA																			0
4	NAKA NIKAWA																			2
5	NEI																			0
6	NISHI TONAMI											1								1
7	SHIMO NIKAWA											1								1
Totals in Gun		0	0	0	0	0	0	0	0	0	0	3	0	0	0	0	0	0	0	3

	Name of City or Gun	Alliance	Anglican	Baptist	Ch. Christ	Meth. Free	Holiness	Holy Jesus Soc.	I N D	Int. Denom.	Japan Church of Jesus Christ	Kyodan	Lutheran	Mennonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total
<b>ISHIKAWA</b>		<b>30 Churches</b>				<b>Population: 980,499</b>		<b>Average pop. 30,000 per gun</b>												
A	HAKUI (29)											1								1
B	KAGA (55)									1		1								2
C	*KANAZAWA (336)		1	1			1	1		1		10				1				16
D	KOMATSU (91)							1				1				1				3
E	NANAO (49)											1								1
F	SUZU (32)																			0
G	WAJIMA (36)											1								1
D	Totals in Cities	0	1	1	0	0	1	2	0	2	0	15	0	0	0	2	0	0	0	24
1	ENUMA																			0
2	FUGESHI																			0
3	HAKUI						1					1								2
4	ISHIKAWA									1										1
5	KAHOKU											1							1	2
6	KASHIMA											1								1
7	NOMI																			0
8	SUZU																			0
	Totals in Gun	0	0	0	0	0	0	1	0	1	0	3	0	0	0	0	0	0	1	6
<b>FUKUI</b>		<b>34 Churches</b>				<b>Population 750,557</b>		<b>Average pop. 30,000 per gun</b>												
A	* FUKUI (170)		1	1				3				3				1	1			10
B	KATSUYAMA (35)															1				1
C	OBAMA (35)		1													1	1			3
D	OONO (44)			1								1								2
E	SABAE (50)											1								1
F	TAKEBU (63)											1				1				2
G	TSURUGA (55)		1					2				1				1				5
	Totals in Cities	0	3	2	0	0	0	5	0	0	0	7	0	0	0	5	2	0	0	24
1	ASUWA																			0
2	IMADATE											1								1
3	MIKATA																			0
4	NANZYOO																			0
5	NIU																			0
6	OONO																			0
7	ONYUU																			0
8	OOI																			0
9	SAKAI							1				3				3				7
10	YOSHIDA							2												2
	Totals in Gun	0	0	0	0	0	0	3	0	0	0	4	0	0	0	3	0	0	0	10
<b>GIFU</b>		<b>47 Churches</b>				<b>Population: 1,700,365</b>		<b>Average pop. 48,000 per gun</b>												
A	ENA (31)																			1
B	HAJIMA (46)									1										1
C	* GIFU (358)		1	1						5		1	1				3	1		13
D	KAGAMIGAHARA(66)									1		1								3
E	MINO (27)																			0
F	MINOKAMO (33)											1								2
G	MIZUNAMI (38)																			1
H	NAKATSUGAWA (48)																			1
	OOGAKI (64)		1	1						1			1						2	7
I	SEKI (45)																			1
K	TAJIMA (60)									1										2
L	TAKAYAMA (53)								1	1										2
M	TOKITSU (59)																			1
	Totals in Cities	0	2	2	0	0	0	0	1	10	0	3	2	0	0	0	13	1	1	35
1	AMBACHI																			0
2	ENA								1			3								4



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3	FUWA																			0
4	GUJOO																			0
5	HASHIMA									1										1
6	IBI																			0
7	KAIZU									1										1
8	KAMO						1					2								5
9	KANI																			0
10	MASHITA																			0
11	MOTOSU									1										1
12	MUGI																			0
13	OONO																			0
14	YAMAGATA																			0
15	YOROO																			0
16	YOSHIKI									2										2
	Totals in Gun	0	0	0	0	0	1	0	1	5	0	5	0	0	0	0	0	0	0	12
<b>SHIZUOKA</b>		<b>133 Churches</b>				<b>Population: 2,912,000</b>				<b>Average pop. 65,000 per gun</b>										
A	ATAMI (55)											1								1
B	FUJI (160)											3	1							4
C	FUJIEDA (71)											1	1							2
D	FUJINOMIYA (81)									2		1				1				4
E	FUKUROI (37)											1					1			2
F	GOTENBA (50)							1				1								2
G	HAMAKITA (55)	1										1								2
H	HAMAMATSU (393)		1	1			2			3		3	1			1	1	1		14
I	ITOO (59)		1				1					2								4
J	IWATA (59)						2			1		1					1			5
K	KAKEGAWA (59)											1	1							2
L	MISHIMA (71)									2		2								4
M	NUMAZU (160)		1	1	1		1	1	1	2		6	1			1		1		17
N	SHIMADA (63)						1					1	1							3
O	SHIMIZU (219)		1	1	2	1	1		2	1		2	1			1		1		14
P	* SHIZUOKA (368)		1	2	3		3		4	1		4	3				2	1		24
Q	TENRYUU (30)						1			1							1			3
R	YAIZU (77)						1					1	1							3
	Totals in Cities	1	5	5	6	1	13	2	7	13	0	32	11	0	0	4	6	4	0	110
1	ABE																			0
2	FUJI																			0
3	HAIBARA				2		1					2								5
4	HAMANA												1							1
5	IHARA											1								1
6	INASA											1								1
7	IWATA									1										1
8	KAMO						1					4								5
9	OGASA											1	1							2
10	SHIDA				1															1
11	SHUUCHI						1													1
12	SUNTO							1												1
13	TAGATA									1		3								4
	Totals in Gun	0	0	2	1	0	3	1	0	2	0	12	2	0	0	0	0	0	0	23
<b>AICHI</b>		<b>143 Churches</b>				<b>Population: 4,798,000</b>				<b>Average pop. 61,000 per gun</b>										
A	ANJOO (66)						1			1		1								3
B	BISAI (52)									1										1
C	GAMAGORI (81)						1			1		1								3
D	HANDA (76)											1	1							2
E	HEKINAN (53)											1								1
F	ICHINOMIYA (204)		1				1		1	4		1								8

CHUBU

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G	INAZAWA (64)																			0
H	INUYAMA (43)											1					1			2
I	KARIYA (70)								1			1								3
J	KASUGAI (117)											2					1			3
K	KOMAKI (61)											1								1
L	KOONAN (62)								1											1
M	* NAGOYA (1,935)		5	7	2	1	5	1	4	4	19	5			2	5	5	2		67
N	NISHIO (70)											1								1
O	OKAZAKI (194)		1				1			2	1	1			1					7
P	SETO (86)											2			1					3
Q	SHINSHIRO (32)									3										3
R	TOKONAME (53)																			0
S	TOYOTA (107)		1					1				1	1							4
T	TOYOHASHI (239)		1	1						3		3	2			1				11
U	TOYOKAWA (75)						1			2						1				4
V	TSUSHIMA (47)																1			1
	Totals in Cities	0	9	8	2	1	10	2	7	21	0	36	12	0	2	9	8	2	0	129
1	AICHI											2				1				3
2	AMA																			0
3	ATSUMI												1							1
4	CHI TA							1				2								3
5	HAGURI									1										1
6	HAZU																			0
7	HEKIKAI																			0
8	HIGASHI KAMO									2										2
9	HIGASHI KASUGAI																			0
10	HOI																			0
11	KITA SHITADA									1										1
12	MINAMI SHITADA																			0
13	NAKA SHIMA									1										1
14	NISHI KAMO																			0
15	NISHI KASUGAI											1								1
16	NIWA											1								1
17	NUKADA												1							0
	Totals in Gun	0	0	0	0	0	0	1	0	5	0	6	1	0	0	1	0	0	0	14
	<b>MIE</b>	<b>50 Churches Population: 1,514,467 Average pop. 44,000 per gun</b>																		
A	ISE (102)		1	1								1								3
B	KAMEYAMA (31)																1			1
C	KUWANA (76)		1	1								1		1						4
D	KUMANO (30)				1												1			2
E	MATSUZAKA (100)				1							1	1							3
F	NABARI (30)											1								1
G	OWASE (34)											1								1
H	UENO (59)		1									1					1			3
I	SUZUKA (101)											1				1				2
J	TOBA (30)											1								1
K	* TSU (110)		1	1								2	1			1				6
L	YOKKAICHI (219)		1	1						1		2	1				2			8
	Totals in Chities	0	5	6	0	0	0	0	0	1	0	12	3	1	0	2	5	0	0	35
1	AGE											1								1
2	AYAMA																			0
3	ICHISHI											3	1			1				5
4	IINAN																			0
5	INABE								1			1								2
6	KITAMURO											1								1
7	KUWANA																			0
8	MIE																			0

KINKI

	Name of City or Gun	Alliance	Anglican	Baptist	Ch. Christ	Meth, Free	Holiness	Holy Jesus Soc.	IND	Int. Denom.	Japan Church of Jesus Christ	Kyodan	Lutheran	Mennonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total	
9	MINAMI MURO			2																2	
10	NAGA																			0	
11	SHIMA											1	1							2	
12	SUZUKA																			0	
13	TAKI											2								2	
14	WATARAI																			0	
	Totals in Gun	0	0	2	0	0	0	0	1	0	0	9	2	0	0	1	0	0	0	15	
<b>SHIGA</b>		<b>52 Churches</b>				<b>Population: 835,383</b>		<b>Average pop. 42,000 per gun</b>													
A	HIKONE (63)		1				1			1	1					1				5	
B	KUSATSU (38)											1								1	
C	NAGAHAMA (50)									1	1									2	
D	OUMI HACHIMAN (44)									2	4									6	
E	* OOTSU (121)		1	1				1		1	5					3				12	
F	YOKKAICHI (29)									1	1									2	
	Totals in Cities	0	2	1	0	0	1	1	0	6	1	12	0	0	0	4	0	0	0	28	
1	ECHI											1								1	
2	GAMOU									1	1									2	
3	HIGASHI AZAI										1									1	
4	IKA																			0	
5	INUKAMI																			0	
6	KANZAKI									1	1									2	
7	KOOGA											2				2				4	
8	KURITA									1	1					1				3	
9	SAKATA											1								1	
10	SHIGA											1								1	
11	TAKASHIMA										1	5								6	
12	YASU											3								3	
	Totals in Gun	0	0	0	0	0	0	0	0	3	1	17	0	0	0	3	0	0	0	24	
<b>KYOTO FU</b>		<b>128 Churches</b>				<b>Population: 2,102,808</b>		<b>Average pop. 32,000 per gun</b>													
A	AYABE (48)											3				1				4	
B	FUKUCHIYAMA (58)							1		1	1						1			4	
C	KAMEOKA (43)										1									1	
D	* KYOTO (1,365)		10	8		1	4	2	5	1	3	31	3		6	10	3	1	2	90	
E	MAIZURU (97)		1					1			2	2	1							7	
F	MIYAZU (33)		1					1		1	1									4	
G	UJI (69)										1	1				3				4	
	Totals in Cities	0	12	8	0	1	4	5	5	3	5	40	4	0	6	14	4	1	2	114	
1	AMADA											1								1	
2	FUNAI											1								1	
3	KASA											1								1	
4	KITA KUWADA																			0	
5	KUMANO																			0	
6	KUZE																			0	
7	NAKA										1	1								2	
8	OTOKUNI											3								3	
9	SOURAKU											1								1	
10	SUZUKI										1	2								3	
11	TAKENO																			0	
12	YOSA			2																2	
	Totals in Gun	0	2	0	0	0	0	0	0	0	2	10	0	0	0	0	0	0	0	14	
<b>NARA</b>		<b>37 Churches</b>				<b>Population: 825,965</b>		<b>Average pop. 42,000 per gun</b>													
A	GOJOO (33)		1			1	1													3	
B	GOSE (36)											2								2	
C	KASHIWARA (57)		1										1							2	
D	* NARA (161)		1	2				1		1	3	1				1				10	

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E SAKURAI (50)		1										1							2
F TENRI (54)																			0
G Y. KOORIYAMA (46)											1				1				2
H YAMATO TAKADA (47)		1				1									1				3
Totals in Cities	0	5	2	0	1	2	1	0	1	0	6	3	0	0	3	0	0	0	24
1 IKOMA		3							1		1				2				7
2 KITA KATSURAGI											1								1
3 SHIKI																			0
4 SOEKAMI																			0
5 TAKAICHI																			0
6 UDA											1								1
7 YAMABE											1								1
8 YOSHINO						1			2										3
Totals in Gun	0	3	0	0	0	1	0	0	3	0	4	0	0	0	2	0	0	0	13

WAKAYAMA 49 Churches Population: 1,026,975 Average pop. 63,000 per gun

A ARITA (34)		2							2										4
B GOBOU (30)			2								1								3
C HASHIMOTO (33)		1	1																2
D KAINAN (53)									1		1								2
E SHINGUU (40)		1									1					1			3
F TANABE (62)		1		2							1								4
G * WAKAYAMA (329)		1	3		1		1		1		3	1				1			12
Totals in Cities	0	6	6	2	1	0	1	0	4	0	7	1	0	0	0	2	0	0	30
1 ARITA										1									1
2 HIGASHI MURO			2								2					1			5
3 HIDAKA			2							1	1								4
4 ITOO			1																1
5 KAISO												1							1
6 NAGA		2			1						1								4
7 NISHI MURO			2						1										3
Totals in Gun	0	2	7	0	1	0	0	0	1	2	4	1	0	0	0	1	0	0	19

OSAKA FU 258 Churches Population: 6,657,189 Average pop. 38,000 per gun

DAITOO (57)											1				1				3
SHIDERA (38)											1								1
(50)		1																	1
(413)					1	1	1		2	1	4		1		2				13
(728)			1								2				1				4
(115)									2		2		1		1				6
(82)		1	2							1	2		1		1	1			9
(85)											2				1				3
(33)											1								1
(67)		1									1	1			1				4
(51)			3																3
(30)											1								1
(45)										1									1
(130)									1		2								4
(14)		1									2								2
(130)				1							1								2
(1)		1		1							1		1		2	1		2	9
(136)		14	7	2	7	3	3	8		2	45	4	4	3	7	6	4	1	120
(466)		2	1		1				2	1	10								19
(43)																			0
(127)			1				1	1			4								7
(46)											2								2

	Name of City or Gun	Alliance	Anglican	Baptist	Ch. Christ	Meth. Free	Holiness	Holy Jesus Soc.	I N D	Int. Denom.	Japan Church of Jesus Christ	Kyodan	Lutheran	Mennonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total
Y	TAKATSUKI (131)		2	1						1		2				1	1			8
Z	TONDABAYASHI (48)		1								1									2
AA	TOYONAKA (292)	1	1	3		1	2			1	1	4	1				1			16
BB	YAO (170)									2		3					1			6
	Totals in Cities	1	25	20	3	11	7	6	9	11	7	95	6	8	3	18	11	4	5	250
1	KITA KAWACHI											2				1			1	4
2	MINAMI KAWACHI																			0
3	MISHIMA																			0
4	SEMBOKU																			0
5	SENNAN									3						1				4
6	TOYONO																			0
	Totals in Gun	0	0	0	0	0	0	0	0	3	0	2	0	0	0	2	0	0	1	8
<b>HYOGO</b>		<b>245 Churches</b>					<b>Population: 4,309,944</b>					<b>Average pop. 38,000 per gun</b>								
A	AIOI (39)											1								1
B	AKOU (45)											1								1
C	AKASHI (159)		1	1		1		1			1	2	1			1	1			10
D	AMAGASAKI (501)		1	1		1	1		1		1	5		2		2	1	1		17
E	ASHIYA (63)		1								1	5				1	1			9
F	HIMEJI (368)		1	3		1	1	2	1			6	1			1				17
G	ITAMI (121)			1								2								3
H	KAKOGAWA (102)					1					1	1								3
I	KASAI (48)						1										1			2
J	KAWANISHI (61)			1								2								3
K	* KOBE (1,217)		7	3		2	3	3	7	6	8	31	6	1	1	7	11	1		97
L	ONO (37)											1	1							2
M	MIKI (39)										1	1								2
N	NISHINOMIYA (337)		1	2	1	1	1	1	1	1	1	14	1			3	3			31
O	NISHIWAKI (40)						1				1									2
P	SANDA (32)					1						1								2
Q	SUMOTO (46)		1			1														2
R	TAKARAZUKA (91)											2	1				1			4
S	TAKASAGO (61)											2								2
T	TATSUNO (35)						1					1								2
U	TOYOKA (43)										1	1								2
	Totals in Cities	0	13	12	1	9	9	7	10	7	16	79	11	3	1	15	19	2	0	214
1	AKOU																			0
2	ASAKO											2	1							3
3	HIKAMI						1				2	2								5
4	IBO						1	1				1								3
5	INNAMI																			0
6	IZUSHI																			0
7	KAKO																			0
8	KANZAKI											1								1
9	KATOU											1								1
10	KAWABE																			0
11	KINOSAKI											5								5
12	MIHARA					1						2								3
13	MIKATA											1								1
14	MINO																			0
15	SAYO																			0
16	SHIKAMA																			0
17	SHISOU							1				1								2
18	TAKA																			0
19	TAKI								1			1								3
20	TSUNA					1						2				1				4
21	YABU																			0
	Totals in Gun	0	0	0	0	2	3	2	0	1	2	19	1	0	0	1	0	0	0	31

KINKI

Name of City or Gun		Alliance	Anglican	Baptist	Ch. Christ	Meth. Free	Holiness	Holy Jesus Soc.	I N D	Int. Denom.	Japan Church of Jesus Christ	Kyōdan	Lutheran	Mennonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total
<b>OKAYAMA</b>		<b>89 Churches</b>				<b>Population: 1,645,135</b>				<b>Average pop 40,000 per gun</b>										
A	IHARA (38)											2								2
B	KASAOKA (64)							1				1							1	3
C	KURASHIKI (275)								1		4				1				3	9
D	NIIMI (34)										1									1
E	* OKAYAMA (292)		1	1			2	1			2	6	1		2	2		1	1	20
F	SAIDAIZI (47)									1	1									2
G	SŌJYA (35)						1				2					1				4
H	TAKAHASHI (31)										2								1	3
	TAMANO (66)										1								1	2
I	TSUYAMA (76)						1	1			3	1								6
	Totals in Cities	0	1	1	0	0	4	3	0	1	3	23	2	0	3	3	0	1	7	52
1	AIDA				1		1				1									3
2	AKAIWA									1	1									2
3	ASAKUCHI										2									2
4	ATETSU																			0
5	JYOOBOO										1									1
6	JYODOO																			0
7	KATSUTA				1								3							4
8	KAWAKAMI																			0
9	KJBI										1									1
10	KOJIMA																			0
11	KUME						1				1									2
12	MANIWA						2				3	1								6
13	MITSU																		2	2
14	ODA																		1	1
15	OKU								1		1	2								4
16	SHITSUKI																			0
17	TOMADA																			0
18	TSUKUBO						1				1								2	4
19	WAKE									2	2								1	5
	Totals in Gun	0	0	0	2	0	5	0	1	0	5	14	4	0	0	0	0	0	6	37
<b>TOTTORI</b>		<b>38 Churches</b>				<b>Population: 579,853</b>				<b>Average pop. 48,000 per gun</b>										
A	KURAYOSHI (50)											2	1						1	4
B	SAKAIMINATO (33)		1				1				1				1					4
C	* TOTTORI (109)		1	1			1				5	1								9
D	YONAGO (99)	1	1	1			1	1			2	1				1			1	10
	Totals in cities	1	3	2	0	0	3	1	0	0	10	3	0	0	1	1	0	2		27
1	HINO	1					1				1									3
2	IWAMI											1								1
3	KETAKA										1									1
4	SAIHAKU										2									2
5	TOOHAKU																		1	1
6	YAZU										3									3
	Totals in Gun	1	0	0	0	0	1	0	0	0	7	1	0	0	0	0	0	0	1	11
<b>SHIMANE</b>		<b>41 Churches</b>				<b>Population: 821,620</b>				<b>Average pop. 34,000 per gun</b>										
A	KOOZU (30)						1													1
B	HAMADA (44)		1				2													3
C	HIRATA (33)																			0
D	IZUMO (69)										1			2		1				4
E	MASUDA (53)						1				1	1								3
F	* MATSUE (111)	1	1	1				1			3	2		1		1				11
G	ODA (42)						1					1								2
H	YASUGI (31)	1									1	1								3
	Totals in Cities	2	2	1	0	0	5	0	1	0	6	5	0	3	0	2	0	0		27

	Name of City or Gun	Alliance	Anglican	Baptist	Ch. Christ	Meth. Free	Holiness	Holy Jesus Soc.	I N D	Int. Denom.	Japan Church of Jesus Christ	Kyodan	Lutheran	Mennonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total
1	CHIBU											1								1
2	HINOKAWA						2								1					3
3	IISHI																			0
4	KANOASHI											1								1
5	MINO																			0
6	NAKA																			0
7	NUMA																			0
8	NIITA											1								1
9	NOGI		1																	1
10	OOHARA	2													1		1			4
11	OUCHI										1									1
12	YATSUKA	1									1	1			2					2
	Totals in Gun	3	1	0	0	2	0	0	0	0	1	4	0	0	2	0	1	0	0	14
<b>HIROSHIMA</b>		100 Churches				Population: 2,281,146				Average pop. 58,000 per gun										
A	FUCHUU (45)							1				1								2
B	FUKUYAMA (205)	2	1					2				4	1							10
C	* HIROSHIMA (504)	1	1	2			4		1			9	1		1	1	2	1		24
D	INNOSHIMA (41)			3				1												4
E	KURE (225)	2	1	2			2					2	1		1			1		12
F	MIHARA (82)			1								1	1				1			4
G	MIYOSHI (38)								1			2								3
H	ONOMICHI (91)							1				2					2	1		6
I	OOTAKE (38)			1								2								3
J	SHOOBARA (27)	2										1								3
K	TAKEHARA (35)						1		1			2					1			5
	Totals in Cities	7	3	9	0	0	7	5	3	0	0	26	4	0	2	1	6	3	0	76
1	AKI							1				3								4
2	ASA	1																		1
3	ASHINA																			0
4	FUKAYASU											1								1
5	FUTAMI																			0
6	HIBA	1																		1
7	JINSEKI						1					1								2
8	KAMO											1								1
9	KOUNU									1			1							2
10	MITSUGI			1				3												4
11	NUMAKUMA																			0
12	SAIKI	1						1				3								5
13	SERA											1								1
14	TAKADA											1								1
15	TOYOTA			1																1
16	YAMAGATA																			0
	Totals in Gun	3	0	2	0	0	1	5	0	1	0	11	1	0	0	0	0	0	0	24
<b>YAMAGUCHI</b>		62 Churches				Population: 1,543,575				Average pop. 41,000 per gun										
A	HAGI (54)											1		1						2
B	HIKARI (41)											1								1
C	HOOFU (94)			1								1	1							3
D	IWAKUNI (106)	1										2								3
E	KUDAMATSU (47)											2								2
F	MINE (34)											1								1
G	NAGATO (29)											1		2						3
H	ONODA (44)			1								1								2
I	SHIMONOSEKI (254)		1	1			2					6	1				1			12
J	TOKUYAMA (85)		1				1	1				2				1				6
K	UBE (159)			1			1					2	1							5
L	* YAMAGUCHI (99)						1					2								3

CHUGOKU

## CHUGOKU

	Name of City or Gun	Alliance	Anglican	Baptist	Ch. Christ	Meth. Free	Holiness	Holy Jesus Soc.	IND	Int. Denom.	Japan Church of Jesus Christ	Kyodan	Lutheran	Memmonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total
M	YANAI (39)											1	1							2
	Totals in Cities	1	2	4	0	0	5	1	0	0	0	23	4	3	0	1	1	0	0	45
1	ABU							1				1		2						4
2	ASA											1								1
3	MINE																			0
4	KUGA							1				3								4
5	KIMAGE							1												1
6	OOSHIMA			1								1								2
7	OOTSU											1								1
8	SABA																			0
9	TOYOURA											1		1						2
10	TSUNO										1									1
11	YOSHIKI											1								1
	Totals in Gun	0	0	1	0	0	0	3	0	0	1	9	0	3	0	0	0	0	0	17

## KAGAWA

45 Churches

Population: 900,545

Average pop. 63,000 per gun

A	KANNONJI (44)								1								1			2
B	MARUGAME (59)			1				1	1			1					1			5
C	SAKAIDE (61)								1	1							1			3
D	* TAKAMATSU (243)		1	2			1	1	1	1	1	5				1	2	1		17
E	TENTSUJI (35)								1	1		1					1			4
	Totals in Cities	0	1	3	0	0	1	2	5	3	1	7	0	0	0	1	6	1	0	31
1	AYAUTA																			0
2	KAGAWA											2								2
3	KIDA																1			1
4	MITOYO																			0
5	NAKATADO						1	1	1			2								5
6	OOKAWA									1							1			2
7	SHOOZU			1				1				2								4
	Totals in Gun	0	0	1	0	0	0	1	2	2	0	6	0	0	0	0	2	0	0	14

## TOKUSHIMA

35 Churches

Population: 815,115

Average pop. 47,000 per gun

## SHIKOKU

A	ANAN (59)		1								1	1								3
B	KOMATSUJIMA (40)										1	1								2
C	NARUTO (48)		1							1		1								3
D	* TOKUSHIMA (193)		3	1			4	1				2					1			12
	Totals in Cities	0	5	1	0	0	4	1	0	1	2	5	0	0	0	0	1	0	0	20
1	AWA																			0
2	ITANO									1		2								3
3	KAIFU											4								4
4	KATSUURA																			0
5	MIMA		1									1								2
6	MIYODAN																			0
7	MIYOSHI											1								1
8	MIYOZAI						1					1								2
9	NAKA									2										2
10	OE											1								1
	Totals in Gun	0	1	0	0	0	1	0	0	3	0	10	0	0	0	0	0	0	0	15

## EHIME

87 Churches

Population: 1,446,384

Average pop. 55,000 per gun

A	HOOJOO (28)	1					1													2
B	IMABARI (104)	1		1			1	1							1					6
C	IYO (29)											2								2
D	IYOMISHIMA (39)											1								1
E	KAWANOE (35)											1								1
F	MATSUYAMA (283)	2	1	1			2	1	2			9	1				1			20
G	NIHHAMA (125)	1	1				1	1				3					1			8
H	OOZU (40)	2	1				1					1								5







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C	HITA (67)											1								1
D	KITSUKI (25)											1								1
E	NAKATSU (58)											2								2
F	* OITA (226)	1	1	2								2	1		1		1			9
G	SAIKI (51)						1			4		1								6
H	TAKEDA (31)											1								1
I	TSUKUMI (37)											1								1
J	USA (55)											1								1
K	USUKI (43)			1								2								3
	Totals in Cities	1	1	3	0	0	2	0	0	4	0	15	3	0	3	0	1	0	0	33
1	HAYAMI											1								1
2	HIGASHI KUNISAKI											1								1
3	HITA																			0
4	KITA AMABE											1								1
5	KUSU											2	1							3
6	MINAMI AMABE														1					1
7	NAOIRI																			0
8	NISHI KUNISAKI																			0
9	OITA											1								1
10	OONO											2								2
11	SHIMOGE																			0
12	USA																			0
	Totals in Gun	0	0	0	0	0	0	0	0	0	0	8	1	0	0	1	0	0	0	10
<b>KUMAMOTO</b>		<b>65 Churches</b>			<b>Population: 1,770,736</b>						<b>Average pop. 75,000 per gun</b>									
A	ARAO (61)											1	1							2
B	HITOYOSHI (45)			1			1		1				1							4
C	HONDO (40)											1			1					2
D	KIKUCHI (32)								1			1								2
E	* KUMAMOTO (407)		2	3			3		2			5	5		1	2		1		24
F	MINAMATA (46)								1				1							2
G	TAMANA (45)												1							1
H	USHIBUKA (31)														1					1
I	UTO (32)			1									1							2
J	YAMAGA (33)			1								1								2
K	YATSUSHIRO (103)			1								1	1		1					4
	Totals in Cities	0	2	7	0	0	4	0	5	0	0	10	11	0	1	5	0	1	0	46
1	AMAKUSA														1	1				2
2	ASHIKITA																			0
3	ASO		1	1					1			1								4
4	HOTAKU																			0
5	KAMI MASHIKI												7							7
6	KAMOTO								2											2
7	KIKUCHI		1	1								1								3
8	SHIMOMASHIKI																			0
9	TAMANA																			0
10	UTO														1					1
11	YATSUSHIRO																			0
	Totals in Gun	0	2	2	0	0	0	0	3	0	0	2	7	0	0	2	1	0	0	19
<b>MIYAZAKI</b>		<b>48 Churches</b>			<b>Population: 1,080,692</b>						<b>Average pop. 56,000 per gun</b>									
A	HYUGA (44)											2		1						3
B	KOBAYASHI (42)											1		1						2
C	KUSHIMA (36)											1								1
D	MIYAKONOJOO (108)			1								2		1						4
E	* MIYAZAKI (183)		1	3			1					3	1	3						12
F	NICHINAN (58)											1		1						2
G	NOBEOKA (124)		1	1								4	1	1						8

	Name of City or Gun	Alliance	Anglican	Baptist	Ch. Christ	Meth. Free	Holiness	Holy Jesus Soc.	I N D	Int. Denom.	Japan Church of Jesus Christ	Kyōdan	Lutheran	Mennonite	Nazarene	Pentecostal	Presbyterian	Salvation Army	Small Denom.	Total	
H	SAITO (43)			1								2								3	
	Totals in Cities	0	2	6	0	0	1	0	0	0	0	16	2	8	0	0	0	0	0	35	
1	HIGASHI MOROKATA		1																	1	
2	HIGASHI USUKI													2						2	
3	KITA MOROKATA													1						1	
4	KOYU			1								3								4	
5	MINAMI NAKA													1						1	
6	MIYAZAKI																			0	
7	NISHI MOROKATA													3						3	
8	NISHI USUKI						1													1	
	Totals in Gun	0	1	1	0	0	1	0	0	0	0	3	0	7	0	0	0	0	0	13	
<b>KAGOSHIMA</b>		<b>34 Churches</b>								<b>Population: 1,853,541</b>				<b>Average pop. 81,000 per gun</b>							
A	AKUNE (36)											1	1							2	
B	IBUSUKI (32)											1								1	
C	IZUMI (42)																			0	
D	* KAGOSHIMA (371)		1	1			1					2	1		1					7	
E	KANOYA (71)				1								1							2	
F	KASEDA (29)																			0	
G	KOKUBU (31)											1								1	
H	KUSHIKINO (32)				1							1								2	
I	MAKURAZAKI (31)			1																1	
J	NAZE (44)						1					1								2	
K	NISHI NOOMOTE (30)				1															1	
L	OŌKUCHI (36)		1																	1	
M	SENDAI (67)			1								1								2	
N	TARUMIZU (29)																			0	
	Totals in Cities	0	2	3	3	0	2	0	0	0	0	8	3	0	1	0	0	0	0	22	
1	AIRA						1		1											2	
2	HIOKI			3																3	
3	IBUSUKI																			0	
4	ISA																			0	
5	IZUMI																			0	
6	OSHIMA						2					3								5	
7	KAGOSHIMA																			0	
8	KAWANABE																			0	
9	KIMOTSUKI				1															1	
10	KUMAGE																			0	
11	SATSUMA																			0	
12	SOO											1								1	
	Totals in Gun	0	0	3	1	0	3	0	1	0	0	4	0	0	0	0	0	0	0	12	
	<b>TOTALS</b>	<b>51</b>	<b>329</b>	<b>392</b>	<b>97</b>	<b>33</b>	<b>664</b>	<b>81</b>	<b>112</b>	<b>330</b>	<b>67</b>	<b>1612</b>	<b>297</b>	<b>57</b>	<b>62</b>	<b>2</b>	<b>3</b>	<b>209</b>	<b>109</b>	<b>117</b>	<b>4839</b>

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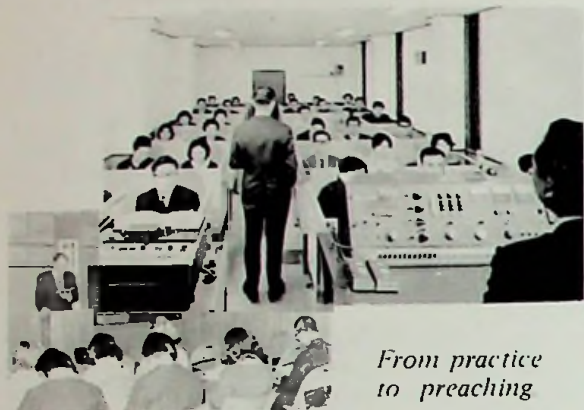
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#### Send Inquiries to:

Board of J. M. L. I.  
Room 46, 2, 1-3 Surugadai, Kanda  
Chiyodaku, Tokyo 101 (Phone 294-0597)



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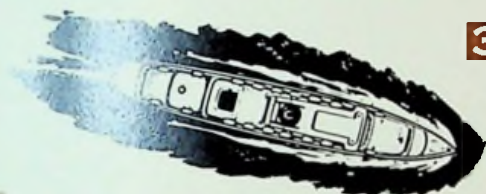
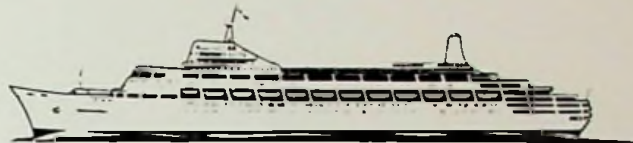
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Yokohama 5 Oct, 1969, Kobe 8 Oct, Nagasaki 9 Oct,  
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**2 CANBERRA**

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Yokohama 27 Oct, Kobe 30 Oct, Nagasaki 31 Oct,  
Hongkong 2-5 Nov, Sydney 13-16 Nov, thence  
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**3 ORSOVA opens 1970**  
(29,000 tons, First & Tourist Class)  
Kobe 21 Feb, Yokohama 28 Feb, Honolulu 1 Mar, Los Angeles  
6-7 Mar, Acapulco 11 Mar, Balboa 14 Mar, Cristobal 15 Mar,  
Port Everglades 18 Mar, Madeira 25 Mar, UK 28 Mar.

**4 ORONSAY returns**

Kobe 25 Feb, Yokohama 28 Feb, Honolulu 6 Mar,  
Vancouver 12 Mar, Seattle 13 Mar, San Francisco 15-17  
Mar, Los Angeles 18 Mar, thence to UK 10 April via  
Acapulco, Balboa, Cristobal, Kingston, Nassau, Port  
Everglades, Bermuda, Cherbourg.



**5 CANBERRA, too**

Yokohama 13 Mar, Kobe 16 Mar, Nagasaki 17 Mar, Hongkong 19-21 Mar, Sydney  
29 Mar - 1 Apr, thence to UK 14 May via Melbourne, Auckland, Nuku'alofa,  
Honolulu, Vancouver, San Francisco, Los Angeles, Acapulco, Balboa, Cristobal,  
Nassau, Port Everglades, Lisbon, Cherbourg.



**6 ORSOVA once more**

Nagasaki 3 Aug, Kobe 5 Aug, Yokohama 8 Aug, Honolulu 14 Aug, Los Angeles 19 Aug, San Francisco  
20-22 Aug, Vancouver 24 Aug, Honolulu 29 Aug, Suva 5 Sept, Auckland 8 Sept, Sydney 11-15  
Sept, thence UK 19 Oct, via Melbourne, Adelaide, Fremantle,  
Durban, Port Elizabeth, Cape Town, Madeira, Lisbon:



**7 ORONSAY encore**


Yokohama 21 Sept, Kobe 24 Sept, Hongkong 27-29 Sept, Singapore 2-3 Oct,  
Fremantle 8 Oct, Adelaide 11 Oct, Melbourne 12 Oct, Sydney 14-18 Oct, thence to UK  
2 Dec. via Auckland, Suva, Pago Pago, Honolulu, Vancouver, San Francisco, Los  
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