

SPRING 1975

JAPAN HARVEST

The Magazine For Today's Japan Missionary



THE FUTURE ROLE OF THE JAPAN MISSIONARY
SEVEN DEADLY ATTITUDES
THE MISSIONARY AND HIS STUDY
THE LADIES PAGE

The Official Organ of the Japan Evangelical Missionary Association

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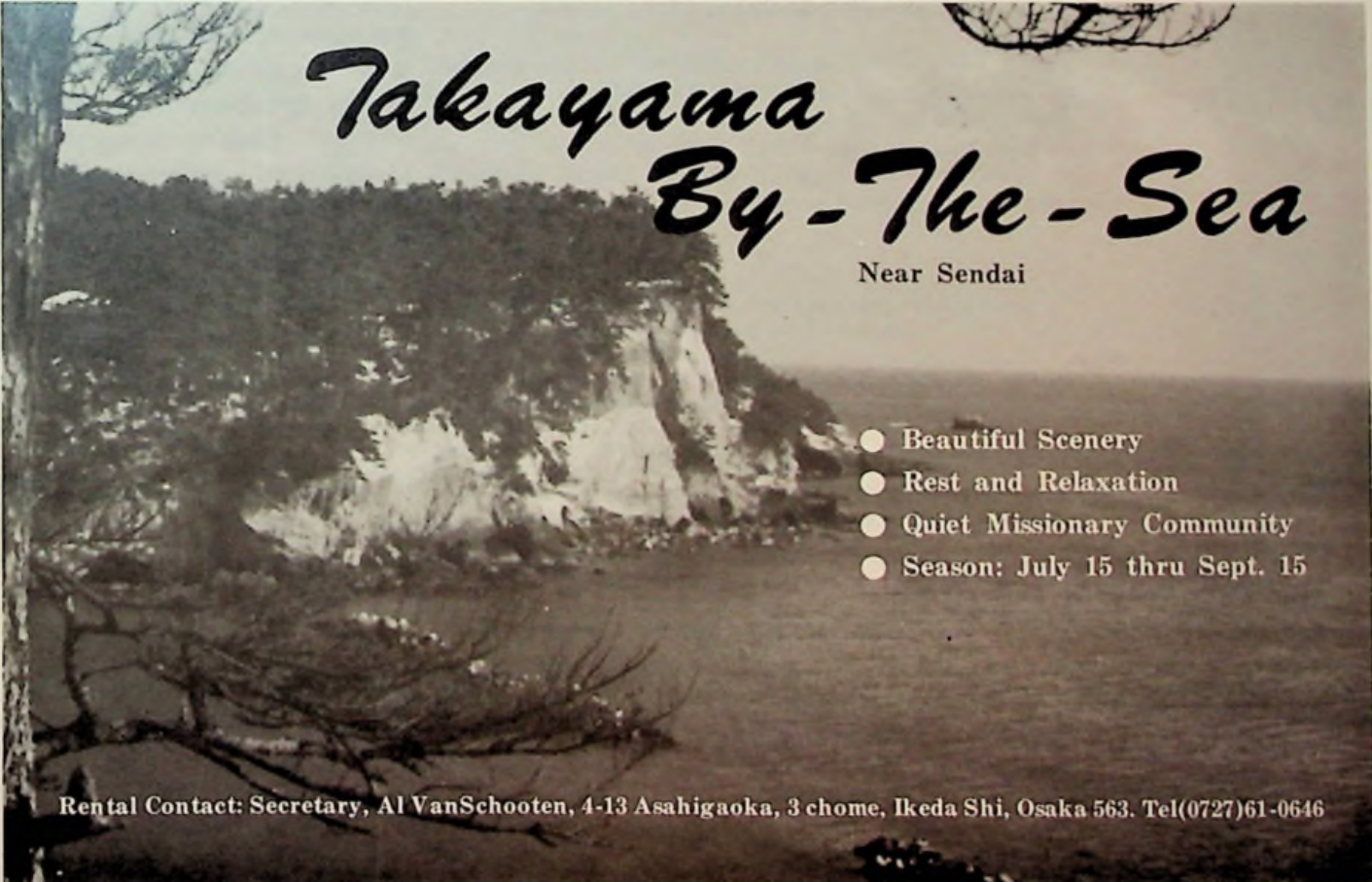
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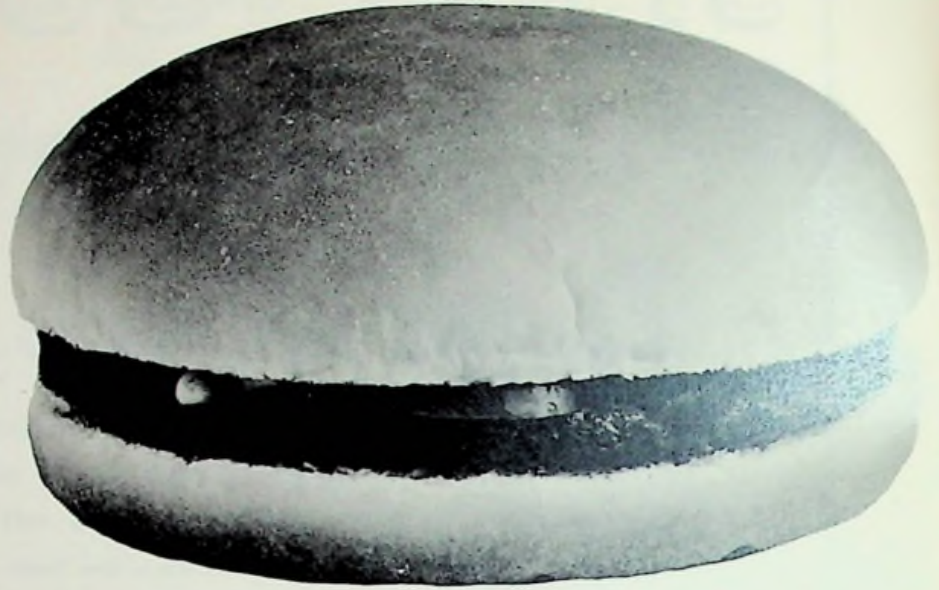
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JAPAN HARVEST

The Magazine For Today's Japan Missionary

Spring 1975, Volume 25, Number 2

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JEMA NEWS pages 18, 28, 29

In the beginning of the JEMA Church Survey maps, graphs, and statistics the detailed and painstaking work was done by missionaries. When they became busy elsewhere, the JEMA office tried for a time to do the work, but it soon became apparent additional workers would have to be hired. We tried, but, Oh, Inflation! This issue contains the last survey maps and graphs for a time.

Photographic Recognition: p. 38, Phil Foxwell, p. 18 Unknown
All other photographs by Joe Gooden

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

Though the magazine responsibly endeavors to represent these causes, individual articles or advertising express the viewpoints of the contributors and not necessarily those of JEMA.

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U.S.A. Japan Harvest, c/o Joseph Carroll,
Rte. 7, Greenville, S.C. 29609; \$1.00
single copy; \$4.00/year.
CANADA: Japan Harvest, c/o J.E.M.,
Three Hills, Alberta, \$1.00 Single copy;
\$4.00/year.
ENGLAND: Japan Harvest, c/o J.E.B., 26
Woodside Park Road, London N12;
£/year.
AUSTRALIA: Japan Harvest, c/o New
Life, Box 95, P.O. Surrey Hills, Victoria
3127; \$3.00 per year.

Price in Japan: ¥1,200 per year; single copy, ¥300

Devotional

My Prayer

Lord, I want to find refuge and shelter in Your tabernacle up on Your holy hill. I want to lead a blameless life and be truly sincere in all that I say and do. I want to never slander others. I want to never listen to gossip. I want to never harm my neighbor. I want to speak out against sin and against what is worthless. Teach me to commend or encourage your faithful followers and my brothers and sisters in Christ. Help me to keep a promise even if it ruins me and teach me to be wise about making promises. Help me to never crush a debtor with high interest rates. Help me to never testify against an innocent person despite the bribes offered me.

Lord, it is so thrilling to think You're my prize and my inheritance, my food and my drink, my highest joy. What more could I ask? You guard all that's mine—my children, my husband, and my family. And I'm so grateful because You've seen that I am given pleasant brooks and meadows as my share and Oh, how refreshing they've been! What a fantastic, incredible inheritance!

I will bless you Lord because you counsel me and give me wisdom, sometimes even in the night. You're always there to tell me what to do.

Lord, I am learning more each day to think of You moment by moment and Oh, how it helps me! It is just incredible to think I never need to stumble or fall, because You're with me. My heart, body, and soul are filled with joy because of You! You won't leave me among the dead and You'll not allow me to rot in the grave. You've let me experience the joys of life and the exquisite pleasures of Your own eternal presence!

My contentment, Lord, is not in wealth but in seeing You and knowing all is well between us. And when I awake in heaven, I will be satisfied, for I will see You face to face.

— J. D.

(An example of turning the Word into prayer for oneself)

(Selections from The Living Bible: Psa. 15; 16:5-11; 17:15)

Doomed Financially?... Not Yet

Japan's great (!) increase in the cost-of-living has brought some interesting results. The collapse of the dollar all over the world made it look as if the Devil had found a new way to drive the missionary out of Japan. With gasoline, heating oil, food staples, etc. doubling in price, and with the dollar able to buy less and less yen, it seemed the trickle of missionaries leaving Japan might become a flood! But the Lord had other plans.

1. American Christians Increase Giving

Fourteen mission treasurers met recently to share financial information, and members of several "faith" missions indicated that in many cases there had been unsolicited increases in support to make up the lack, especially where there had been faithful correspondence with supporters at home. The treasurer of one of the largest missions stated that there was a 20% higher balance in missionary funds at the end of 1974 than in either of the two previous years.

2. Japanese Christians Increase Giving

The national churches of Japan have greatly increased their giving and are bearing a greater share than ever before in the cost of church planting and church building. In late '74 a Christian broadcasting group publicized to its Japanese supporters the existence of a ¥10,000,000 (\$33,333) deficit. The Japanese supporters said they wanted to meet this need from within Japan and set a goal of half of it by the end of '74, the balance by mid '75. They went way over their year-end goal and are well on their way to erasing the entire amount.

3. Japanese Churches Increase Their Missionaries

The Japanese churches have caught the vision of sending out missionaries to the ends of the earth! One group of churches in Shikoku sending ¥75,000 (\$250) to their missionary in Africa recently raised it to ¥90,000 (\$300). Another group has three candidates now preparing for overseas service with all their support being provided from these churches. And this could be multiplied!

Truly this is exciting! God is not through with Japan!

Victor Springer
JEMA Vice-President

The

Plenary

Session



KEN WENDLING & VIC SPRINGER ON RECRUITING



THE LADIES' LUNCHEONS



FUN



CHATTING



FELLOWSHIP



PRAYING



SERIOUS MISSION BUSINESS



ALAN MITCHELL



RALPH COX



KEN WENDLING



JOE GOODEN



LITERATURE TABLE



JEMA'S HAPPY TREASURER



JEMA'S BUSY SECRETARY

J E M A

Plenary Session

1975-1976 EXECUTIVE

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The Japan Evangelical Missionary Association which represents 1283 missionaries in Japan met for its annual Plenary Session in the auditorium of the Ochanomizu Student Center in Tokyo Feb. 25, 1975, attended by the delegates and observers of forty-five evangelical missions in Japan, plus a large number of independent missionaries, all represented by JEMA.

Each one received a bound copy of the various commission reports, activities, statistics, etc. of the past year, as careful attention was given to various aspects of the life and work of these missionaries.

The devotional time was led by Rev. David Fife who is supplying at the Kurume Bible Fellowship for three months and the rest of the morning was devoted to a panel discussion of the "Future Of The Japan Missionary." Their messages appear elsewhere in this JAPAN HARVEST magazine, as they talked about Church Planting, Training Leaders, Recruiting Missionaries, and Resources available. Panel participants were Ralph Cox, Joe Gooden, Ken Wendling, Alan Mitchell, Harold Sims. The Panel's Messages were followed by a time of discussion, comments, and questions until noon.

The noon lunch hour saw the attendants earnestly engaging in friendly discussions with one another at nearby eating establishments until the afternoon business session from 1:00 to 4:30 p.m.

New members this year include the Norwegian Lutheran Mission represented by Magnus Sorhus and the Swedish Alliance Mission in Japan, represented by Sven-Olof Hansen. We continually urge missions and missionaries to join with JEMA. The greatest days of the evangelicals in Japan lie ahead, for the evangelical churches are growing!

COMMISSION REPORTS

Much time was given to considering in-depth various aspects of the work of JEMA under the Fellowship & Conference Commission, the J.E.A. (Japan Evangelical Assoc.) Com., the JMLI (Japan Missionary Language Institute) Com., Pioneer Evangelism Com., Missionary Travel Com., etc.

JEMA LADIES' LUNCHEONS

OSAKA. March 1974. 1,537 ladies present! Mrs. Mary Barthold in charge. Oct. 1974, 1,498 ladies present with 65 decisions, 68 wanting Bible Correspondence Courses, 60 wanting to read the Bible.

**FEB. 1975, 1,665
LADIES REGISTERED
AT ¥2000 per plate!**

The churches women's groups helped with the expenses. Speaker, Mrs. Yoneko Tahara.

NAGOYA: March 1974. 227 attendance. Mrs. Ando, speaker. 30 decisions of various kinds. Fall 1974, 255 attendance, with speaker Honda Sensei. Next luncheon, March 12, 1975, Mrs. Sha of Korea speaker. Jerry Milhaus in charge.

KYOTO: Mrs. Louise Little in charge. Feb. 1974, 300 attendance, Rev. Honda, speaker. Sept. 1974, 300 present with Rev. Hatori, speaker. Average decisions for each luncheon: 27. Those desiring to learn more: 39. Soaring prices maybe will cause a switch to a "tea" in Sept. Blanch Ford will resume responsibility from the summer on.

TAKAMATSU: Mrs. Stella Cox in charge. 180 attendants. Mrs. Masuda, speaker, who had been in a Russian concentration camp.

Other details could be given about Matsumoto, Saitama Ken, Tokyo, Karuizawa, etc. but this is enough to let you see the pattern. We all marvel at the Osaka luncheons. It is a miracle of our day. How the Christians down there do cooperate!!

PRESIDENT'S REPORT

In the absence of JEMA President, Harold Johnson, who is now in the States for a short furlough, Victor Springer, JEMA Vice-President, has been in charge and has handled all matters in that office, presided at the annual meeting, and helped us all.

Probably the greatest news of the entire year was the wonderful Japan Congress On Evangelism, Kyoto, June 1974. Following two years of prayerful preparation, Over 1400 participants and observers met in Kyoto to concentrate on evangelism. That detailed report was in the Summer issue of JAPAN HARVEST.

April 30th the JEMA Executive Committee called for a day of fasting and prayer for revival in Japan.

A total of 56 participants, observers, staff, etc. from Japan attended the International Congress On World Evangelization at Lausanne, Switzerland, and the impressions of eight of the missionaries attending are in the Fall/Winter issue of the HARVEST.

The JEMA Summer Conference at Karuizawa saw Dr. Joel Nederhood, speaker of the Christian Reformed "Back To God Hour" worldwide radio ministry, and Dr. William Cessna, Chairman of the Pastoral Counseling Department at Asbury Seminary, share eleven messages in July. Discussion and question times following the messages were extremely helpful.

Next Summer's JEMA Conference at Karuizawa July 27th to 30th will feature the ministry of Dr. James Cook from Honolulu and Dr. Paul Sundstrom from Long Beach and their tremendously creative ministries which should make one of the best conferences yet.

The Director of the Missions Department of the Back-To-The-Bible Broadcast of Lincoln, Nebraska, G. Christian Weiss, spoke to a JEMA banquet Sept. 21st in Tokyo with 150 attending.

The JEMA President, Harold Johnson, attended the First Asian Evangelical Fellowship Congress in Taipei during October. Asian Christians from 15 countries have an increasing desire for fellowship and working together.

The Kyoto Congress was followed

up by a Round Table Conference at Amagi Sanso in October for three days, attended by 90 pastors and missionaries, who tried to put their heads together and get down to business in the evangelization of Japan. They would like to see 10% (11,000,000) Japanese reached for Christ during the next 10 years!

Service Master, Inc. is scheduling a Management Seminar for 30 mission leaders in executive positions they are picking, as their contribution to Japan, and this will be held in November.

Other exciting Seminars and special speakers from around the world will highlight 1975. An active campaign has been started by Victor Springer to push JEMA membership even higher. Many letters have been written and many contacts made regarding JEMA matters. There always remains, however, the burden of the unfinished task in this nation. We pray for more laborers for the harvest.

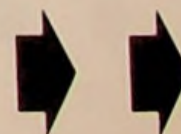
We are anxiously looking forward to a banquet March 22nd with Don Hoke at the Sanno Hotel in Tokyo. Dr. Hoke, former JEMA President, is the newly appointed director of the Graham Center for International Evangelism at Wheaton, Ill.

PUBLICATIONS

The JEMA Missionary Directory continues in demand and practically all copies printed are sold. There are now 2,597 missionaries serving Japan. The JAPAN HARVEST continues its increasing ministry and is being expanded to include many new features. One of the outstanding seminaries in the USA ordered a copy of each issue since 1968 for their library and inquired about the cost for issues before that!

The News Section is being expanded, book reviews will be included, special interest sections, a ladies page, interpretations of Japan, messages by Japanese leaders, How-To-Approach-The-Japanese-Mind series in evangelism, etc., etc. Articles on It-Can-Be-Done-In-Japan will be included too.

The Future Role Of The Japan Missionary



From The Sessions

Paul established churches that established churches — Our problem in Japan is that we are not producing churches that are producing churches — The most effective unit for spiritual reproduction is the local church — Mother Churches, Daughter Churches, Granddaughter Churches, Great-granddaughter Churches, Extension Centers, Dead-End Links....

WE think WE can do the work of the ministry, without the help of the Holy Spirit! — We are always looking for better formulas, God is looking for better men — The Old Pastor said we need missionaries because they contribute: 1) Fire, 2) Love, 3) Vision — Preachers often know God, theology, church history, etc., but their churches remain small because they do not know anything about people — At this rate a business man would go broke....

Our short-termers (2½ years) have had a significant role in helping local churches. — Within the next three years we expect thirtythree new people for our program which is geared to starting seven new churches — 71% of short-termers are seeking guidance for a career as a missionary and they are not interested in just service but in service that is related to a local church....

Attention should be paid to the Personnel of the Mission, its spiritual emphasis, its spiritual climate, its over-all goals, its basic policies, its relationship with both established and emerging churches, its image on the field and at home, its financial structure, its....

Teaching English could jeopardize your missionary visa, so... — Different banks have different advantages — Living expenses vs Work funds....

1,665 women registered for the Osaka Ladies' Luncheon....

***The Future Role
Of The
Japan Missionary***

CHURCH PLANTING

TRAINING PASTORS

RECRUITING



RESOURCES

Role—Recruitment—Resources

This JEMA panel is composed of five missionaries with long experience in Japan. Ralph Cox (TEAM) has worked here for 22 years, Joe Gooden (JEA) for 25 years, Ken Wendling (LIFE) for 6 years, Alan Mitchell (OMF) for 18 years, and Harold Sims (ChC) for 28 years! A total of 99 years of work in Japan is represented among them.

CHURCH PLANTING

by Ralph Cox

The Biblical Pattern

The final command of the Lord to "go into all the world and preach the Gospel to every creature" was effectively carried out by the early church through church planting. The epistles to the Romans, Corinthians, Galatians, Ephesians, etc. are epistles to churches which were established out of nothing. These churches became the organization under God that carried on the evangelization of the Roman Empire!

Paul did not have time to establish churches in every city but he estab-

lished churches that established churches, so he could tell Titus a few years later to go back and organize the little groups that were established in every city by appointing elders. I do not know how many years later this was, but this was a church planting ministry, spear-headed by a missionary. Titus 1:5 says, For this reason I left you in Crete that you might ... appoint elders in every city, as I directed you."

Again we see the Biblical pattern in I Thess. 1:8 which recorded that the Word of the Lord had "sounded forth

from them not only in Macedonia and Achaia but also in every place," so much so that Paul said, "We have no need to say anything." In fact, the entire book of Acts is a book on missionaries having a church planting ministry. Missionaries are needed in Japan, and the future role of missionaries here is in planting churches. Whether we are in literature work, or film work, or student work, or whatever type of ministry we may be engaged in, if we do not leave on-going witnessing churches, I think that we are off the Biblical pattern and

doomed to fail.

Pattern In Japan

There have been 115 years of Protestant missionary work in Japan, and the churches we now work with are the result of a church planting ministry! We have had all types of missionaries in Japan, and praise God for everyone of them and for all their contributions, but 20 years later, or 30 years later, or 50 years later, the ongoing organization that continues to proclaim the Gospel to its own generation is a church organized into local congregations. I venture to say that at least 50% of the churches now existent in Japan were started by missionaries. As a TEAM missionary I have studied the situation and believe that 80% of our churches now in Japan were pioneered by missionaries. I am not trying to say that our TEAM work is outstanding, but I believe that what we have done is typical and something that has been done by other missionaries in other areas of Japan even more effectively than by TEAM.

Our work in Osaka was started ten years ago by missionaries, and while I am not saying this is anything spectacular, I am listing it as something that is still happening in Japan, proving that it can be done and should be done and is being done. After only this ten year period we now have five strong churches in the area all of them with either Japanese pastors or in the process of calling Japanese pastors, besides two other preaching points (dendosho). Many of you could probably give a similar report. So often the churches that are being established in Japan in almost every group are being spear-headed by missionaries. The missionary is still definitely needed in Japan in the role of church planting.

Failure In Japan

Where have we failed? I believe it is in having established dead-end churches! That is our greatest failure.

Churches have been established that do not reproduce themselves. This philosophy carries over into our Bible Institutes, Bible Colleges, and our Seminaries, so much so that when pastors take over after a missionary has started a church, that pastor has in mind establishing a large church that is going to grow and become strong and then after it becomes strong it will begin to reach out. All this means is that it becomes a dead-end church. This whole philosophy has often been fostered by missionaries. We have not started the vision in the church that they should begin to reach out from the beginning and so the pastor that comes along later is influenced by the same philosophy.

The Church Growth Bulletin has much to say in this regard, and if any of you are not familiar with this bulletin, you should be. Every missionary in Japan should be receiving this church growth bulletin. It is one of the most challenging pieces of literature I receive and every issue is a challenge to get the job done. Concrete examples are given from all over the world of congregations that are growing, including Japan. Churches are being planted in all types of areas. A recent article by Rev. George Patterson, a Baptist missionary in Honduras, talks about "The Extension Chains." He talks about areas that still lack active growing churches and suggests that we may want to develop Extension Chains. He says evangelism and leadership training can reinforce each other. For the leaders being trained it is necessary that their studies and activities initiate and sustain a self-multiplying chain of new churches.

He talks about the Mother Church, the Daughter Church, an Extension Center, a Sub-Center, an Extension Chain, Granddaughter Churches, Great-Granddaughter Churches.

Mother Churches

A Mother Church is a congregation which mobilizes men in another locality to raise up and pastor their own church. A Daughter Church is a congregation raised up within an extension by a Mother Church. He defines the Extension Center as a place other than a resident seminary or institute where classes are held, usually



by one or more churches, to train and mobilize christian workers for immediate service in planting churches. A Sub-Center is an Extension Center operated by a student of another center. The Extension Chain is the process of church reproduction in which a Mother Church with an Extension Center starts one or more Daughter Churches which in turn become Extension Centers and start still more churches.

For example, the Baptist Church in Olanchito, Honduras, raised up several Daughter Churches through it's Extension Program. One of these in Jocon raised up four Granddaughter Churches. One of these in Macada

raised up another church, a Great-Granddaughter Church, in San Moranzo, which is raising up still other churches near-by. It took from between three months to two years to add each link in the chain. The links are congregations. The most effective unit for spiritual reproduction is the local church. Each individual who witnesses for Christ does so as an arm of his own congregation, making obedient disciples as commanded by the Great Commission. This requires a team effort. Persons with different spiritual gifts work together. The Body reproduces itself. The Daughter Churches inherit the seeds of reproduction from the Mother Church and so produce Granddaughter Churches.

There is a DEAD END link and this is a local church which fails to become a Mother Church!

This article is quite extensive and I cannot read further here, but I feel that this is our failure in Japan. We are not producing churches that produce churches. Our churches do not reproduce themselves.

This defect must be corrected from the missionary point of view and also in our Bible Colleges and Seminaries because this is where our leaders are being trained. They must go out of our schools with this kind of a vision — not just a vision to reproduce individuals but a vision to reproduce other congregations!

Future Missionaries??

I am convinced that the future need for Japan is for church-planting missionaries and for church-planting efforts!

I am fully convinced that we could see the christian population in Japan double every ten years IF: (1) If we could mobilize 70% to 80% of our missionaries into church-planting work, and (2) If we could see every church in Japan spawn a new church every five years. With this kind of an effort I know that we could see it happen! What we need are church-planting missionaries!

I would like to close with this challenge, and I am sorry that there are not more young missionaries here! I would like to see missionaries go into a prefecture with the vision that in their life time they would see churches planted throughout that entire prefecture. I am convinced that it can be done—if we will establish churches that will reproduce themselves. One missionary cannot do it, but if we have missionaries that are willing to produce churches that reproduce, then I am convinced that we can see it accomplished. Let's work towards that goal. There is a future role for church-planting missionaries in Japan!

TRAINING PASTORS

by Joe Gooden

Today I would like to share some of the experiences in training church leaders, particularly pastors, during our twentyfive years here in Japan. The training of laymen is another matter.

I have conducted quite a number of one-day seminars for pastors, as well as regular monthly meetings. Often pastors in a particular prefecture will gather for a full day and they will give me three sessions, morning, afternoon, and evening, for a 1½ hour message each period, followed by 1½ hours of discussion and comments. It is graduate school.

For the one-day sessions there are three subjects dealt with: (1) The Man, (2) The Message, (3) The Methods. Or, (1) How To Live, (2) How To Preach, (3) How To Pastor. These are bolt-and-nut sessions. They are the "How To's."

1. The Man

The morning is given over to the subject: The Man God Uses! We are always looking for better formulas for building churches, for the secrets that will work, but what God is looking for is for better men! This period becomes a real heart-searching time.

One of the greatest fallacies in the ministry is that WE think WE can do the work of the ministry! Frankly, we're through if that is the way we think! We go our own way and do not depend on God!

It is easy to come to the Bible to get a message for Sunday morning, or for a message for Sunday night, or for Wednesday night, or for a ladies' group, or for a young people's group, and not get anything for ourselves. Isn't it strange that while giving out the Word of life to others our own soul can dry up and shrivel in the process? We can get stale in the very work we are doing for God! Finney said that unless a minister breaks down and weeps before God every two or three weeks HE is not fit to lead a revival or to do the work of evangelism.

Daws Trotman, founder of the Navigators, told me he re-read each year the book "Preacher and Prayer," by Bounds. He said he needed it. Just

before he went home to heaven he had read it again. He said, "Nothing so wrings out my soul!" I know. Why is it that we preachers so seldom confess the sin of prayerlessness? Oh, if asked, we could all lecture on prayer, but how little we actually pray! There is no substitute for a man of prayer.

I remember an effective older Japanese pastor who once pled with me, "Sensei, send us more missionaries." I asked, Why? Why do you want missionaries? What can they contribute? After thinking a moment he said, "They can contribute three things to Japan: (1) Fire, (2) Love, (3) Vision. None of these should be overlooked in the training of church leadership. He said, "We need the burden, the fire, the zeal you missionaries have. We need the love you can help us with because we fight and scrap among ourselves. You can help us by pouring love all over the place, and help us to love one another. And we need vision! Because God knows we don't look beyond next week." A missionary can help us in these areas! That is what our morning sessions are all about.



We talk about prayer and Bible Study for ourselves, on being loving, being joyful, running over, being on fire. We deal with the preacher-wrecking sins of lust, of greed, of pride, of criticism. Criticism because a preacher can take his tongue and cut a church to pieces, or cut a denomination to pieces, or make a problem out of his home instead of a heaven on earth. We pray for ourselves. No laymen are present. No face is lost before them, so you should hear the preachers pray for themselves! The tears flow. They cry out to God. This is where we start in the training of leaders in the church!

2. The Message

This period deals with the communication of the Message. How to preach (reach) to the Japanese mind. We deal with Preaching Problems and Preaching Solutions. There are a lot of

problems preaching to the Japanese in getting the ideas of the Gospel across to them. When Jesus said to go preach the Gospel, He said to go and say a lot of words—words that will convey the meaning of the message. If, however, our words do not communicate the ideas of the Gospel, we fail. It is possible in Japan to preach in Japanese and say a lot of words without communicating any ideas!

Japanese is a beautiful, rich and wonderful language and there are many ways of saying anything you want to say, but we must become experts in our words and illustrations. Many times we think we are preaching the Gospel, but all we are doing is making ourselves feel good. Those listening to us do not understand what it is we are talking about, so are just batting our gums. "Boy, I told them," we say. But maybe those listening didn't understand at all the strange things we were talking about.

We use all the words—sin, heaven, hell, judgement, the cross, repentance, belief—but then it is quite a shock to realize that after you have gone to language school and learned a mountain of WORDS that there is another mountain range beyond that, just as large, a mountain of IDEAS—Japanese ideas—and that to effectively preach in Japan one must also scale this peak! One could take a good American Gospel message and translate it ever so correctly into Japanese, the people would thank you for coming, but no one would have the slightest idea what you were talking about! The Japanese do not think like we do. Their thought-patterns are different. Their "kangaekata" (way of thinking) is so different.

Why is it that missions put their missionaries into language school and teach them a mountain of words but do nothing to orient them into the great mountain of ideas?

What does it mean to a Japanese to tell him he is a "tsumibito"? This doesn't convey the idea we want it to. So we talk about communication. About how to get the Gospel ideas across to their way of thinking. For instance, we deal with the concept of rudeness—that is what sin is—it is being

rude to God! Oh now, they begin to understand, for no Japanese ever wants to be rude.

Dr. Nederhood's article in the Summer 1974 JAPAN HARVEST says that unbelievers "get goose pimples just listening to us present the message of life—the tone of our voice, the words we use, the things we say—it's like a voice from outer space, like something not of their world or understanding. No wonder they turn us off!" There is no connection with the man-in-the-street.

We often say, "I quoted the Scripture." To quote Nederhood further, "So many missionaries feel they have done their duty when they just quote the Scriptures, regardless of whether or not those listening have understood the meaning of the passage, or what it is all about." But it makes the missionary feel good! We must become skillful even in the use of the Scriptures! Can you imagine a Doctor taking his satchel into a patient, opening it, saying, "Take out some pills." There are hundreds of pills, all colors, sizes, shapes, hypodermic needles, etc. and maybe what the patient needs is there, but ...! Yet we rotely quote the Scripture that way. No wonder they say, "Wakarimasen," (I don't understand). So we deal in depth with communication.

The pastor near our house asked me to come over one afternoon and take 1½ hours with some young pastors on "Dendo Sekkyo Shikata." (How To Bring An Evangelistic Message). He said, "We have noticed that God gives you decisions wherever you preach and that is the area we are weak in—we just can't seem to get decisions." I pointed out that one reason was that the people we deal with don't feel like they are sick, so why should they want our medicine! As Francis Schaeffer said, "If I had an hour with a modern man, I would spend 45 minutes on his need, and then the last 15 on the remedy."

During this afternoon on communication, the pastors often laugh themselves silly, but they cry before it is over. A new day begins to dawn for

them.

There is a role for the missionary. There is a future for the missionary, but it is not working OVER the Japanese, or UNDER the Japanese, but WITH the Japanese! What a title for an article: "Not Over Or Under But With!" I'm working on it now. There IS something a missionary can contribute. You can do things they can't do and they can do ten thousand things you can't do, but what a privilege to be part of—their team!

A missionary has to be a coach—he has to produce a team. What a wonderful privilege to be in this wonderful land and to be useful! There is a role for a missionary who will love the nationals enough to spend the long hours it takes to train them.



3. The Methods

Methods are important! It's the "How To's".

One of the saddest things I ever see in America or Japan or anywhere else is that we have a lot of preachers who know God, who know theology, who know church history, but who know nothing about people! So their churches remain empty!

We need to develop personalities. In our seminaries and Bible schools we need to work on our students. In the JAPAN HARVEST Fall/Winter Issue just out, Dr. John Stott in speaking on the work of the Holy Spirit carefully points out Four Common Mistakes Of Preachers. Just because we are filled with the Holy Spirit does not mean: (1) Slipshod Preparation, (2) Being Anti-intellectual, (3) Being Irrelevant, (4) Suppressing Our Personality.

A lot of good Godly pastors work

in a lather from early morning till late at night but never build a church because they don't know anything about people! Of course they are deeply devoted and love Christ, but that is not the point. They have the greatest product in the whole world—they just don't know how to sell It! Many of them have deep inferiority complexes. It's "poor me!"

During my years in Japan I have given away hundreds of books to ministers. Concordances, Commentaries, Dictionaries, Bible Study books of all kinds, but the greatest thanks I ever received was from the books by Dale Carnegie when they were published in Japanese. We train business men, we send them through sales courses, we develop their abilities, but what do we do with our preachers? We fill them with theology and then tell them to go out and reach the world, but they do not know this world they are trying to reach. They have never studied their "market." All they have ever studied is their product! A good business man with a superior product would go broke at that rate. Excuse me for being frank, but this area of personality development and methods and "how to's" is tremendously important and is our weakest area as evangelicals. They need to learn how to go out and meet business men, how to approach people, how to influence them for Christ.

The greatest verse in the Bible on how to build a church is Ac. 5:42, "...daily in the temple and in every house they ceased not to teach and preach Jesus Christ." So you take your pastors and go with them from door to door. Following my seminars I often spend a whole day with just one man and go from door to door with him. A preacher can work himself to death but never build a great church unless he too learns how to train a band of men—a band in his church who are able to win others. If he never trains any workers in his church, his church will always be small.

These three things are all important: The Man, The Message, And The Methods.

RECRUITING CAREER MISSIONARIES

by Alan Mitchell

THE RECRUITMENT OF CAREER (LONG-TERM) MISSIONARIES

As we think of "career missionaries" or "long-term" missionaries, it is necessary for us to consider this from

two different points of view.

THE CANDIDATE'S VIEWPOINT

1. Short-term Concept

This phenomena was something

virtually non-existent twenty years ago, but is now assuming fair-sized proportions on various mission fields. Certainly one cannot deny its validity, since there are many openings to be filled, as we have just heard in the

report from Ken Wendling. Even in our own OMF we have benefitted from the services from a number of short-term associate members who have filled strategic positions for which we had no career missionary at the time. I repeat, one cannot deny the value of such contributions.

However, this aspect has greatly influenced young people's thinking today because in former years few people would ever think about a short-term service as a missionary. And we must face the fact that many modern young people are often mystified about their future type and sphere of service and so hesitate to make a career decision, but it is interesting to note that many of those who come to the field first of all as a short-termers often return as a career missionary.

2. Long-Term Concept

By "Long-Term" Missionary we mean someone who is making a lifetime career of being a missionary. In giving their lives to God as a career missionary young people should not be so inflexible that they would be completely frustrated if the mission field to which they are called should be closed for political reasons. Being a career missionary does not mean that they may never have to change their field. We need young people who are so dedicated they will be persistent on the field and will not want to get on the next plane and go back home when the going gets rough. Often there are problems that arise in one's relation with one's mission, or because of the lack of visible success, or disillusionment, etc. Our Master has the right to move us where and when He wills, as that is His Divine prerogative.

The concept of a long and lasting commitment is something which is becoming increasingly foreign to young people today because there are many influences at work in the world. People have lost their sense of direction. Parental control has weakened. Society has become more and more permissive. All authority has been called into question. The whole age is upset. Unfortunately these forces have not completely bypassed the church.

3. Which Country?

Of course this is always a matter of great concern and requires much prayer and study and counsel on the part of the candidate.

4. Which Mission?

This too is very important, because it is almost like getting married. Sometimes missionaries feel they are clearly called to work primarily in a certain country and only secondarily with an organization that happens to be work-

ing within that country. Certainly God does lead some people this way. However, missionary recruits would be wise to consider that the team with which they are going to spend their years as a missionary is a very important consideration. Political conditions may close the country where one is serving and a move to another country will be necessitated, and if the missionary is working with a mission that has work in more than one country, then the transition can be made quite easily.

We have to face the fact that doors in some countries may close. A big crisis was faced by the CIM in 1950 over this very point since the only country that we had worked in was China.

I believe that it is most important that recruits find out all that they can about any prospective missions they might consider joining so that they can be satisfied with the mission they eventually choose. Attention should be paid to the following points: The personnel of the mission, its spiritual emphasis and climate, its over-all goals, its basic policies—particularly its relationship with either established



or emerging churches, its image both on the field and at home, its financial policies and structure, its doctrinal position including the degree of latitude permitted, its results, its organizational structure and probable compatibility with the missionary. None of these should be overlooked.

5. Political Uncertainties

In a day of growing nationalism and political uncertainties on every hand this can be a cause of great concern. It is interesting that even though OMF entered Laos eighteen years ago with some misgivings because of the political conditions there, we are still working there. Cambodia in the present day presents a similar situation. However, the C&MA in particular continues working there. Our times are indeed uncertain but this very factor often makes men unusually receptive to the Gospel. It can indeed be a time of reaping in these countries.

6. Eschatological Scares

I do not want to take sides here concerning the imminence of the Lord's return, but it is apparent that this

subject has had a dampening effect on missionary recruitment during the last fifteen years. Even some Bible School teachers have actually discouraged students from considering missionary service because of this.

7. Desperate Home Needs

There are appalling spiritual needs in the "sending" countries. So many young people that might formally have considered foreign missionary service are caught up in the wave of the acute spiritual needs of their own lands. However, this does not change the final command of Jesus Christ. Every missionary going on furlough returns from his "sending" country talking about the tremendous spiritual needs there. Such needs should be a constant burden on our hearts, but we should be careful in our thinking not to allow ourselves to be gripped by slipshod logic leading us to the erroneous conclusion that the needs in the "sending" countries and in the pagan lands are virtually the same. The differences are tremendous.

If my facts are correct there are more protestant churches in the continent of North America than there are born again Christians in the whole nation of Japan, Philippines, and Thailand put together. Let us never lose sight of the tremendous needs overseas.

8. Moratorium on Missions

Nobody seems to know exactly where this slogan or concept originated but evidence would point to WCC circles. Anyhow, it is a slogan that has really caught, it has spread like wildfire through our home churches and seminaries and Bible schools and is having a serious impact on the recruitment of foreign missionaries, probably more than any other factor at the present time.

It would be a missiological catastrophe should young people cease to think about foreign missionary work!

THE MISSION'S VIEWPOINT

1. A "Call" To The Field

Above all mission leaders and candidates secretaries are looking for young people who have a sense of mission, who have a real burden and passion for souls, and a "call" from God for foreign missionary service. Missions and their leaders can help facilitate many things that God is doing, but it is basic that those who wish to enter missionary service should themselves feel called and led of God for such ministry, for it is only this that will help them stand the inevitable tests that come in the battle out

on some foreign mission field. They must definitely feel called of God to this work!

2. Positions On The Field

If there are clear needs which the mission is asking to be filled, it may be specific in its appeals for workers. It follows then, that if a missionary has been accepted for a particular assignment and particular type of work that both the mission and the missionary hold to that agreement even if things do not seem to be working out, and even if there seems to be a more fruitful ministry elsewhere, until there can be a mutual agreement between both parties concerned. There are so many changes constantly occurring on the foreign field that I would advocate where possible both sides not be too specific and the conditions for service not be too binding regarding the new worker.

Often workers are interested in a specific type of service but conditions can change so quickly on the foreign field that what was apparent at the time the recruit inquired may actually cease to exist in the months it takes before he finally reaches residence on the field. Often there are more urgent needs that arise which were non-existent when the recruit made his inquiry of the mission.

In OMF we have found that often only after years of service do a worker's real gifts surface. It is only after many experiences on the field that one may begin to realize what his gifts and calling are. There seems to be increasing pressure these days from young people in their inquiries to missions to freeze their ideas and statements concerning their gifts at a very early age while they are still inexperienced.

So we recommend as much flexibility as possible. Unless, of course, a particular job definitely requires specific training and qualifications which an average missionary would not have.

I wonder sometimes if Inter-Christo (the computer matching of recruits and missions) does not at least in part play up to the general trends of today in this matter of certain positions on the field. I know that it has had considerable success in introducing workers to suitable missions, so I want to be guarded in this comment, but it is very easy for a potential candidate to look over the print-out from the computer and find the mission that offers him the best position. I would be interested to get the reactions of others to Inter-Cristo.

3. Security

Sometimes mission candidate secretaries and leaders are quite disturbed at all the standards of security recruits seem to require. The preaching of the Gospel in foreign lands has always offered challenge and risk and it does today and it always has. Missions are looking for young people who are willing to risk and dare for the sake of Jesus Christ; it seems far too often they are in danger of catering to the secure, settled, predictable life that our age seems to demand.

However, mission boards must not be haphazard in the way they handle their responsibilities to their missionaries and should do so to the very best of their ability. We should always do our best, but are reminded that Jesus never offered his followers any other security than that they were in His Father's care and that His Father "knoweth" you have need of these things." Our real security is in Christ. We recognize too that security at home is never final and permanent so want people to join us who will accept a challenge for Christ and for His world.

4. Prayer For Laborers

No matter how diligent our efforts in deputation, no matter how much

we upgrade recruiting and personnel officers within our missions, there is still that spiritual diminution that we can neither program nor control. We must recognize that Christ is the Lord of the harvest and there is no substitute for obeying His command to PRAY to the Lord of the harvest for laborers. We may work and challenge and persuade and graphically indicate needs and statistics, but basic to our whole mission operation must be our prayer that God would raise up laborers for His harvest.

5. Deputation Ministry

For the recruitment of candidates probably nothing can ever exceed the spiritual ministry of the missionary on furlough from the foreign field! Twenty years ago Norman Grubb addressed the JEMA summer conference at Karuizawa and mentioned the blessing and challenge to the home churches that missionaries were when on furlough. He said the quality of their own spiritual life and outreach in the community would have its influence.

Impressions received from many young people I've talked to and the testimonies I've heard, indicate that the missionary himself and the ministry he brings to churches while on furlough is possibly the most significant factor in missionary recruitment. It may be that his own spiritual warmth and ministry is far more significant in raising up new missionaries than his actual descriptive accounts of the work and challenges on the field. It is his caliber and spiritual attitude that God uses to reach many. He has a far greater impact in recruitment than we have recognized.

Where, oh where, are the young people who are willing to risk all for Christ and lay their lives at His feet?

(Japan HARVEST can help in this ministry of recruitment as it reaches young people in our seminaries and churches.)

RECRUITING SHORT-TERMERS

by Ken Wendling

When you talk about short-term missionaries there are various lengths of time involved, from those coming just for the summer, or for one year, or two years or three years. LIFE (Language Institute For Evangelism) now has no one come for less than 2½ years, having recently adjusted it upwards to that. With this in mind I think it can be said that the short-term person is now making up a significant

element of the missionary community.

During the 1960's whereas the career missionary community grew by 14%, the short-term missionaries grew by 96%. Since 1967 career missionaries have decreased about 2% per year!

Someone mentioned to me just this morning, "Probably within the next ten to fifteen years half of the missionaries that are in Japan now will no

longer be here."

2½ Year Terms

While our organization does have a summer program called "Scrum-Dendoo" (Special Summer Evangelism) and we now have twenty sharp students who have made application for next summer and who will be assigned to local churches, I will concentrate today on the 2½ year commitment.

In the last few years LIFE has brought three couples and nine singles to Japan, so it is not a large number, but they have had a significant role in making disciples within the context of a church like Ralph Cox just mentioned.

Within the next three years we are trusting God to give us 33 new people for the 2½ year program, geared to starting seven new churches. This is our objective for the next three years. While they will not be the central figures to start the church themselves, they will make a significant contribution.

For example, the Hatsudai Center which is just one stop from Shinjuku, is starting this next month. In cooperation with the Fukuin Dendo Church which is providing a Pastor, a church is being started. He will serve as staff chaplain to the English Teaching Ministry which will be helped by these short-termers (2½ years) after they have had their period of six months in language and orientation. Our commitment to that church from LIFE is for a two year period which is renewable every two years, depending on whether or not our objective for disciples has been reached. If we are on schedule or near our schedule, we will renew it for another two years. If not, we would feel that our contribution to that church is not significant enough to warrant another two years by our group and so would withdraw from it. Against this background then, let us talk about recruitment for short-termers.

We use up-to-date posters and literature, but I do not think our recruiting effort is just because of clever advertising. (Showing posters...) Here is one we use, "Come Share The Risen Son In The Land Of The Rising Sun." (Beautifully done with a large Japanese colored sun in the center). Here is another one, "Put Yourself In The Picture" and you notice the tear-off coupon on the bottom. This was for our summer program. Several of these young people are Seminary graduates that are coming with their families for the program this summer. Here is another one, "How About Life In Japan?... LIFE."

Thomas Chandler in preparing his Master's Theses at Fuller Seminary did a statistical study of short-termers and found that one of the most significant revelations among 30 EFMA and IFMA connected agencies was that 71% of the short-termers were seeking further guidance concerning career missions! 86% raise their own support. 68% want to be assigned to a church for at least one year and some of them even longer.

Our Short-Termers' Desires:

1. A Church Role

They want a well-defined role with an evangelistic local church. They are not just interested in service, but in service that is related to a local church! All our people are related in some way with the local church! In order to comply with their desire for a well-defined role, we have a service

profile handbook that tells them exactly what is expected of them. We answer questions like these: Exactly what is a short-termers? What type of creativity can he contribute to a church? What are his priorities? What is the teaching procedure in teaching English? What exactly is the work schedule on Tuesday, or Saturday, or other days? Is there any private life or is it all Institute life? What about vacation time, moonlighting, local church ties, customs, dress, etc., etc.? We try to be specific.

2. A Witnessing Role

They want to touch the work they are imagining. They want to know, How can that church develop? How will I be assigned to a particular church? They want to be involved in making disciples in a local church setting, so we have constructed a program in such a way that it facilitates their witnessing.

3. A Team Role

Those coming to us are, generally speaking, quite sophisticated. We don't take anybody that doesn't have a minimum of a university education and often we get people that are in the process of seminary or Bible School. They are sharp and realize that it is impossible for them to just come over here and learn the language in six months and then get out and start evangelizing. So for them to have a successful ministry they feel that they need to function as part of a team, with other people, and in this way can make a contribution.

RESOURCES

by Harold Sims

RESOURCES AND INFLATION

Can the Lord's provision outrun the world's inflation? This is a good question. For the Christian the answer has to be "yes." I do not need to preach or prove Phil. 4:19 to this audience! Let us consider both some of the evidences that God is providing in a wonderful way here and now, as well as some practical suggestions on how best to handle our mission funds as good stewards.

Feb. 19th fourteen Mission Treasurers met at TEAM Center under the leadership of Victor Springer, Treasurer of Japan's largest mission, to discuss matters of mutual interest centering around twelve major topics: The effects of inflation and recession on income from overseas, potential for financing within Japan, safe invest-

ment of mission funds, the best rates, gain and loss on exchange rates, which banks give the best deal, a comparison of American and Japanese banks, furikae and furikomi, income tax, methods of bookkeeping, problem areas in our work, paying overseas bills in dollars, tax problems for special projects.

God Is Providing

The general tone of the meeting was certainly not one of crisis! Money is still coming in from overseas. Only one mission reported a reduction in budgeted amounts and that was for only 1%. TEAM with 134 missionaries reported a 20% higher balance for 1974 than for the two previous years, and this was for both work funds and personal support. It seems that American Christians are well aware of the inflation here and in most cases have

increased the support of their missionaries. By and large as much attention is being given to Japan as a mission field as to Africa or Brazil and this in spite of its reputation as a "low-productive field."

However, an area of real difficulty is in raising funds for special projects, especially for the purchase of land and buildings. We all know how much money that requires in Japan just now!

These days it has become easier to raise money IN JAPAN for the work here. ¥18,000,000 (\$60,000) was raised in Japan for the Kyoto Congress on Evangelism last June. Japanese churches are supporting an ever-increasing number of Japanese foreign missionaries—Japanese Christians themselves who go to other lands as foreign missionaries. The amount rises every year! Japanese Christians are taking an

ever larger share of the burden of providing land and buildings for their churches. Many specific examples were given of how local churches had raised amazing amounts of money by borrowing from their members or from older churches in the area, as well as generous contributions from every member.

We found that most Missions or Denominations have a loan fund in operation for buildings and although there is almost a constant demand for the use of such funds, there is almost no default in payments. Interest is charged but at a lower rate than commercial banks. Most missions have ceased contributing American funds for land and buildings for churches in Japan, and we see this as a sign both of healthy growth and of God's providence.

Practical Suggestions

1. INVESTMENT OF MISSION FUNDS. Invest such funds in time-deposits which may vary from 3 months to 2 years or even 5 years. Many of these pay a good rate of interest. Don't keep too much just laying around in a checking account. The Shintaku Ginko (Savings & Loan Banks) right now are offering 9% for 5 year bonds which can be sold off without loss before maturity if sufficient notice is given. Also they can often be bought with only 2 or 3 years to go, so that they need not be held for a full five years to give a good return. The government can change the rate on these bonds at any time and it is expected now that such interest rates may soon drop. Regular bank interest rates give up to a maximum of 8% for a 2 year deposit. The rates cannot be changed before maturity on these deposits. Often municipal bonds or telephone bonds, etc., can be bought through companies like Nomura Securities at a discount, giving a yield of up to 10%. Rates at which these bonds are purchased vary with the market, but once bought the interest rate remains the same until maturity. Passbook rates for bank and postal savings are 3%. Tsuchi Yokin accounts in banks yield 3¼% on fixed sums of money deposited for a week or longer.

2. BANKS. Choose your bank carefully, as they have differing policies, for instance, charges for cashing checks. American banks return each month the checks you have written, but Japanese banks do not. Also American banks usually cash your dollar checks instantly, if you have an account with them. One disadvantage, however, is that you cannot get loans from them, and it requires a trip

downtown to do business with them. Japanese banks offer personalized services, payment of routine bills such as telephone, electric, gas, water, etc., as well as coming to the house of good customers to bring cash or receive deposits. They have many different kinds of accounts as well, but the disadvantage is getting a dollar check cashed in a hurry. Some of the American banks make a charge if one's balance drops below ¥100,000. One such bank charges ¥300 per check for any check up to \$500 value.

3. EXCHANGE RATES. Watch the newspapers for financial news and exchange rates. We feel the dollar may grow weaker against the yen because of the large US budget deficit, but we do not know. The dollar seems stronger near the end of the week and weaker toward the end of the month. When the yen is growing stronger, you gain by bringing funds into Japan early (home office advances, etc.), and when the yen is falling, delaying the transfer of funds into yen is to your advantage.



4. FURIKAE, FURIKOMI. Furikae is a very convenient and inexpensive way for paying bills via the post office. Sometimes the transfers can take up to a week. Free furikae checking accounts can also be maintained with a minimum balance of ¥5,000.

Furikomi is a term used for transferring money between banks and is inexpensive and convenient. Same day service is provided by banks to other branches of the same bank. If you request a "dempo" (telegraphic) transfer, funds can reach any bank account in any Japanese bank within 24 hours. This furikomi method is especially advantageous for transferring large sums of money.

5. LIVING EXPENSES AND WORK FUNDS. For income tax purposes it is best to keep your living expenses or salary separate from your work funds. Work funds are non-taxable items and may include telephone, postage, official travel, official entertainment, etc. If you pay rent, include that in your work fund. In some cases you can declare children going to college in the USA as dependents. Large missions will find it easier to keep the records and withhold taxes for all their missionaries.

6. JAPANESE EMPLOYEES. When paying Japanese employees it is better to have a basic salary and then add other items like health insurance, travel, etc., as the bonuses and severance pay is figured on the basic salary only. During the past year salaries in many Christian organizations increased about 20%.

7. BUILDING COSTS. You can cut building costs by paying cash and buying direct from the maker. One mission built a new 440 tsubo building for a cost of only ¥35,000 (\$117) per tsubo (36 sq. ft.), and they bought all their steel from one of Japan's largest steel makers.

8. SUPPORTER CONTACTS. Be sure to keep in good contact with your supporters by reports and correspondence. One missionary uses picture postcards which seem to be really appreciated, and the writing space is small.

9. PAYING OVERSEAS BILLS. If you desire to pay overseas bills in dollars, it is best to consult a bank official if you have yen funds you wish to convert to dollars for the payment of these bills.

10. TEACHING ENGLISH. One of the most popular ways to combat Inflation is by teaching English. It may be done by teaching privately, or at schools run by Japanese, or by opening a school oneself. However, be sure to keep within the legal limits visa-wise and income-tax wise.

If you teach English in any company or school or situation in Japan that pays you a withholding tax type payment, be very careful, for you might get into trouble with your missionary visa. I teach one day a week in a local high school and the school asked me to change my visa, but I said I did not want to do that; however, I did go down to the visa office in Shinagawa and asked about the matter. I explained I did not want to change my visa from a missionary visa just to teach English, and that I would give up the teaching of English rather than do that. I had statements from the high school about my teaching hours, payment, etc.

The visa section gave me a special form to fill out and then gave me (rather reluctantly) permission to do work other than that allowed in the visa. It is quite a long statement and I am only number 81 that has received one of these permits, and it is attached to my passport. Legally one should have this to do paid English teaching, so as not to jeopardize one's missionary visa.

Another important item is that income from English teaching should be reported on one's income tax or properly accounted for in the work.

JEMA Summer Conference



DR. JAMES R. COOK

Presently pastor of the International Baptist Church and President of International College in Honolulu, Dr. Cook's ministry has taken him to many places.

Having been reared in Northeast India as the son of missionary parents, he wanted to return to India as a missionary after having completed his college and seminary work, but was unable to obtain a visa. (His father, Dr. J. William Cook, started the Calcutta Bible College). His background as the assistant pastor of the large Hinson Memorial Baptist Church in Portland for five years helped equip him for dealing with young people and he did a lot of speaking at youth conferences and was in constant demand for evangelistic meetings, but the burden of the mission field remained.

Finally he went to the Philippines under the Conservative Baptists and was instrumental in starting several churches in Manila besides a youth work, a radio ministry, and a variety of outreaches. A dire medical emergency brought the Cooks back to the States.

**JULY 27 - 30
JEMA SUMMER CONFERENCE
AT KARUIZAWA**

The wide and varied experiences over many years of both Dr. James Cook from Honolulu and Dr. Paul Sundstrom from Long Beach should make the summer conference from July 27th-30th one of the greatest. Both of the speakers will have an entirely different ministry as they develop the theme: "God's Workmen." JEMA is privileged this year to have such talented speakers to minister to us.

After a furlough period they were asked to serve in Ceylon where they established a number of churches, the Ceylon Youth Crusade, and the Columbo Bible College. However, political upheaval in Ceylon terminated their ministry there, so they returned to the USA and had an extensive ministry in Bible Conferences, Mission meetings, and evangelistic work.

In 1966 he went to Honolulu and a church started at the Honolulu International Center with only four members. has now grown to one of the most active churches in Honolulu with a current membership of 700. "Jim" knows many of the civic leaders of the city on a first-name basis.

Dr. Cook founded and now serves as President of International College, a school offering both graduate and undergraduate courses, designed to give a strong Bible-based training with emphases on a practical missions preparation. Now in its fourth year the student body numbers 150 with students from Guam, Japan, Korea, Hongkong, the Marshal Islands, and from the mainland. A new campus with facilities for 1,000 students on Oahu is envisioned within five years.



DR. PAUL SUNDSTROM

Dr. Paul Sundstrom is currently President of the Plaza Professional Center in Long Beach, Calif., which is a large multidisciplinary diagnostic and psychological service center. He is a credentialed psychologist and is licensed by the State of California as a Marriage, Family, and Child Counselor. He has been a teacher, school psychologist, staff psychologist, and Director of Training at the famed Marianne Frostig Center of Educational Therapy in Los Angeles. Dr. Sundstrom serves as a consultant to several school districts.

At the present time he is also an Associate Professor of Educational Psychology at the California State University, Long Beach, where he trains psychologists and counselors, having personally supervised the training of 120 psychologists and counselors!

Dr. Sundstrom has for several years been most active in the large First Baptist Church of Lakewood (California) and teaches a large adult Sunday School Class where for six years he has helped guide married couples

Continued p. 28

"I'VE SEEN THE SMOKE OF 10,000 VILLAGES WHERE THE GOSPEL LIGHT HAS NEVER PENETRATED."



KYUSHU



CHURCH DISTRIBUTION

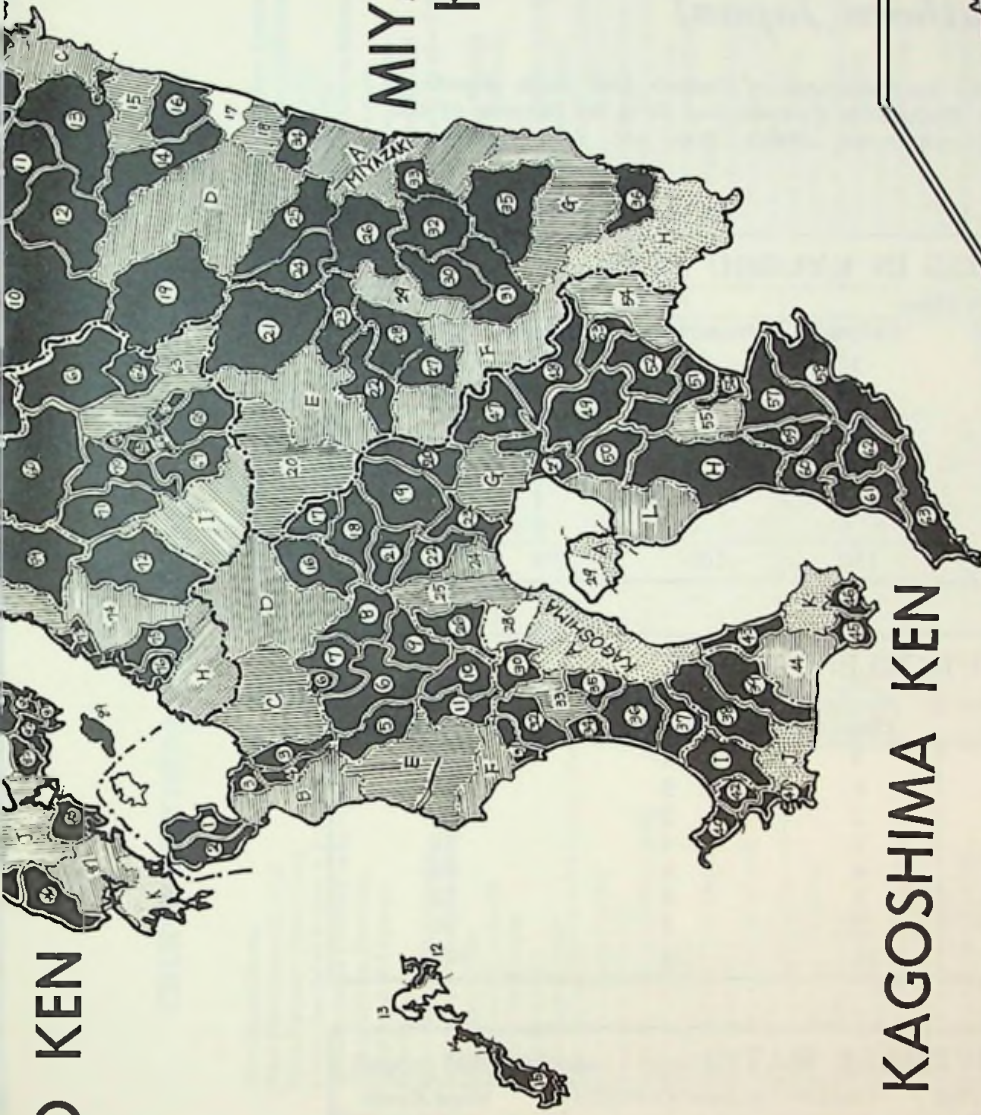
POPULATION	12,308,439
PROTESTANT CHURCHES	455 1 CHURCH / 27,000
MISSIONARIES	131 1 MISS'Y / 94,000

FUKUOKA KEN

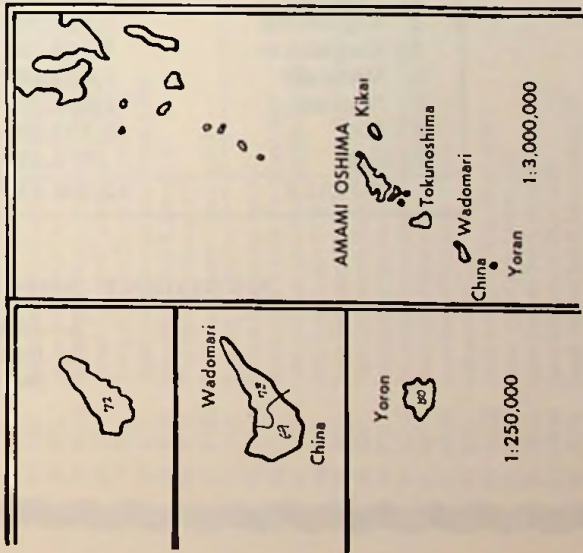


KUMAMOTO KEN

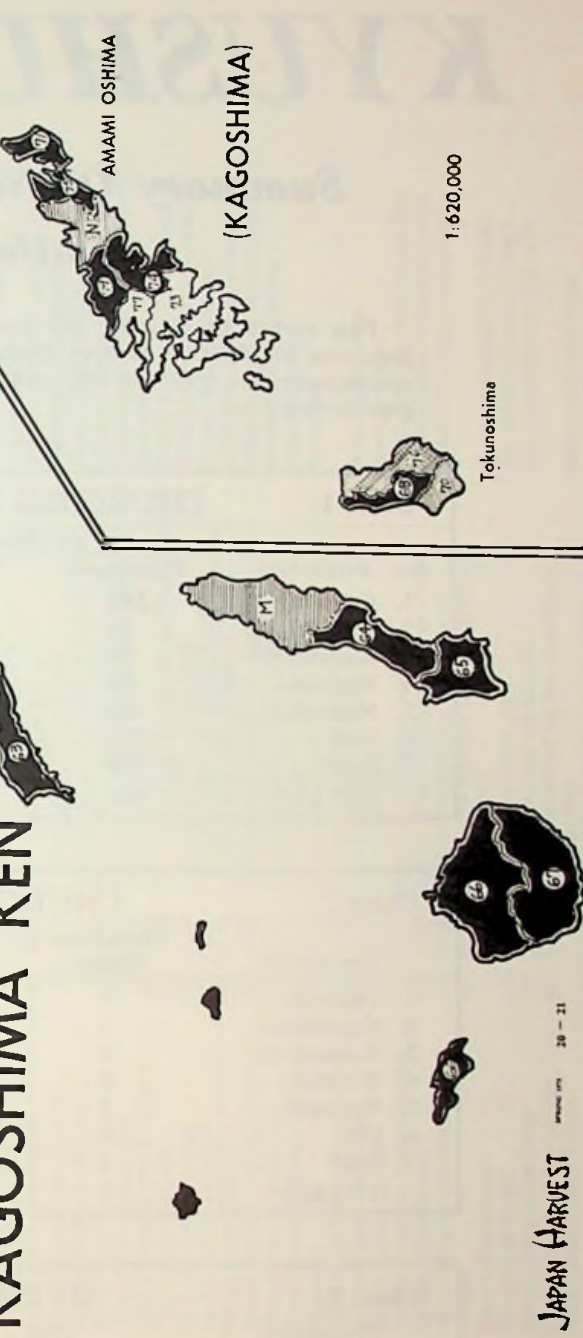
MIYAZAKI KEN



KAGOSHIMA



KAGOSHIMA KEN



JAPAN HARVEST

Scale 1:3,000,000

Scale 1:620,000

Tokunoshima

AMAMI OSHIMA

(KAGOSHIMA)



AMAMI OSHIMA Kikai

Tokunoshima

Wadomari

China

Yoron

Scale 1:3,000,000



Wadomari

Yoron



Scale 1:250,000

China

KYUSHU SURVEY

Summary Of Need In Kyushu Area (Southern Japan)

This survey of Kyushu, the southernmost of Japan's four main islands, is presented by JEMA's Pioneer Evangelism Commission. It is the purpose of this commission to spotlight through maps, charts, lists, etc. Japan's areas of greatest need.

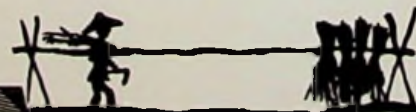
Chart 1: CHURCHES IN KYUSHU AREA					
No. Prefecture:	In Cities		In Counties		Totals:
	Protestant:	Catholic:	Protestant:	Catholic:	
1. Fukuoka	141	32	29	10	212
2. Kagoshima	39	19	21	34	113
3. Kumamoto	56	13	21	5	95
4. Miyazaki	26	24	9	2	61
5. Nagasaki	36	42	6	21	105
6. Oita	41	14	8	1	64
7. Saga	16	6	6	5	33
TOTALS	355	150	100	78	683

Chart 2: CHURCHLESS AREAS				
Prefecture:	Churchless Cities	Needy Cities	Churchless Counties:	Churchless Towns/Villages:
1. Fukuoka	0	3	4	61
2. Kagoshima	1	6	5	65
3. Kumamoto	0	2	3	68
4. Miyazaki	0	1	4	30
5. Nagasaki	1	6	4	66
6. Oita	0	4	5	38
7. Saga	1	2	3	36
TOTALS	3	24	28	364

Chart 3: OVERALL RATIO (e.g. 1 church/27,000 people)			
Prefecture:	Pop.	Churches (except Catholic)	Need Ratio:
1. Fukuoka	4,027,414	170	1/23,700
2. Kagoshima	1,729,010	60	1/28,800
3. Kumamoto	1,770,747	77	1/23,000
4. Miyazaki	1,080,668	35	1/31,000
5. Nagasaki	1,641,231	42	1/39,100
6. Oita	1,187,480	49	1/24,200
7. Saga	871,889	22	1/39,600
TOTALS	12,308,439	455	Aver.: 1/29,900

NEEDIEST PREFECTURES BY ORDER:

1. Saga
2. Nagasaki
3. Miyazaki



CHURCH DENOMINATIONS OF JAPAN

1. AB	Japan Baptist Union (156)	131. COS	Christian Oriental Salvation (210)	101. OMSH	Oriental Missionary Society Holiness Church (174)	63. JEM	Japan Evangelical Mission (186)	Nihon Dendoo Fukuin Kyoodan
2. ACC	Apostolic Christian Church of Japan (203)	32. CPC	Cumberland Presbyterian Church (150)	102. OPC	Reformed Church of Japan (148)	64. JFMM	Japan Free Methodist Church (164)	Nihon Jiyuu Methodist Kyoodan
3. ACCP	Japan Pentecostal Gospel Group (218)	33. CRC	Church of the Resurrected Christ (182)	103. PB	Plymouth Brethren (Gospel Hall) (208)	65. JCC	Jesus Gospel Church (183)	Iesu Fukuin Kyoodan
4. AECA	Association of Evangelical Churches in Aomori (218)	34. ECC	Japan Evangelical Christian Church (183)	104. PCG	Japan Church of God (Pentecostal) (204)	66. JGF	Japan Gospel Fellowship (212)	Fukui Kooyuukai
5. AECH	Association of Evangelical Churches in Hokkaido (218)	35. ECCA	Evangelical Covenant Church of Japan (196)	105. PCGJ	Pentecostal Church of God in Japan (191)	67. JGFM	Japan Gospel Fellowship Mission (213)	Nihon Fukuin Kooyuu Mission
6. AFM	Apostolic Faith Mission (191)	36. EFC	Gospel Covenant Church of Japan (209)	106. PCM	Philadelphia Church Mission (193)	68. JCL	Japan Gospel League (193)	Japan Gospel League
7. AG	Assemblies of God (167)	37. ELC	Evangelical Free Church in Japan (195)	107. RC	Catholic Church (230)	69. JHC	Japan Holiness Church (169)	Nihon Holiness Kyoodan
8. AK	Amen Church (218)	38. ELM	Japan Evangelical Lutheran Church (140)	108. SA	Salvation Army (199)	70. JLC	Japan Lutheran Church (144)	Nihon Lutheran Kyoodan
9. BBF	Japan Baptist Bible Fellowship (158)	39. EOM	Evangelical Orient Mission (198)	109. SAM	Swedish Alliance Mission in Japan (197)	71. JM	Japan Mennonite Church Conference (202)	Nihon Mennonite Kyookai Kyookikai
10. BCAG	Amazing Grace Japan Mission Baptist Church (160)	40. FCM	Free Christian Mission (217)	110. SB	Japan Baptist Convention (157)	72. JNH	Japan Mission for Hospital Evangelism (211)	Nihon Mission
11. BCC	Brethren in Christ Church (171)	41. FECC	Far Eastern Gospel Crusade (192)	111. SC	Praise Church (184)	73. JNTC	Japan New Testament Church (192)	Nihon Shinyaku Kyoodan
12. BIC	Bible Institute Mission to Japan (193)	42. FGB	Free Will Baptist (159)	112. SDA	Seventh Day Adventists (200)	74. JRM	Japan Rural Mission (196)	Nihon Chihoo Dendoo-dan
13. BIMJ	Bible Study Circle (208)	43. GAM	German Alliance Mission (212)	113. SEMJ	Swedish Evangelical Mission in Japan (198)	75. KCC	Korean Christian Church in Japan (209)	Kinki Fukuin Lutheran Kyookai
14. BSC	Japan Conservative Baptist Mission (159)	44. GC	Holy Orthodox Church in Japan (246)	114. SEOM	Swedish Evangelical Orient Mission (197)	76. KELC	Kinki Evangelical Lutheran Church (143)	Kassui Kirisuto Kyoodan
15. CBM	Church of Christ (205)	45. GJMS	Holy Jesus Society (178)	115. SF	Japan Yearly Mission of the Religious Society of Friends (202)	77. KKK	Kassui Church of Christ (182)	Nihon Mennonite Brethren Kyoodan
16. CC	Church of Christ (205)	46. HJS	Japan Holy Springs Christ Church Association (176)	116. SJC	Spirit of Jesus Church (187)	78. LBM	Lutheran Brethren Church (145)	Liebenseller Nihon Dendookai
17. CCC	Christian Canaan Church (184)	47. HSC	Immanuel General Mission (175)	117. TEAM	Evangelical Alliance Mission (160)	79. MBM	Japan Mennonite Brethren Conference (203)	Miyako Christian Mission
18. CCA	Church of Christ Alliance (207)	48. IGM	Immanuel Christian Body (210)	118. TJC	General Assembly of the True Jesus Church in Japan (184)	80. LM	Liebenseller Japan Mission (164)	Nihon Fukuin Senkyoodan
19. CCh	Church of Christ (207)	49. ICB	International Christian Body (210)	119. UCCJ	United Church of Christ in Japan (105)	81. MCC	Mission Covenant Church in Japan (196)	Nihon Kirisuto Choro Kyookai
20. CEC	Christian Evangelistic Church (185)	50. ICFG	Foursquare International Gospel Church (190)	120. UCCJ	United Church of Christ in Japan (105)	82. MCM	Miyako Christian Mission (207)	Bankoku Fukuin Kyoodan
21. CG	Church of Christ (205)	51. IEC	International Evangelical Convention (195)	121. WEC	Worldwide Evangelization Crusade (194)	83. MJ	Mission to Japan (219)	Nihon Kirisuto Choro Kyookai
22. CGR	Church of God Convention (204)	52. JGFM	Japan Gospel Fellowship Mission (213)	122. ZCC	Zion Christian Church (219)	84. MM	Mino Mission (194)	Nihon Kirisuto Choro Kyookai
23. CHC	Christian Holy Convention (173)	53. IND	Independent (220)			85. NCK	Neprebyterian Church in Japan (149)	Union Shin-Kirisuto Kyookai
24. ChC	Cunningham Church of Christ (206)	54. JACM	Japan Advent Christian Mission (187)			86. NCUK	New Christ Union Church (219)	Bankoku Fukuin Kyoodan
25. CHU	Christ Heart Union (183)	55. JBA	Japan Baptist Association (158)			87. NEC	Universal Evangelical Church (182)	Nihon Fukuin Kyoodan
26. CJPM	Central Japan Pioneer Mission (185)	56. JBCA	Japan Baptist Church Association (157)			88. NFK	Japan Gospel Church (177)	Nihon Kirisuto Choro Kyookai
27. CLC	Christian Literature Crusade (210)	57. JBCM	Japan Brethren in Christ (204)			89. NK	Japan Christ Church (150)	Nihon Kirisuto Choro Kyookai
28. CMA	Christian and Missionary Alliance (163)	58. JCCA	Japan Gospel Church Association (177)			90. NKCK	The Reformed Presbyterian Church of Japan (150)	Nihon Kirisuto Choro Kyookai
29. CN	Church of the Nazarene (165)	59. JEB	Japan Evangelistic Band (181)			91. NKK	Church of Christ in Japan (145)	Nihon Kirisuto Choro Kyookai
30. CoG	Church of God (205)	60. JEB-J	Japan Evangelistic Band (179)			92. NoC	Mukyoikai Group (225)	Mukyoikai
31. COS	Christian Oriental Salvation (210)	61. JECC	West Japan Evangelical Lutheran Church (143)			93. NPC	Japan Pentecostal Church (192)	Nihon Pentecostal Kyoodan
32. CPC	Cumberland Presbyterian Church (150)					94. NSKK	Anglican-Episcopal Church (132)	Nippon Sei Ko Kai
33. CRC	Church of the Resurrected Christ (182)					95. NTC	Next Towns Crusade	Nihon Next Towns Crusade
34. ECC	Japan Evangelical Christian Church (183)					96. OBC	Japan Open Bible Church (186)	Nihon Open Bible Kyoodan
35. ECCA	Evangelical Covenant Church of Japan (196)					97. OBR	Okinawa Baptist Renmei (Convention) (229)	Okinawa Baptist Renmei
36. EFC	Gospel Covenant Church of Japan (209)					98. OCM	Okinawa Christian Mission (207)	Okinawa Christian Mission
37. ELC	Evangelical Free Church in Japan (195)					99. ODM	Oriental Deaf Christian Evangelistic Church (213)	Tooyoo Rooka Kirisuto Dendoo Kyookai
38. ELM	Japan Evangelical Lutheran Church (140)					100. OMJ	Orebro Mission (198)	Orebro Mission
39. EOM	Evangelical Orient Mission (198)					101. OMSH	Oriental Missionary Society Holiness Church (174)	Tooyoo Senkyookai Kiyome Kyookai
40. FCM	Free Christian Mission (217)					102. OPC	Reformed Church of Japan (148)	Nihon Kirisuto Kaikaku Kyookai
41. FECC	Far Eastern Gospel Crusade (192)					103. PB	Plymouth Brethren (Gospel Hall) (208)	Kirisuto Shintoo no Shuukai
42. FGB	Free Will Baptist (159)					104. PCG	Japan Church of God (Pentecostal) (204)	Nihon Kami no Kyookai Renmei
43. GAM	German Alliance Mission (212)					105. PCGJ	Pentecostal Church of God in Japan (191)	Nihon Pentecostal Kamo no Kyookai
44. GC	Holy Orthodox Church in Japan (246)					106. PCM	Philadelphia Church Mission (193)	Philadelphia Church Mission
45. GJMS	Holy Jesus Society (178)					107. RC	Catholic Church (230)	Catholic Kyookai
46. HJS	Japan Holy Springs Christ Church Association (176)					108. SA	Salvation Army (199)	Kyuseigun
47. HSC	Immanuel General Mission (175)					109. SAM	Swedish Alliance Mission in Japan (197)	Nihon Baptist Renmei
48. IGM	Immanuel Christian Body (210)					110. SB	Japan Baptist Convention (157)	Sambi Kyoodan
49. ICB	International Christian Body (210)					111. SC	Praise Church (184)	Nihon Rengokai Dendoo-bu-kai SDA
50. ICFG	Foursquare International Gospel Church (190)					112. SDA	Seventh Day Adventists (200)	Zainichi Sweden Fukuin Senkyoodan
51. IEC	International Evangelical Convention (195)					113. SEMJ	Swedish Evangelical Mission in Japan (198)	Sweden Toyo Fukuin Dendoo-dan
52. JGFM	Japan Gospel Fellowship Mission (213)					114. SEOM	Swedish Evangelical Orient Mission (197)	
53. IND	Independent (220)					115. SF	Japan Yearly Mission of the Religious Society of Friends (202)	
54. JACM	Japan Advent Christian Mission (187)					116. SJC	Spirit of Jesus Church (187)	Kirisuto Tomonokai Nihon Nenka
55. JBA	Japan Baptist Association (158)					117. TEAM	Evangelical Alliance Mission (160)	Iesu no Mirama Kirisuto Kyoodan
56. JBCA	Japan Baptist Church Association (157)					118. TJC	General Assembly of the True Jesus Church in Japan (184)	Nihon Doomei Kirisuto Kyoodan
57. JBCM	Japan Brethren in Christ (204)					119. UCCJ	United Church of Christ in Japan (105)	Shin-Iesu Kyookai Nihon
58. JCCA	Japan Gospel Church Association (177)					120. UCCJ	United Church of Christ in Japan (105)	Nihon Kirisuto Kyoodan
59. JEB	Japan Evangelistic Band (181)					121. WEC	Worldwide Evangelization Crusade (194)	Nihon United Pentecostal Kyoodan
60. JEB-J	Japan Evangelistic Band (179)					122. ZCC	Zion Christian Church (219)	Sekai Fukuin Dendoo-dan
61. JECC	West Japan Evangelical Lutheran Church (143)							Shion Kirisuto Kyookai

I. FUKUOKA KEN (4,027,244)			
No.	Cities	Population	Churches
A. FUKUOKA 853,271			
			UCCJ-14 NSKK ELC-3 NKK-2
			OPC SB-16 CN AG BCC IGM
			HJS JEB CEC STC-2 SA SDA
			CGR-2 EF KCC ODM IND-2
			RC-13 GC
B. Kita kyushu 1,042,319			
	Kokura ku	350,426	UCCJ-3 NSKK ELC NKK SB
	Moji ku	147,468	UCCJ-3 NSKK ELC NKK SB-3
			AG SA RC-2
	Tobata ku	99,167	UCCJ NSKK SB-2 RC
	Wakamatsu ku	98,195	UCCJ-2 NSKK SB-2 HJS STC RC
	Yahata ku	347,063	UCCJ-4 NSKK ELC SB-4 CN
			SJC SA KCC RC-4
C. Nakama 33,734			
			SB
D. Nogata 55,615			
			UCCJ NSKK ELC SB RC
E. Yukuhashi 47,843			
			UCCJ EF RC-2
F. Iizuka 75,643			
			UCCJ NSKK SB-2 CN RC
G. Tagawa 64,233			
			UCCJ SB RC GC
H. Buzen 32,049			
			UCCJ
I. Omuta 175,143			
			UCCJ-2 NSKK ELC SB-2 SJC SA
			EF RC-2
J. Yanagawa 45,789			
			ELC NKK JHC
K. Okawa 51,637			
			NKK
L. Chikugo 38,688			
			UCCJ
M. Yame 38,847			
			UCCJ JHC
N. Kurume 194,178			
			UCCJ-2 NSKK ELC NKK SB-2
			SJC SDA RC GC
O. Amagi 43,259			
			ELC SB
P. Yamada 15,334			
			CN
No. Counties: Towns Population Churches			
MUNAKATA GUN (71,332)			
1.	Genkai	9,631	
2.	Tsuyazaki	11,334	UCCJ
3.	Munakata	29,271	UCCJ BBF
4.	Fukuma	19,689	
5.	Oshima	1,407	
ONGA GUN (70,746)			
6.	Okagaki	15,517	
7.	Ashiya	17,942	SB SDA
8.	Onga	9,208	
9.	Mizumaki	28,081	RC
KURATE GUN (68,431)			
10.	Wakamiya	10,617	
11.	Niyata	27,945	UCCJ
12.	Kurate	18,266	
13.	Kotake	11,603	
KASUYA GUN (138,302)			
14.	Koga	25,195	SB-2 RC
15.	Shingu	10,824	
16.	Hisayama	7,154	
17.	Sasaguri	14,855	
18.	Sue	12,350	
19.	Umi	19,395	RC
20.	Sime	21,042	NKK SB RC
21.	Kasuya	18,691	SB
22.	Shiga	8,796	SB-2
ITOSHIMA GUN (56,204)			
23.	Shima	14,011	
24.	Nijo	11,531	
25.	Maebaru	30,662	UCCJ
SAWARA GUN (9,650)			
26.	Sawara	9,650	SB
CHIKUSHI GUN (151,692)			
27.	Nakagawa	11,245	
28.	Ono	33,818	
29.	Kasuga	41,568	UCCJ SB
30.	Dazaifu	26,155	JBA CEC
31.	Chikushino	38,876	ELC RC
KAHO GUN (106,289)			
32.	Chikuho	10,573	SB
33.	Honami	25,415	
34.	Keisen	11,912	
35.	Usui	6,810	
36.	Inatsuki	23,595	
37.	Kaita	7,194	
38.	Syonai	8,109	
39.	Kaho	12,681	
TAGAWA GUN (99,763)			
40.	Akaie	8,770	
41.	Hojo	7,054	
42.	Itoda	9,876	
43.	Kawara	14,917	
44.	Aka	3,779	
45.	Oto	6,256	
46.	Kawasaki	23,190	UCCJ
47.	Soeda	16,810	
48.	Kanada	8,661	UCCJ
MIYAKO GUN (51,121)			
49.	Kando	26,058	SB
50.	Toyotsu	8,589	
51.	Katsuyama	6,359	RC
52.	Saigawa	10,115	
CHIKUJO GUN (41,391)			
53.	Tsuiki	11,670	RC
54.	Shida	13,224	UCCJ
55.	Shinyoshitomi	3,804	
56.	Taikei	5,376	
57.	Yoshitomi	7,317	
ASAKURA GUN (46,292)			
58.	Hoshuyama	2,657	
59.	Haki	11,133	
60.	Asakura	12,231	
61.	Yasu	9,709	
62.	Miwa	9,029	
63.	Koishiwaru	1,533	
UKIHA GUN (60,408)			
64.	Ukiha	19,217	
65.	Yoshii	18,085	
66.	Tanushimaru	23,106	UCCJ
YAME GUN (65,105)			
67.	Hoshino	5,471	
68.	Yabe	3,445	
69.	Kurogi	19,367	
70.	Tachibana	15,923	
71.	Joyo	5,834	
72.	Hirokawa	15,065	
MIKE GUN (18,564)			
73.	Takata	18,564	
YAMATO GUN (70,778)			
74.	Yamakawa	6,662	
75.	Setaka	27,642	
76.	Mitsuhashi	16,807	
77.	Yamato	19,667	
MIZUMA GUN (39,065)			
78.	Jojima	14,057	
79.	Mizuma	12,123	NKK
80.	Oki	12,885	
MII GUN (54,977)			
81.	Ogori	30,469	UCCJ RC
82.	Tachiarai	12,739	RC-2
83.	Kitano	11,739	
II. KAGOSHIMA KEN (1,729,010)			
No.	Cities	Population	Churches
A. KAGOSHIMA 403,309			
			UCCJ-2 NSKK ELC SB-2 CN
			JBCM CEC-3 SJC SDA GCMM CC
			ODM RC-5 GC
			UCCJ ELC RC
			CEC-2 SJC RC
			NSKK SJC RC
			UCCJ SB CEC RC
			UCCJ CC RC
			UCCJ SJC RC
			CC RC
			RC
			SB RC
			UCCJ RC
			CC RC
			SJC CC RC
			UCCJ JHC SJC RC
No. Counties: Towns Population Churches			
IZUMI GUN (33,858)			
1.	Azuma	9,297	
2.	Nagashima	6,632	
3.	Takaono	12,673	
4.	Noda	5,256	
SATSUMA GUN (76,924)			
5.	Togo	7,365	
6.	Miyanojo	21,892	RC
7.	Tsuruda	5,869	
8.	Satsuma	7,245	
9.	Gedoin	6,576	
10.	Iriki	7,463	RC
11.	Hiwaki	8,767	
12.	Sato	2,183	
13.	Kamikothiki	3,426	SJC
14.	Kashima	1,275	
15.	Shimokoshiki	4,863	
ISA GUN (12,290)			
16.	Hishikari	12,290	
AIRA GUN (133,296)			
17.	Yoshimatsu	5,742	
18.	Kunino	10,340	
19.	Makizono	12,285	
20.	Kirishima	6,687	
21.	Yokokawa	7,256	
22.	Mizobe	6,443	
23.	Ihayato	24,155	
24.	Kajiki	18,714	CC RC
25.	Aira	23,605	IGM
26.	Kamo	9,286	
27.	Fukuyama	8,783	
KAGOSHIMA GUN (13,802)			
28.	Yoshida	6,866	
29.	Nishi-sakurajima	6,936	
HIOKI GUN (90,649)			
30.	Koriyama	8,074	
31.	Ichiki	8,331	
32.	Higashichiki	15,591	
33.	Ijuin	16,799	SB
34.	Hiyoshi	7,984	
35.	Matsumoto	7,242	
36.	Iukiage	14,281	
37.	Kinpo	12,347	
KAWANABE GUN (58,395)			
38.	Kawanabe	20,032	
39.	Chiran	16,833	
40.	Kasasa	7,683	
41.	Bonotsu	8,836	
42.	Oura	5,011	
IBUSKI GUN (55,890)			
43.	Kiire	11,651	
44.	Ei	19,876	SB
45.	Kaimon	9,397	
46.	Yamagawa	14,966	
SO GUN (120,680)			
47.	Takarabe	13,262	
48.	Sueyoshi	22,309	
49.	Osumi	18,817	
50.	Kihoku	6,808	
51.	Osaki	18,673	
52.	Ariake	13,666	

53.	Matsuyama	6,401	
54.	Shibushi	20,734	UCCJ RC
	KIMOTSUKI GUN (91,239)		
55.	Kushira	14,177	CC
56.	Higashikushira	8,976	
57.	Koyama	17,100	
58.	Uchunoura	8,328	
59.	Aira	7,932	
60.	Onejime	11,134	RC
61.	Nejime	10,190	
62.	Tashiro	5,602	
63.	Sata	7,800	

KUMAGE GUN (42,073)

64.	Nakatane	14,775	
65.	Minamitane	9,923	
66.	Kamiyaku	9,363	
67.	Yaku	8,012	
	OSHIIMA GUN (121,679)		
68.	Amagi	9,820	RC-4
69.	China	8,702	SJC
70.	Isen	12,142	SJC-2 RC
71.	Kasari	9,816	RC-7
72.	Kikai	12,723	UCCJ-2 JHC SJC
73.	Setouchi	17,274	UCCJ SJC RC-2
74.	Sumiyo	2,971	RC
75.	Tatsugo	6,610	RC-7
76.	Tokunoshima	16,445	SJC RC-5
77.	Uken	3,377	SJC
78.	Wadomari	9,505	JHC SJC RC-2
79.	Yamato	3,136	
80.	Yoron	7,096	SJC

III. KUMAMOTO KEN (1,770,747)

No.	Cities	Population	Churches
A.	KUMAMOTO	407,047	UCCJ-5 NSKK ELC-5 NKK SB-3 CN AG CEC SJC SA SDA EF KCC CLC ODM IND-3 RC-4 GC AG CHC IGM

B.	Arao	60,618	UCCJ ELC SB RC
C.	Tamana	45,298	ELC RC
D.	Yamaga	32,670	UCCJ SB
E.	Kikuchi	31,909	UCCJ IND RC
F.	Uto	31,829	ELC SB
G.	Yatsushiro	102,518	UCCJ ELC SB AG EF RC
H.	Minamata	45,577	ELC EF IND RC
I.	Hitoyoshi	44,831	ELC SB JHC IND RC GC
J.	Hondo	39,790	UCCJ AG RC
K.	Ushibuka	30,995	AG

No. Counties/Towns Population Churches

TAMANA GUN (83,672)

1.	Nagasu	15,060	
2.	Taimel	12,806	
3.	Nankan	15,714	
4.	Mikawa	8,558	
5.	Yokoshima	7,031	
6.	Tensui	8,684	
7.	Gyokuto	6,964	
8.	Kikusui	8,855	

KAMOTO GUN (58,936)

9.	Kahoku	7,595	
10.	Kikuka	10,581	
11.	Kamoto	10,024	IND
12.	Kao	7,040	
13.	Ueki	23,696	ELC IND

KIKUCHI GUN (71,492)

14.	Shichijo	6,671	ELC
15.	Shisui	9,536	SB
16.	Nishigoshi	9,938	ELC RC
17.	Kyokushi	5,986	
18.	Goshi	8,738	NSKK RC
19.	Kikuyo	10,570	UCCJ
20.	Ozu	20,053	

ASO GUN (102,567)

21.	Oguni	14,361	NSKK
22.	Minamioguni	6,913	ELC
23.	Aso	22,648	EF
24.	Ichinomiya	12,296	
25.	Ubuyama	2,730	
26.	Namino	3,126	
27.	Takamori	12,045	IND
28.	Choyo	5,208	
29.	Soyo	8,113	
30.	Kugino	3,410	
31.	Nishihara	5,699	UCCJ
32.	Hakusui	6,018	

HIUTAKU GUN (48,195)

33.	Kawachiyoshino	9,908	
34.	Akita	7,896	
35.	Tenniei	11,692	
36.	Takuma	8,454	
37.	Hokubu	10,245	

KAMIMASHIKI GUN (89,323)

38.	Mashiki	18,757	
39.	Kashima	8,171	
40.	Mifune	19,379	
41.	Kosa	14,975	ELC
42.	Yabe	21,818	
43.	Seiwa	6,213	

SHIMOMASHIKI GUN (81,516)

44.	Jonan	14,551	
45.	Matsubase	17,335	ELC
46.	Toyono	6,288	
47.	Ogawa	15,273	
48.	Chuo	6,700	
49.	Tomochi	12,402	
50.	Tomiai	8,967	
	UTO GUN (26,162)		
51.	Shiranui	10,144	

52.	Mitumi	16,018	AG
	YATSUSHIRO GUN (69,085)		

53.	Izumi	6,021	
54.	Toyo	4,633	
55.	Ryuhoku	9,435	
56.	Kagami	20,479	
57.	Miyahara	5,884	
58.	Sencho	7,905	
59.	Sakamoto	14,728	
	KUMA GUN (92,523)		
60.	Ituki	4,981	
61.	Mizukami	5,142	
62.	Yunomae	7,471	
63.	Taragi	18,004	IND
64.	Sue	1,846	
65.	Fukada	2,575	
66.	Menda	6,675	
67.	Okaharu	3,701	
68.	Ue	6,964	
69.	Nishiki	12,132	
70.	Sagara	7,163	
71.	Yamae	5,369	
72.	Kuma	10,230	

ASHIKITA GUN (40,032)

73.	Tanoura	8,059	
74.	Ashikita	16,561	IND
75.	Yunoura	7,980	
76.	Tsunagi	7,432	

AMAKUSA GUN (134,162)

77.	Oyano	23,541	ELC
78.	Ariake	9,864	NKK
79.	Matsushima	11,111	
80.	Himedo	5,207	
81.	Ryugatake	8,054	
82.	Kuratake	6,219	
83.	Sumoto	4,457	
84.	Itsua	15,276	
85.	Reihoku	14,687	
86.	Amakusa	9,482	RC
87.	Kawaura	11,541	AG RC
88.	Shinwa	7,070	
89.	Goshoura	7,653	

IV. MIYAZAKI KEN (1,080,668)

No.	Cities	Population	Churches
A.	MIYAZAKI	182,860	UCCJ-3 NSKK ELC SB-3 IGM SJC SPA GCMM-2 ODM RC-2 UCCJ-4 NSKK ELC SB GCMM UCCJ-2 SB-2 RC UCCJ GCMM RC UCCJ-2 SB GCMM ODM RC UCCJ GCMM NOC RC-2 UCCJ RC

No. Counties/Towns Population Churches

NISHIUSUKI GUN (45,870)

1.	Takachiho	24,767	
2.	Gokase	8,263	
3.	Hinokage	12,850	NFK

HIIGASHIUSUKI GUN (78,788)

4.	Kitakawa	8,402	
5.	Kitaura	6,712	
6.	Kitagata	9,548	
7.	Kitago	4,236	
8.	Kadokawa	15,157	
9.	Morotsuka	5,634	
10.	Shiiba	8,854	
11.	Saigo	5,900	
12.	Nango	5,965	
13.	Togo	8,380	

KOYU GUN (78,476)

14.	Kijo	6,907	RC
15.	Tsuno	13,332	UCCJ
16.	Kawaminami	17,664	
17.	Takanabe	19,894	UCCJ-2 SB RC
18.	Shintomi	16,572	SB
19.	Nishimera	4,107	

NISHIMOROKATA GUN (63,911)

20.	Ebino	33,101	GCMM-3
21.	Suki	4,823	
22.	Takahara	14,434	
23.	Noziri	11,553	

HIIGASHIMOROKATA GUN (42,904)

24.	Aya	8,419	
25.	Kunitomi	20,558	
26.	Takaoka	13,927	

KITAMOROKATA GUN (62,455)

27.	Yamada	10,093	
28.	Takasaka	15,352	
29.	Takajo	14,474	GCMM
30.	Yamanokuchi	7,733	
31.	Mimata	14,803	

MIYAZAKI GUN (39,559)

32.	Tano	10,752	
33.	Kiyotake	10,481	
34.	Sadowara	18,626	

MINAMINAKA GUN (20,786)

35.	Kitago	7,406	
36.	Nango	13,380	

V. NAGASAKI KEN (1,641,231)

No.	Cities	Population	Churches
A.	NAGASAKI	405,479	UCCJ-7 NSKK ELC SB CN AG IGN CRC RC-20 GC ROC
B.	Matsuura	32,858	RC
C.	Sasebo	247,069	UCCJ-2 NSKK SB CN SDA KCC RC-8
D.	Omura	56,425	UCCJ RC-2
E.	Isahaya	63,886	UCCJ-2 RC

F. Shimabara	44,175	UCCJ NKK KKK-5 IND-2 RC
G. Hirado	36,602	UCCJ CN RC-4
H. Fukue	36,874	SB RC-3
<i>No. Counties: Towns Population Churches</i>		
KITAMATSUURA GUN (116,234)		
1. Tabira	9,795	RC
2. Shikamachi	7,558	
3. Kosaza	8,208	RC
4. Saza	12,767	SB
5. Emukae	1,889	
6. Yoshii	8,360	
7. Sechibara	8,842	
8. Oshima	4,118	
9. Takashima	5,195	
10. Fukushima	8,928	
11. Ojika	9,126	RC
12. Uku	9,503	
13. Ikitsui	11,145	RC
HIGASHISONOGI GUN (39,936)		
14. Hasami	14,868	
15. Kawatana	13,697	RC
16. Higashisonogi	11,413	
KITAKAGI GUN (34,940)		
17. Konagai	8,057	
18. Takagi	11,560	RC
19. Iimori	8,848	
20. Moriyama	6,475	
MINAMITAKAKI GUN (153,084)		
21. Aino	4,679	RC
22. Azuma	9,332	
23. Mizuno	6,761	
24. Kunimi	13,496	
25. Ariake	12,549	
26. Fukae	8,144	
27. Futsu	6,737	
28. Azie	11,682	
29. Nishiarie	11,464	
30. Kitaarima		
31. Minamiarima	9,308	
32. Kuchinotsu	10,054	
33. Kazusa	10,765	
34. Minami-kushiyama	6,511	
35. Obama	17,187	
36. Chijiwa	7,836	
NISHISONOGI GUN (168,623)		
37. Oshima	15,680	RC
38. Saikai	11,932	
39. Oseto	12,120	
40. Seih	10,512	
41. Kinkai	7,779	
42. Sotome	13,829	RC
43. Mie	5,446	
44. Tokitsu	9,286	
45. Nagayo	12,078	NKK
46. Tarami	8,846	
47. Sanwa	7,807	
48. Nomozaki	11,718	
49. Sakito	10,346	
50. Takashima	19,825	RC
51. Iojima	6,822	RC
52. Koyagi	4,597	RC
MINAMIMATSUURA GUN (93,889)		
53. Arikawa	12,018	RC
54. Shinoonome	10,328	RC-2
55. Kamigoto	11,328	RC-2
56. Wakamatsu	9,432	
57. Naru	7,600	CN RC
58. Kishuku	8,285	RC
59. Miiraku	8,423	
60. Tamaroura	5,493	RC
61. Tomie	11,965	SB
62. Nazao	9,016	RC
SHIMOAGATA GUN (65,503)		
63. Kamitsushima	10,003	
64. Kamiagata	8,015	
65. Mine	5,597	
66. Toyotama	7,202	
67. Mitsushima	12,499	NSKK
68. Izuhara	21,987	NSKK
IKI GUN (45,654)		
69. Ashibe	13,412	
70. Katsumoto	9,610	
71. Gonoura	16,830	
72. Ishida	5,802	
VI. OITA KEN (1,187,480)		
<i>No. Cities Population Churches</i>		
A. OITA	226,417	UCCJ-2 NSKK ELC NKK SB CMA CN SJC JRM GCM IND RC-3 GC
B. Usa	55,370	UCCJ RC
C. Nakatsu	58,571	UCCJ-2 JRM RC-2
D. Bungotakada	25,138	UCCJ SJC
E. Kitsuki	25,249	UCCJ ODM RC-2
F. Iiita	66,787	ELC JRM RC
G. Beppu	118,938	UCCJ-3 ELC CN JHC-2 IGM SJC EF NoC RC
H. Usuki	42,731	UCCJ-2 SB RC
I. Tsukumi	36,870	UCCJ RC
J. Saiki	51,145	UCCJ JRM EF RC
K. Takeda	30,866	UCCJ
<i>No. Counties: Towns Population Churches</i>		
HIGASHIKUNISAKI GUN (55,881)		
1. Kunimi	9,641	
2. Kunisaki	21,932	UCCJ
3. Musashi	6,684	
4. Aki	13,759	
5. Himeshima	3,865	
NISHIKUNISAKI GUN (16,429)		
6. Ota	3,736	

7. Matama	6,291	
8. Kakaji	6,382	
HAYAMI GUN (33,733)		
9. Yamaga	13,612	
10. Hiji	20,121	UCCJ
USA GUN (21,655)		
11. Ajimu	13,040	
12. Innai	8,615	
SHIMOGE GUN (29,340)		
13. Sanko	6,581	
14. Honyabakei	6,484	
15. Yabakei	9,486	
16. Yamakuni	6,789	
KUSU GUN (43,860)		
17. Kusu	25,565	UCCJ RC
18. Kukonoe	18,295	
IITA GUN (27,334)		
19. Amagase	11,127	
20. Oyama	5,755	
21. Maetsue	3,008	
22. Nakatsue	4,404	
23. Kamitsue	3,040	
NAOIRI GUN (18,442)		
24. Kuju	7,504	
25. Ogi	5,932	
26. Naoiri	5,006	
OITA GUN (44,809)		
27. Syonai	14,512	
28. Yui	12,595	UCCJ
29. Hasama	9,995	
30. Notsunaru	7,707	
ONO GUN (79,894)		
31. Ono	10,620	
32. Inukai	6,478	UCCJ
33. Chitose	3,733	
34. Notsu	13,951	
35. Mie	20,753	UCCJ
36. Kiyokawa	4,877	
37. Ogata	12,881	
38. Asaji	6,601	
MINAMIAMABE GUN (53,901)		
39. Honjo	3,755	
40. Yayoi	7,388	
41. Kamiura	5,006	
42. Tsurumi	7,023	
43. Yorouzu	3,786	
44. Kamae	14,442	AG
45. Naokawa	4,412	
KITAAMABE GUN (24,320)		
46. Sagaseki	24,320	UCCJ
VII. SAGA KEN (871,889)		
<i>No. Cities Population Churches</i>		
A. SAGA	134,571	UCCJ ELC SB-3 IGM CGR
B. Karatsu	73,999	UCCJ ELC AG RC
C. Imari	67,315	UCCJ RC
D. Kashima	37,002	SB RC
E. Takeo	36,970	UCCJ SB RC
F. Taku	35,985	RC
G. Tosu	44,418	ELC SB RC
<i>No. Counties: Towns Population Churches</i>		
HIGASHIMATSUURA GUN (82,815)		
1. Chinzei	10,106	RC-2
2. Genkai	8,074	
3. Hizen	12,953	
4. Kitahata	4,900	
5. Ouchi	12,495	UCCJ
6. Kyuragi	9,985	
7. Hamatama	11,347	
8. Nanayama	4,313	
9. Yobiko	8,642	RD
SAGA GUN (70,637)		
10. Fuji	8,739	
11. Yamato	15,878	
12. Kubota	7,698	
13. Higashiyoga	7,089	
14. Kawasoe	20,904	
15. Morodomi	10,329	
OGI GUN (40,503)		
16. Ogi	16,388	ELC
17. Mikazuki	7,895	
18. Ashikari	7,586	
19. Ushizu	8,634	ELC
KANZAKI GUN (48,717)		
20. Mitute	2,561	
21. Sefuri	3,481	
22. Kanzaki	17,286	
23. Chiyoda	12,614	
24. Mitagawa	8,107	
25. Higashiefuri	4,668	
MIYAKI GUN (38,510)		
26. Kiyama	9,108	RC
27. Nakabaru	6,502	
28. Kitashigeyasu	8,380	
29. Mine	9,577	
30. Kamimine	4,943	
KISHIIMA GUN (87,520)		
31. Kohoku	14,515	
32. Omachi	14,740	
33. Kitagata	11,374	
34. Fukutomi	7,210	
35. Shirosi	17,935	
36. Ariake	11,733	ELC
37. Yamauchi	10,013	
NISHIMATSUURA GUN (23,855)		
38. Arita	15,447	UCCJ
39. Nishiarita	8,408	
FUJITSU GUN (49,072)		
40. Ureshino	19,719	SB RC
41. Shioda	14,720	
42. Tara	14,633	



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JEMA

SUMMER

CONVENTION

and had a most creative ministry with them. He is also a frequent speaker on the topic of Family Relations and the Christian Home, and lives in Long Beach with his wife and three daughters.

A recent letter states that he feels God is preparing him for this ministry in Japan. In our day, he writes, there are many new problems, deep frustrations, and tremendous inner conflicts, as the Enemy seeks to prevent the harvest. He knows what it is to battle for the souls of men!

45,948 LETTERS!

The follow up department of FEBC, Tokyo, reports that there were a total of 45,948 letters received in their Tokyo office during 1974. This is a considerable increase over the 16,446 letters received in 1973 and that was an increase over the 9,921 received in 1972. Certainly we rejoice with them in their expanding ministry, and the miracle is that all the 45,948 letters were answered by the end of the year. The work in Japan continues to be directed by Georgalyn Wilkinson, the wife of David Wilkinson who went to be with Christ over three years ago. The work is not just being carried on but a competent staff is being developed and the work increasing its outreach.

MISSION TREASURERS MEET

On February 19 fourteen mission treasurers met at TEAM Center having been invited to do so by Victor Springer, Treasurer of Japan's largest mission.

There was much discussion about inflation, banks, investments, exchange rates, income tax, methods of bookkeeping, problem areas in the work, etc. Details of the meeting appear elsewhere in this issue of Japan Harvest.

PIONEER EVANGELISM SEMINAR

JEMA will sponsor a one day Pioneer Evangelism Seminar at the Osaka Christian Center May 12. The theme will be "Cooperative Church-Mission Church Planting," beginning at 10 a.m. Lee Little who has served as chairman of the Pioneer Evangelism Commission and who is chairman of the JEFCM will present a paper on the main theme which will provide the basis for small group discussions. There will be much time for sharing on the theme of Church Planting. Expenses for the seminar will be ¥500 plus food, and there are rooms available at the Center for those who wish to stay overnight. Reservations should be sent to Bill Kelvington, 951 Tawaraguchi Machi, Ikoma-Shi Nara-Ken 630-02.

CAJ BASKETBALL CHAMPIONS

The CAJ Knights basketball team won the Far East Tournament played at the Yokota Air Base on March 15th, the final game being with ASIJ, a school with real rivalry. Teams from as far away as the Philippines, Guam, Okinawa, and Korea attended, plus all the teams from across Japan.

Coach Dave Davies was hoisted into the air by his team and traditionally cut the net from the opponent's basket. The Christian Academy in Japan, Tokyo, a school primarily for M.K.'s, has always had an active sports program and it is continually being developed. The JAPAN HARVEST Winter/Fall issue reviewed the 25 year history of CAJ.

OKINAWA MISSIONARY FELLOWSHIP

Archie Buchanan (CCOG) was elected President of the Okinawa Missionary Fellowship at their Annual Retreat, Richard Flach (JNAC) was elected Vice-President, and Robert Root (FEBC) Secretary-Treasurer. Rev. Buchanan attended the annual JEMA plenary session in February in Tokyo.

DEEPER LIFE CONFERENCE

Word has just reached us of the ministry of Dr. R. Alan Cole from the Moore Theological Seminary, Sydney, Australia, and of Rev. Eric Gosden (JEB) as special speakers for the Karuizawa Deeper Life Convention from July 31 to Aug. 3, in Karuizawa. There will be both morning and evening sessions, as well as early morning prayer meetings.

SUMMER MISSIONARIES

LIFE (Language Institute For Evangelism) reports that twenty-eight young people will come from the States to minister in twenty-five different local churches in the Kansai area this summer. There is a definite tie for each of them with a local church. LIFE refers to this as their "skrum-dendo" program.—Ken Wendling.

UNBELIEVABLE

It has been reported that within the last three years the number of Christians in the military forces of Southern Korea has risen to 35% forces height! There is really a work of God going on among the military forces of Southern Korea.—Stan Mooneyham.

OKINAWA LAYMEN'S SCHOOL OPENED

19 churches working together in Okinawa have made possible the opening of this school in April in the rented quarters of the Okinawan Christian School while land has been purchased at Kochinda and funds are being gathered for a building. The oldest student is a 61 year old pharmacist housewife and the youngest a 19 year old high school graduate from Japan, now working with a missionary. Classes are on two evenings a week for a period of two years. A daytime Bible school will be added Later.—Edna Prinsell

SEAMEN EVAGELISM

Paul Benedict, Jr. (SB) reports that he meets the whole world right in the harbor of Yokohama, as he works with seamen from India, Pakistan, the Philippines, Poland, England, U.S., etc. much time is also spent in the two hospitals that care for seamen, because it too offers a special opportunity for personal evangelism. He has been engaged in this work for a period of three years.

HEART ATTACK

Merle Kelly (PCUS) suffered a heart attack March 4 before going to teach at Kinjo Gakuin in Nagoya. He is now resting in the hospital under doctor's care for at least two weeks. Your prayers are requested for him and for Arlene.

Merle had written recently telling of the visit by Dr. and Mrs. George C. Wilson who is the director of the world's oldest and largest music camp at Interlochen, Michigan, and his visit to them in Nagoya. He had been invited to Japan for a three day Band, Orchestra, and Chorus Clinic in Hamamatsu in January. While visiting the Kellys in Nagoya Dr. Wilson directed rehearsals of bands in Gamagori and Tokoname, as well as the junior and senior high orchestras of the Presbyterian Kinjo Gakuin. He spoke to the 1,400 Kinjo Gakuin students in their morning chapel period on "Music in the Bible" and then left for a visit with TEAM missionaries, the Cal Junkers in Matsumoto, as their home church in Traverse City, Michigan, helps to support them. On his meishi (calling card) he quoted Mark 13:31 in both English and Japanese and in many ways tried to be a witness while in Japan.—Merle Kelly

JEMA

JEMA is on the move and needs much prayer as we strive to be helpful. JEMA now represents 1283 Missionaries! Does it represent you? If not, please contact the office and ask for a membership blank. It helps us all to stand together in these difficult days!

OSAKA PRACTICAL EVANGELISM SEMINAR

JEMA will also cooperate with Neal Verwey of the Nihon Mission in sponsoring the Osaka Practical Evangelism Seminar, June 2-4, at the Senriyama Zion Lodge in Osaka.

A successful Business Management Consultant, Mr. Usi, will conduct four sessions on the principles of business management as applied to the work of the church. There will be discussion following each period.

The remaining portion of the seminar will be devoted to sharing the results of different practical evangelistic methods.

There are reasons why some churches are growing in Japan and your attendance could be very meaningful. Certainly better management can help you in your church work. Contact: Mr. Neal Verwey, 6-1 Habikino 1 Chome, Habikino-Shi, Osaka 583.



FOREIGN DOCTORS

Tokyo Sanitarium Hospital has announced the full-time addition to their staff of Dr. K. R. Stringer, internist, and Dr. C. Delmar Johnson, F.A.C.S., General Surgery and Obstetrics.

THREE KESWICK CONVENTIONS

During the end of February and the first of March the three Keswick Conventions met in Japan at Osaka (Arima) and Hakone (Kowakien) and Sapporo. Hakone reported that the offering this year was the largest offering they had ever received in their fourteen year history! It seems many feel that the Keswick motto "All One In Christ" has deep and far-reaching implications for the churches in Japan. Hokkaido reported the largest attendance on record! The ministries of Alan Redpath from England, Philip Teng from Hongkong, Yozo Seo, Masanao Fujita, and Yasuro Enomoto were blessed of the Lord.

LAUSANNE CONTINUATION COMMITTEE

Last January when the forty-eight member Continuation Committee met in Mexico City, it was apparent that the world evangelical leaders were opposed to setting up any kind of a large bureaucratic organization that would represent world evangelicals. It was decided that the Continuation Committee would develop a low profile for itself with a small budget and small staff. It will simply be known as the Lausanne Continuation Committed For World Evangelization.

The Continuation Committee has appointed an Executive Committee of eleven members who represent major regions of the world and they will meet in Africa during August of this year. Their chairman is Bishop A. Jack Dain from Australia who served as the Executive Chairman of the Lausanne Congress, and the Executive Officer is yet to be named. The next meeting of the Continuation Committee itself will be held early in 1976. The main emphasis seems to be on the formation of Regional Committees.

Besides this Continuation Committee there was also set up a wider body which will meet every five years and will be known as the Consultative Council. Dr. Billy Graham serves as it's honorary chairman and it will eventually have a membership of two hundred, representing all major countries, denominations, and functional interests.

There has been an increasing desire for an information network, for the developing of evangelistic tools, and for some coordination among evangelicals in the matter of relief agencies.

Those who signed the Lausanne Covenant have committed themselves to (1) pray, (2) plan, (3) work together for the evangelization of the whole world; however, most of the strategic planning, encouragement, and the sharing of resources and experiences will be done on a regional basis.

While Lausanne concerned itself with many aspects of the work of Christ, the chief concern was the evangelization of the world in OUR generation.



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Alan Cole

Dr. R. Alan Cole, M. Th., Ph. D. — Moore Theological Seminary, Sydney

Rev. Eric W. Gosden — Chairman, Japan Evangelistic Band



Eric Gosden

— * —
** INSTRUCTION !*

** INSPIRATION !*

** IMPULSION !*
— * —

Come for Rest and Renewal

Go out to Reach and Redeem

The Ladies Page

RECIPE

*One-half cup of friendship — Add a cup of thoughtfulness;
Cream together with a pinch of powdered tenderness
Very lightly beaten — In a bowl of loyalty
With a cup of faith — One of hope and one charity.
Be sure to add a spoonful each of gaiety that sings
And also the ability to laugh at little things.
Moisten with the sudden tears of heartfelt sympathy,
Bake in a good-natured pan and serve repeatedly.
(This recipe serves everyone)*

— Marian Donaldson

retreat

From as far as sunny Shikoku in the South and from frigid Aomori in the north fifty TEAM ladies began arriving by train, bus, and car. What chattering and excitement! A casual by-stander would have been amused at all the different types of clothing.

The accommodations at the Tama Retreat Center were pleasant, the food was plentiful, the atmosphere restful and relaxing, and the price was right! Feb. 11th—13th.

Mrs. Ruth Ando, the wife of Pastor Nakaichi Ando, the leader of the Domei, was one of the special speakers. She reminded us of God's miraculous provision as she related her struggles in bringing up a large family during the war when her husband was in prison and she and the children faced many hardships, including a serious shortage of food—but God was faithful! She also fascinated us with one of her hobbies—the art of making tiny umbrellas from origami paper.

Mrs. Louise Hunter shared the Word with us. God had given her a fresh glimpse of His Glory. Her husband, Don, much revered and beloved by all who knew him, had been recently called to his eternal Home. Hearts were made tender as we were led into that intimate place of communion of

the Son with His Father, when He prayed in John 17:19: "And for their sakes I sanctify myself, that they also might be sanctified thru the Truth." The Holy Spirit spoke to hearts as all were reminded of the overwhelming implications of the total obedience and the total submission of Jesus to the will of His Father. "There is a price to pay! This kind of sanctification can only take place if the entire personality is desirous of being governed by the Truth" were some of Mrs. Hunters' penetrating words.

"I'm so glad I came." "I didn't realize how much I needed this." "Our fellowship gets sweeter every year." "This has been such a relaxing time!"—are a few of the comments heard at the tenth annual TEAM Ladies Retreat.

In January 1965, several TEAM ladies were causally talking about their personal need to draw aside for a brief time of rest, change, and spiritual refreshment. They put their thoughts into action and organized an informal retreat at Oiso Academy House, and it proved so successful that it became a regular looked-forward-to yearly event on the calendar.

Each year a new committee of four is chosen to plan the retreat for the

succeeding year. There are always prayer times, testimony times, and special speakers. A most enthusiastically enjoyed feature is the telling of their life story by two or more of the ladies. Hearts are knit together in love and understanding as burdens, joys, and sorrows are shared. There is also special music, a book table, and fun times! Almost every lady comes with special "goodies" tucked into the corner of her suit case, and these treats are enjoyed at morning, afternoon, and evening snack times.

However, more than for just the rest, recreation and fellowship, the ladies are grateful to God for His mercies in allowing them the priceless opportunity of being ministered to in the "inner man." Hearts and spirits were lifted and blessed in the singing of ageless hymns of worship and the reading of the Scriptures in unison. All in our native tongue! Truly, this is indeed a foretaste of that Eternal Bliss for which our Lord Jesus prayed: (John 17:24)

Undoubtedly this same kind of fellowship is deeply longed for by other missionary ladies who hunger for a new touch from God and will be organized in the future.

— Mary Reed



Dr. William C. Cessna is Chairman of the Department of Pastoral Counseling at Asbury Seminary in Wilmore, Kentucky, and has had many and varied experiences in the ministry. From 1954 to 1964 he served two terms in Japan under the Wesleyan Mission. He is well qualified to probe into our lives for more effective service.

SEVEN DEADLY ATTITUDES

by William Cessna

1. ANGER WITHOUT TRUST

There are seven deadly attitudes which affect Christian work!

And because there is such an interplay of understanding, nonunderstanding, and misunderstanding, it is imperative that we understand ourselves and our motives, as well as trying to understand the other person and his. And since human relationships are like they are, both (1) what is real and (2) what appears to be real must be dealt with. It is impossible for any of us to see a situation *exactly* as another person would, so these are seven definite areas we need to work in.

Anger is one of the most powerful emotions available to man, and if we are angry without enough trust in the relationship to work it through, it will have a harmful effect on us. Regardless of what it does to other people, it will have a negative effect on us, because we have it and keep it inside us, without being able to work it out. Can you really trust yourself enough to feel so very negative about something or some one? And so negative you do not try to work it out?

This past year has been my most angry year! The President and Dean of my Seminary have heard from me several times this year, as I have purposely asked for a conference with them to talk over matters relating to me and my department and its programming at the Seminary. The President said, "I'm glad for the way you have shared these feelings you have and I'm glad you have no animosity." I had been feeling terribly negative about a situation and a person involved in that situation, and even though I had tried to work it out with

that individual, I was unable to do so. Now it had become an administrative matter of my functioning in the Seminary and whether or not that person would be teaching in my department. I had been expecting a great deal from this person and they had not been able to produce. I felt it was important for the President and the Dean to know where I stood, so that when they made the administrative decision, it would be with their knowledge of where I was emotionally in regard to the situation. I was trying to be honest with myself, with the person, and with the school. I was trying to work it out.

Some people do not express anger until it gets all bottled up inside and the pressure rises like a boiler about to pop. People tell me that sometimes they feel like they are going to explode! This, of course, means that they do not trust themselves enough, or other people enough, to get that anger out into the open and deal with the issues involved! Anger is a strong negative emotion that if unexpressed creates a great deal of internal stress. And we must deal with stress! We must reduce stress. We must reduce our anger.

How? This is done by sharing it, by working through the issues involved with the person involved. Now this means that we have to face the real issue—are we going to be practical and try to work through the problem, or are we on a popularity binge and over-concerned about whether we are liked or not? Of course we want to be liked. But it is more important to be respected! We are not running in a personality contest.

We are here to be about our work and if we are to be respected, we will have to face the issues and deal with them and expose what is happening to us on the inside. We have to trust ourselves, trust the situation, and trust the other person. If you do this, you will be respected by the other person. They may not agree with you, and they may not take your point of view, but they will respect you for being honest with yourself and with them. Anger without such trust is a deadly attitude.

2. WORK WITHOUT ENJOYMENT

Is it possible to work and enjoy it?

Is it possible to not allow the *negative* features of your job make your whole work experience negative? It is so easy for us to get our eyes off our job and focus on some minute things, some undersirable things, until we say the whole job is rotten!

I suppose a good many missionaries have gone from Japan because a few circumstances in their situation were

not to their liking, and they gave up a missionary career because they got their eyes off the job and onto a few little nasty, nitty-gritty things of life.

Do you know what? I think every job has some little nasty, nitty-gritty things about it, for no job is ever perfect. And I have a strong feeling that you ought to be at a job you enjoy! And if you do not enjoy being a missionary, then maybe you ought to ask the Lord to give you some joy, or if not, would He please get you another job.

A high ranking executive in an educational institution recently said, "I may not stay long here, for this job is really not what I thought it was. There are too many other places to work to stay around here if it is not going to be good and if I can't enjoy it! We ought to enjoy our work."

There are now certain techniques available to measure one's interest and some mission boards and some church conferences are beginning to adminis-



ter interest tests in order to help people be more suited for their jobs. Now is that too far out? I don't think so. God expects us to use the brains He created us with so we can try and get things to work and fit together.

Do you think God would be so dumb to call you to be a plumber if you didn't know what a pipe looked like? And if all you ever saw in the world were birds, bees, and butterflies, you would probably make a better artist or a scientist than a plumber. God is going to take our abilities and interests and use them to help us work and enjoy it while we work. I believe that firmly.

Now let's think about success. What is success from your viewpoint? What are the symbols of your success? Is it income, status, power, security? How can we measure your success? I hear you pray about reaching 110,000,000 Japanese with the Gospel. That is the job to do! But are you going to measure your success only on the statistics of how many of those 110,000,000 people are reached for Christ?

I think there may be success at another level, at a deeper level, and that you have success when you perform in a certain way, when you measure up to a standard of excellence. If you are a missionary preacher, you

will try to preach the best kind of sermon you can. If you are a teacher, you will try to get your lesson across in the best possible way. If you can sing, you will try to sing your very best. You will be doing something that requires conscious effort and your behavior will measure up to what you are trying to be and do. Too often we put the emphasis on the doing, but note that I have also emphasized the being! What kind of a person are you? The better a person you are, the better you are going to be able to do your job. Let's learn to enjoy our work! Work without enjoyment is a deadly attitude.

3. OPINIONS WITHOUT HUMILITY

Everyone has opinions, and some give them when not asked! Some even give them when asked not too, some will give them when asked, and some will not give them even when asked! But everyone has opinions—about everything. Even if you don't know anything about the topic you have an opinion.

What about people who always speak up no matter what? And what about those who never speak up? I think both need help. Those who always speak sometimes need to be quiet and listen to what others are saying. And those who never speak probably have a lot of good things to say.

What about missionaries who go to meetings and when the discussion is on never say a single word? Opinions without humility—I don't see that as humility. That is a false humility. And those who always speak don't have humility.

Not long ago I was sitting in a room with a man about average in intelligence and position. He was a supervisor; he had a good position, but there he was, sitting in my office just talking on and on. His voice was loud and his speech rapid. I said, "Sam, do you know what? Here you are paying me money to help you and you are doing all the talking and when I try to say anything, I feel I must almost say, 'Pardon me, but I'm going to say something...'" He had been talking for 15 minutes and this was our third session and it wasn't that he was just anxious and bubbling over as some are. Here was a man who always had an opinion whether on the job, or at home, or wherever he was! And he was telling me he didn't have any friends.

At work he said his secretary bugged him and the boss did not promote him. "What's wrong with me?" he asked. I think he got his money's worth that night because the next week he came in and said, "I've been

thinking. I'm finding out that what you say is true! When someone tells me something, I immediately give him my opinion! But I do it with such an air of superiority that it turns them off." He had good opinions, he was smart, but it was the way he came across. He made them feel, "O.K., I know it and you don't!" He had opinions, and some good ones, but he had no humility! Opinions without humility is a deadly attitude.

4. LEADERSHIP WITHOUT FLEXIBILITY

Such leadership is authoritarian and demanding! It does not consider the needs of the subordinate. Only the leader or the organization is seen as all important. Maybe some of you are mission executives and you have the responsibility of assignment or supervision of other missionaries. Are you leading without flexibility? Do you have ideas and follow them no matter what? Do you assign people regardless of personal issues involved? This kind of leadership keeps things in a state of tension and does not permit any resolution of the conflict. It's an authoritarian conflict. Those who have leadership must learn to be flexible.

Rather than always giving commands, why not try seeking the opinions of others? Rather than coercing encourage, for leadership without flexibility is a deadly attitude!

5. LOVE WITHOUT EXPRESSION

Can love exist in a vacuum? Can love continue if not expressed? Isn't there a need for a look, or a touch, or a hug, or for loving words? Should we not try to express what we are feeling? In order to express love, we need a good self-image. The Bible says that not only should we love the Lord our God with all our heart, all our soul, all our mind, and with all our strength, but that we should love our neighbor as we love ourselves!

We need to respect ourselves! To like ourselves! The Bible says so. In a congregation of this size I am sure that if you would be nonest, several would say, "I don't really like me!" And if you don't like yourself, how can you like others? And we should love others.

I had to work with a brilliant young man who was valedictorian of his college class, who had top grades, who was chosen by his class to be the most outstanding student and for having the greatest potential for success. He had grown up in a missionary home on a foreign field where his

father was a busy administrator. When he came in from school, he told me he always wanted to go into his busy father's office and talk to him about what had happened during the day, but that was forbidden! No interruption during office hours! The work had to be done. Father was too busy-too busy to be even friendly with his own son!

Then the son became a missionary, but while on the mission field became involved in sexual sin and had to be returned home. He was seriously disturbed, emotionally troubled, and had to be hospitalized. For several years he worked at a low occupational level while continuing therapy.

He had had a great potential for helping people and as we worked together, he broke down and cried time and time again, as he lived through those experiences of loneliness on the mission field when he felt so unloved! Love needs to be expressed! Love without adequate expression is a deadly attitude.



6. CLOSENESS WITHOUT EMPATHY

Empathy is a word often used in counseling and means to feel with someone. Not a feeling of pity but a sort of identification with the person in his problem or life situation. It's terrible to be close with someone physically and not have some sort of identification with that person. It is possible to live in the same house without empathy! It is possible to live on the same compound without empathy! It is possible to work in the same office or to work in the same church or in the same school or in the same prayer group or belong to the same mission but be strangers to each other. It is possible to never feel close or find a meeting of spirits or have meaningful contacts.

I visited a certain mission field last year and while there talked with the principal of a high school. She said she felt lonely, that people rejected her, that she could not feel close to her teachers. Later during that same visit, her secretary opened up and said, "I'm having a terrible time..." They were together during the day and in the office it was always very formal. It was always, "Miss so-and-so." It was all business. Then they went home at night and roomed together. While

cooking dinner together, or doing dishes together, or planning something together, it was still "Miss So-and-so!" Can you imagine living in a relationship like that?

But as the two talked together, they began to understand what they were doing to each other and so began breaking down the barriers and seeing each other as human beings. A feeling of empathy arose between them. They found they could be human and still work together. The office was the office, there they were principal and secretary, but outside they were two human beings living together. There was empathy. What a tragedy to be close without empathy. It is a deadly attitude!

7. CHARISMA WITHOUT DEPTH

Some feel they are supposed to exude happiness all the time. They want to win everyone over, they want everyone to be charming. They feel they must go through life smiling and always be a spreader of good cheer. No matter what happens, no matter how dreadful or awful, just smile and be happy! They are like chaff.

I view this constantly in working with students in hospital work. They want to go into the hospital room and no matter if a person is dying of cancer, they want to make that person happy. Put on a smile. Everything-is-fine. God is our Savior. Nothing is wrong in the world. There is no deep feeling for others!

My students often say they hate to have people ask them, "How are you?" and then before they can even answer the question, they are gone! People expect you to say, "Fine." What if you would say, "I've had an awful night!" Or, "I've had a quarrel with my wife!" Or, "Things are going as bad as they ever have!" Wouldn't people be shocked, if when they asked you on the street, "Well, how are things going?" and you replied, "It's been the hardest year of my life!" Some people put it on and leave it there. They have no deep feelings. Charisma without depth is a deadly attitude.

Conclusion: I find that a great guide for me is the Golden Rule: To love my neighbor as much as I love myself! I find I can relate to people if I do this. I try to put myself in the other person's shoes and wonder how I would feel if I was in his situation. I ask myself, "What if someone would react towards me as I am now reacting towards them?" When I begin to think in this way, it gives me a clue to what I should be and what I should do.

These are seven deadly attitudes we need to work on.



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Stepping Up Our Study Program

If we do not study, we can easily end up with out-dated weapons or find ourselves defending territory no longer under attack! I ask, do we know where the battle is? And what the weapons are? Have we studied enough to present an adequate doctrine of revelation? If not, such neglect of available ammunition may find us meeting a tank attack with a sling-shot!

The busy missionary doesn't have time to read everything that comes along, so Dr. Ramm will save our time in understanding the forces we face, as he has the ability to say in a few pages what others take whole chapters to say!



DR. & MRS. BERNARD RAMM IN JAPAN

Dr. Bernard L. Ramm is a distinguished theologian, having authored sixteen books, as well as serving as a Consulting Editor for *CHRISTIANITY TODAY* magazine, *ETERNITY* magazine. He has contributed more than a hundred articles and book reviews to various theological journals and periodicals. With an A.B. from the University of Washington, a B.D. from Eastern Baptist, an M.A. and Ph.D. from the University of Southern California, plus further graduate study at the University of Basel, Switzerland, and at the Near East School of Theology, Dr. Ramm has a wide background scholastically. He is currently Professor of Theology at Eastern Baptist Seminary in Philadelphia.

Japan Missionary Philip Foxwell (JPM) has served here for 27 years and is a close personal friend of the Ramms, accompanying them on their recent visit to Japan. He is a Contributing Editor to *JAPAN HARVEST*.

THE *MISSIONARY* AND HIS *STUDY*

by Philip Foxwell

Reminders From Bernard Ramm's Visit

Dr. Bernard Ramm, accompanied by his wife Alta, came to Japan late last fall and his strong emphasis on the missionary continuing his study made an impact!

The actual occasion was the 25th Anniversary of the Japan Christian Theological Seminary, followed by his speaking at many other places. His first full day began on October 22nd with chapel at CAJ, followed with an informal discussion for seniors. That afternoon he spoke at the seminary (JCTS), then went down to Amagi Sanso to minister to the JEA seminary already in progress. The next day saw them in Kyoto just in time to see the famous Jidai Matsuri which had been delayed one day due to torrential rains. The next day Kobe convened the greatest number of schools to ever cooperate for a similar project as Dr. Ramm addressed them. There were special sessions for seminarians in the Tokyo area followed by an evening meeting with the Japanese Evangelical Theological Society where he spoke on "Christianity And Science." The final meetings of the week were sponsored by JEMA and KBF. Mrs. Ramm later wrote, "Those five days in Japan were not just a happy memory but one of the most exciting events of my life!"

WHY STUDY?

What did Dr. Ramm's visit do for the evangelical missionary? His example and teaching offered a powerful reminder that we should study just as much as our circumstances permit. Few Christians are capable of writing sixteen books that would include an award winner and a text-book worthy

of foreign translation! But many Christians (not excluding missionaries!) have the potential of knowing what evangelical books would provide help for a seeker with a specific intellectual problem. Dr. Ramm's twenty-year old work on the Bible and science was the instrument through which a drop-out returned to the Christian faith and later became a seminary president.

Few could write such a book, but any informed Christian could be an agent for making available the right book for a particular need. A good physician knows a faulty prescription could be fatal. With a little more study, couldn't we improve our prescriptions??

Why not leave the responsibility of study to scholars like Ramm and just get on with preaching the Gospel? (After all, he doesn't have to keep using a Japanese dictionary!). Ramm would reply:

"To hold the evangelical faith without a minimal knowledge of its history is theologically unhealthy, if not precarious. Without question, a number of fundamentalists and evangelicals have deserted the camp because, lacking any real historical knowledge of their heritage, they did not see their heritage in its proper light nor did they have an appropriate vantage point from which to assess the alternative view to which they capitulated."¹

The post-war period affords illustrations in Japan that Ramm's warning is well-put. Even where the consequences of inadequate study do not lead to defection, there is still loss. Ramm continues in the same vein:

"How can an evangelical who has not refought the battle of Augustine and Pelagius have a real understanding of the Christian doctrine

of sin?... How can an evangelical who has not followed the Christological controversies of the early church have a mature view of the person of Christ?"

Ramm's writings are replete with prods for the missionary to keep on with his study.

CHRISTIANITY ALWAYS UNDER ATTACK

Since the writings of Dr. Ramm cover a broad area, I confine myself to some reminders offered us in the area of intellectual warfare. He does not at all disparage the importance of the moral struggle against wrong, but in Japan concentrated his concern on intellectual attacks against Christianity. Is Ramm a good guide for the missionary who wants to step-up his study program?

Dick Hillis, head of a large missionary organization thinks so. In reviewing Ramm's recent work, "The Evangelical Heritage," Hillis says: "The author's section on the Reformers is so concise and well researched that one can save hours by reading it. Dr. Ramm has the ability to say in pages what some authors say in chapters..."

The chapter entitled 'The Enthronement of Reason' is exciting because it provides some practical suggestions for the evangelical to understand and withstand this form of paganism. He is fearless in his handling of liberalism in America, and the reader is led into a clearer understanding of how far it has gone in rejecting most everything the evangelical holds dear. He states, 'Liberalism is not another version of historic Christianity

but a contradiction to it."³ Hillis understands the missionary doesn't have time to read everything that comes along and assures us that Ramm will save our time in understanding the forces which face Christianity.

WHERE THE ACTION IS

If we don't continue to study, we can easily end up with out-dated weapons or find ourselves defending territory which is no longer under attack. In Ramm's words: "Many of the items in the older works on Christian evidences are no longer valid."⁴ Do we know which items are useless? Ramm pointed out to the Japan Evangelical Theological Society that "Today scientific knowledge claims to be the only knowledge." If a Christian says, 'Man has a soul,' he is no longer suspect of making a false statement; he is accused of speech without meaning—the ultimate insult.

One of the most important problems of our generation is to show how theology can say something serious to the scientific world. Dr. Ramm feels that the real strength of the Christian position against attack from science is in setting forth an adequate doctrine of revelation. Have we studied enough to do this? Can we evaluate what others have done in this important field?

THE TREND OF THE BATTLE

Any Christian can claim to be on the winning side, but it helps a lot to get encouragement from one who knows *where* the battle is and *what* the weapons are.

Dr. Ramm faces the weaknesses of argument from probability but indicates this weapon can be used with new force in the twentieth century:

"Getting the right atoms together to form the basic molecule of protein, the fundamental keystone for all life, presents such an incredibly high figure for its occurrence that the production of such a molecule by pure chance or the principle of indifference (something can go one way as well as another with no predisposing factor present to cause it to prefer one way against another as in tossing a coin or rolling a dice) is impossible. Or, the possibility of a barrel of dirt eventually mutating into a horse is (10³)¹⁰⁴ which is a figure running into millions of zeros. On the basis of pure chance or random selection it is an impossibility so to produce a horse."⁵

In this context Ramm offers other interesting data to show purpose and design in the universe and relates this to a current evaluation of the classic theistic proofs.

THE GREAT NEGATIVE THREAT

When an intelligent Japanese student becomes seriously interested in Christianity, he may rather quickly come to the problem of evil. Ramm believes this problem has taken on a new dimension⁶ and has always been with us. The more vigorously we proclaim that God is love, the more insistent becomes the demand that the mystery of evil get adequate defense. Same see this as THE problem of Christian theism. This foe is a challenge to the best weaponry we can put together. And the seeker with unusual potential may have the greatest need



of whatever help is available.

Ramm offers three chapters on this problem including a bibliography of "the newer discussions about evil being the most difficult of all the problems of Christian faith."⁷ Many personal libraries contain an old work, *A Philosophy of the Christian Religion*, by A.M. Fairbairn. Reading Ramm will encourage you to blow the dust from this book and be rewarded with an illuminating discussion of "the great negative threat."

"The context in which a Christian thinks of the problem of evil is Holy Scripture, and the perspective for Christian understanding of pain and suffering must come from Revelation... Holy Scripture is not a book of Pollyanna. Scripture does not shrink from the problem of evil... Scripture does not dull the sharp edge of tragedy or the cruel force of evil. Nor does it simplify the complexity, ambiguity, and turmoil of human existence.

This is followed by some references to Job. Certainly this persistent problem deserves our continued study. Neglect of the available ammunition may find us meeting a tank attack with a sling-shot!

THE OUTCOME OF THE BATTLE

More than once during his Japan visit, Ramm mentioned that most of the intellectual attacks against Christianity were 1,700 years old. Celsus promulgated 95% of the weapons which have since been used against Christianity. Greek and Roman religions have come and gone; Christianity is very much with us.

Since Celsus, the development of science has been fantastic. The Christian may point out that science was cradled in Protestant Christianity. Down to this present hour science must accept certain positions which are not subject to proof, e.g., the universe is rational. These positions are theological beliefs and the Christian is entitled to affirm that the foundations of science are in theology; science owes a debt to theology.

In an early address at CAJ, Ramm reminded the students that truth does not change. What was true 100 years ago is not now false because of a century of new knowledge. He reminded them that any position has problems. We do not escape problems by defection from the faith, and in Christianity we will always be able to offer men the best solution to their problems. In Ramm's words:

The Christian believes that his doctrine of man throws more light on the total understanding of man than any other philosophy or psychology. He believes that the Christian doctrine of sin gives the best perspectives in understanding man's evil, depravities, and cruelties than any alternate theory of human cupidity. He believes that the doctrine of the Incarnation gives man the largest possible framework within which he may think of God, the knowledge of God, and the processes of revelation and redemption. He believes that the ethical insights of Holy Scripture enable him to think about ethical problems with more penetration, insight, and ideas for solutions than competing philosophical ethics."⁹

Now shut off the TV and study some solid work!

"THE REALLY GREAT BATTLES ARE FOR MEN'S MINDS, NOT MEN'S TERRITORIES."¹⁰

FOOTNOTES

1. Bernard L. Ramm, *THE EVANGELICAL HERITAGE* (Waco, Tx.: Word Books, 1973) p. 14.
2. *Ibid.*, p. 15.
3. *Presbyterian Journal*, May 1, 1974.
4. Bernard L. Ramm, *THE GOD WHO MAKES A DIFFERENCE* (Waco, Word, 1972) p. 54.
5. *Ibid.*, p. 82.
6. *Ibid.*, p. 119.
7. *Ibid.*, p. 135.
8. *Ibid.*, pp. 151-153.
9. *Ibid.*, p. 18.
10. *Ibid.*, p. 63.

NOTE

Other books by Dr. Ramm are also available at CLC, such as *HIS WAY OUT* (A fresh look at Exodus), *HERMENEUTICS* (10 chapters by Ramm and others), *CHRISTIAN VIEW OF SCIENCE & SCRIPTURE*, *PROTESTANT CHRISTIAN EVIDENCES*, *SPECIAL REVELATION & THE WORD OF GOD*, *RAPPING ABOUT THE SPIRIT*, *THE RIGHT, THE GOOD, AND THE HAPPY*.

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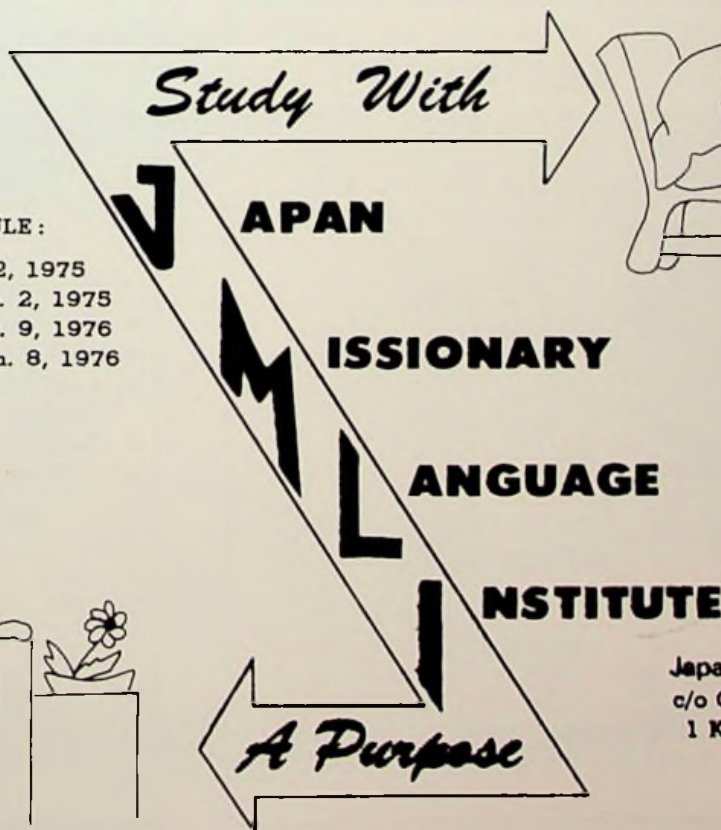
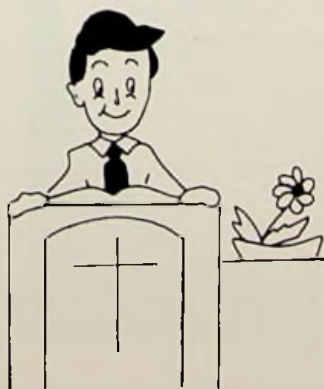
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