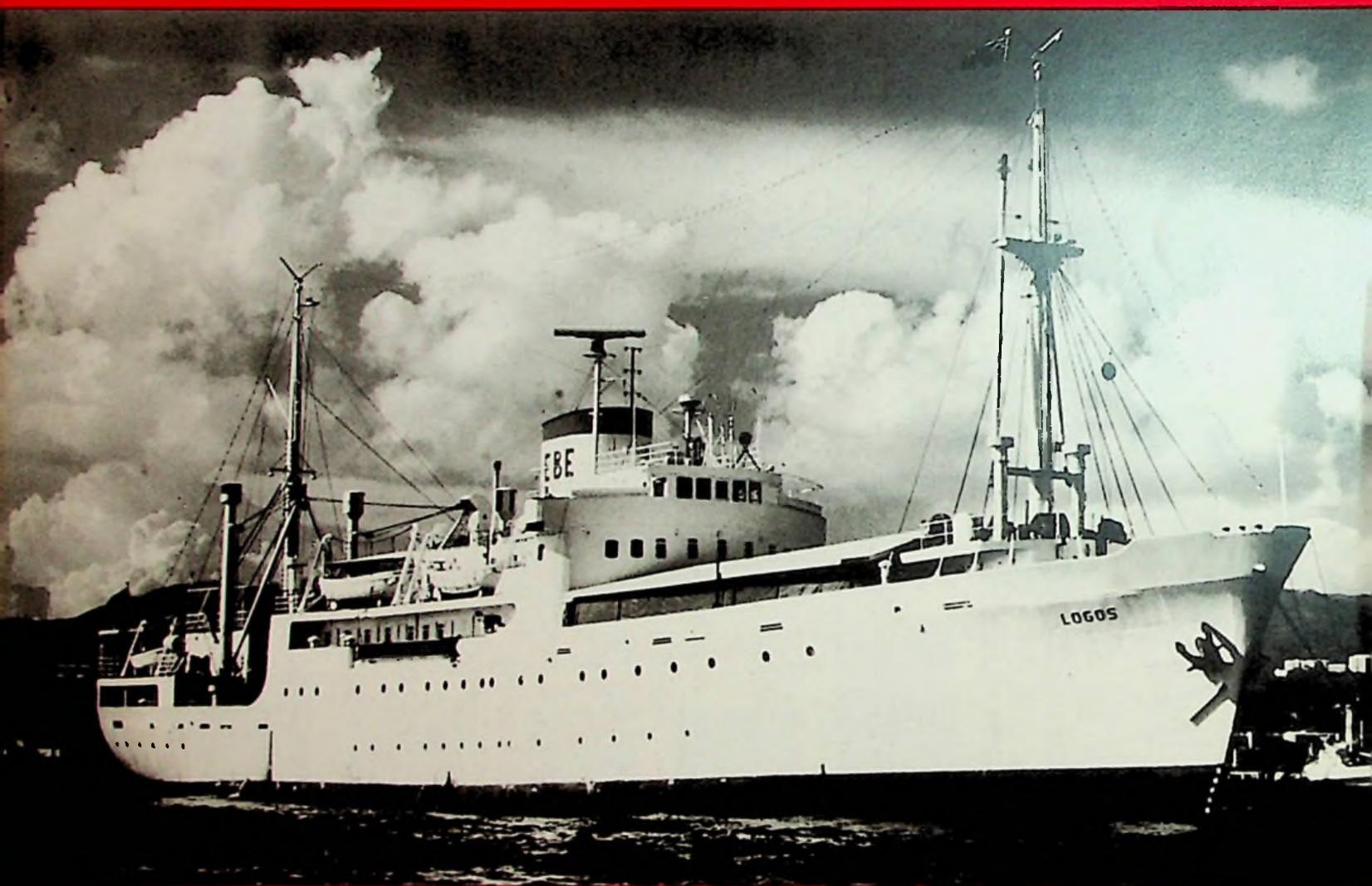


Volume 31, Number 1, 1981

JAPAN HARVEST

The Magazine For Today's Japan Missionary



KAGOSHIMA May 16 - 26 OKINAWA May 30 - June 16

WHERE SHOULD I GO
INTERVIEW WITH DON HOKE
TOWARDS PICTURESQUE SPEECH

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KARUIZAWA

THEME: "BY MY SPIRIT"
Zech. 4:6

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9:15 - 10:15 Sunday School age 4 and up	7:00 - 7:45 DEVOTIONAL HOUR	Florence Miller	Roland M. Wiens	Brantley Knight
10:30 - 11:50 Worship Service Dr. Feinberg	9:00 - 10:30 BIBLE HOUR	Dr. Feinberg	Dr. Feinberg	Dr. Feinberg
	10:30 - 10:50 Fellowship Time Tea & Coffee	Fellowship Time	Fellowship Time	Fellowship Time
	10:50 - 11:50 SEMINAR HOUR	FURLOUGH FOCUS ON Mail-Multimedia-Message Barthold & Snider	FUTURE FOCUS Japan Evangelism in the 1980's - 90's Kiichi Ariga	FIELD FOCUS Audio-visuals Schwab
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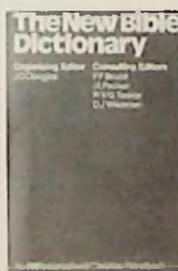


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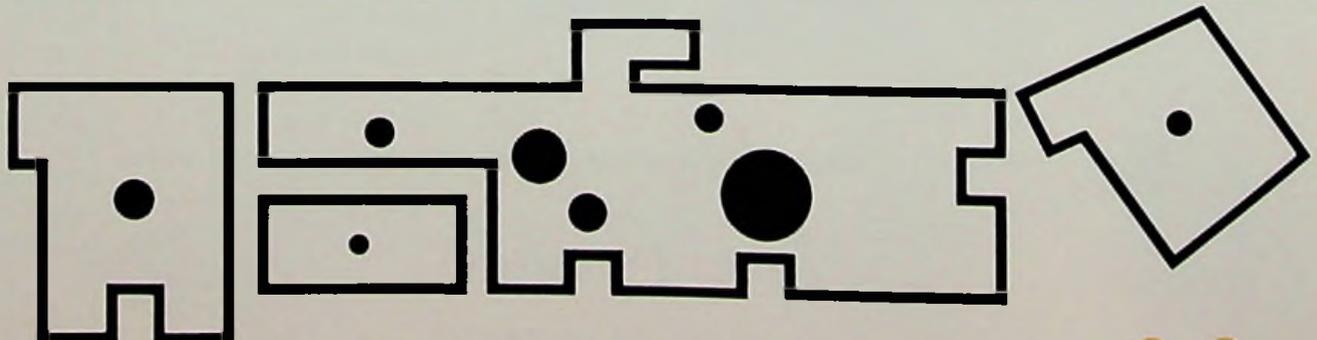


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The Magazine For Today's Japan Missionary

1981, Volume 31, Number 1

TABLE OF CONTENTS

2	Guest Editorial	Donnel McLean
3	Devotional	Magnus Sorhus
6	Billy Graham Press Conference	
7	Interview with Don Hoke	Siegfried Buss
12	China Impressions	Austin and Dorothy Warringer
19	CIS Update	Millie Morehouse
20	Where should I go	Donnel McLean
26	Pattaya Report	Verner Strom
28	Operation Impact Impressions	Pat Kroecker, Stan Howard, Pat Junker
30	Towards Picturesque Speech	Henry Ayabe

NEWS 10 11 14 26 27

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Guest Editorial

Think Big!

Truly these are exciting days to be alive. As one becomes aware, even in part, as to what God is doing around the world one's heart simply fills with expectation, excitement! The gripping thing is that it is happening... now!

God triumphantly says, "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts!" Listen. Have you ever thought in terms of the conversion of even 10% of Japan's millions, let alone 20% or more? What are you expecting... praying for? 10% would be approximately 12,000,000, probably more than ten times the current number of Christians in this land. The thought alone is staggering, true, but let's not limit God with puny human thoughts. Let's begin to think with God... like God - allowing Him to share His thoughts towards the world... yes, Japan even!

When this happens we'll never become discouraged but will be living in the moment-by-moment expectation of what God is thinking and what will happen.

"Behold ye among the heathen... and wonder marvellously: for I (God) will work a work in your days, which ye will not believe though it be told you... The vision (God's plan)... will surely come. It will not tarry. Wait for it!... The earth (*all* of it) shall be filled with the knowledge of the glory of the Lord." (Hab. 1:5; 2:3, 14)

Beloved, today... now... God's thoughts - and doings - are absolutely beyond our wildest dreams. In fact it is actually happening around the world. Let us rejoice!

Allow me to illustrate current events. Remember, this is not simply a dream but something that is taking place now... today. Let's be positive - to build our expectations - and not

take the negative approach of so many who constantly think about, talk about the dark side of what's happening in the world. True, we must be cognizant of the growing evil, but let's not lead our souls to despair by allowing such to fill our thoughts. Rather, as Jesus said, "Lift up your eyes and look on the fields (world - what's happening)." Fantastic things are happening. Moreover, they can... and will happen here in Japan, too!

Dr. Scott, president of World Evangelical Fellowship, shared some current events of what is happening around the world. What he said simply left me astounded... and greatly encouraged. What he shared was the result of much careful investigation. Allow me to share some now.

First, he said that the rate of conversions that is occurring on the continent of Africa is so great that if it continues, one-half of the people of that entire continent could become Christian by the turn of the century! That's right! That is what he said. Remember that God says, "As the heavens are higher than the earth, so are my thoughts than your thoughts"! How evident! Whoever thought in terms of the conversion of half a continent, let alone 10%? But God is! Let us start to think with God!

But it is not happening only in Africa. Dr. Scott's report of South America was amazingly similar. I heard Honda-Sensei share after his visit to Brazil. Bubbling with enthusiasm, he said, "In 15 years half of Brazil's millions could become converted if what is now happening continues!" That excited me, filling me with expectation for Japan.

What about North America? It is just as staggering... wonderful. People are streaming into the churches. The churches of America

are bursting. It is reported that over 50% of the people talk about being "born again". Only God knows how many are, but the very fact that they talk that way is simply marvelous, yes, indicative of what God is doing today. There are several coast-to-coast TV networks preaching the Gospel hours daily - with one network alone reaching an estimated 20,000,000. I turned TV on at 11 p.m. and four channels were clearly, powerfully preaching Jesus Christ. No one can doubt that God's thoughts... and doings TODAY are marvelous. Truly, "all the earth is being filled with the knowledge of the glory of the Lord."

I could go on and talk about Russia, China and so many places where it is happening. For example, in a book about Russia that I read recently there were 30,000 believers in a city of only 150,000. That is 20%! Does not that cause you to feel excited? Truly this is no time to be discouraged or to be content with thinking human thoughts. Let's begin thinking with God, yes, even in relation to Japan. With God nothing is impossible! Be encouraged! His thoughts towards Japan are also big, unlimited. As we look into the future let's move forward with God, expecting the same dimension of blessing right here. God has no favorites! He still says, "The earth shall be filled with the knowledge of the glory of the Lord." It is very evident that God Himself is thinking in terms of the salvation of far greater percentages than we have heretofore ever dreamed. So let us begin to "think with God" living in the moment by moment expectation for Japan - or wherever we are. Standing on the threshold of such a bright tomorrow is indeed exciting.

Donnel McLean

JEMA Devotional

The second day of the 1980 JEMA Plenary Session was opened by Missionary Magnus Sorhus who in his devotional message reminded delegates of God's Word which is more powerful than a two-edged sword.

I seldom speak in English, and it would be easier to speak in Japanese. But that would seem strange, too. So I think I had better use English.

I would like to share with you two words from the Scripture. One is from I Thessalonians 2:13.

"And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers."

And then from II Timothy 4:1-8.

"I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom; preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths. As for you, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry.

"For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing."

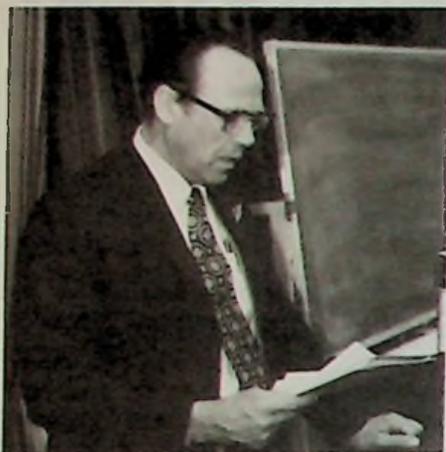
MAGNUS SORHUS

"Preach the word," says Paul. And, as he says in the first letter to the Thessalonians, "...the word... is at work in you."

Last week, down in the Kansai area in Kobe we had a seminar for pastoral counseling. The theme was caring for cancer patients especially, and also caring for people who are at the time of dying. It was instructed in many ways that it is important to have the right understanding of people and to be sensitive to their needs. Then we can meet them at their point of need, so that we do not preach the Word into the air. We should know to whom we preach, and the need they are in, so that we can meet it with the Word. Especially this may be necessary for suffering people and people confronted with death. Dr. Kashiwagi, from the Christian Hospital, said that in order for a nurse or pastor or anyone to be a help to a dying person, it is important to realize and acknowledge yourself that you are also going to die. You are also an immortal being. It is only a time difference between when the person in front of me dies and I die. That's not so easy to acknowledge always.

A doctor who was a guest speaker from America said that he had a seminar on death and dying, and he had said to those who attended, "When you go home, you should talk about death and dying among yourselves. It is not so easy to talk about it." One week later they came back and he asked, "Did you talk about it?" One man said, "Yes, we did. My wife and I talked about it. We live in the countryside and we agreed that when one of us dies, I am going to move to the city." (And so you see who he expected to die first.) I realize and acknowledge that all others have to die, but I myself am going to confront it, and I am not sure whether it will be my wife or I. It could be that I will be first.

Two video cassettes that we saw gave a strong impression to me in that seminar. The one was by a doctor of psychology. He had been informed that he had cancer and that his time was very limited. There on the video tape he was explaining the feeling he had confronting him that it could be very soon. But it was a great encouragement to me to hear his testimony that what really gave help and strength to him was the Word of God. He said, "One morning in the Bible Class the Lord met me in the story of Abraham. When Abraham was going to offer his son and give him back to God, I felt that the Lord spoke to me that the life He had given me, now I am going to give back to Him again." He said, "That was the one thing that really gave me strength." He was talking very naturally about that, and he died a very few weeks later.



The other video cassette tape was about two pastors. They were talking together – one Presbyterian and one Lutheran – and they both had cancer and both knew that their time would be limited, according to human possibilities. They said the same thing. What really gave them strength in confronting death was the Word of God. God had strengthened them through the Word, the fellowship of other Christians, and the prayers of Christian brethren.

This is also my own experience in my ministry. Both in my personal life and seeing it in others, what really gives the power when it comes to it is the Word of God, the promise of God. I remember the first term just before we went on furlough in 1960, we had a young lady in a sanatorium and she had tuberculosis. She was 21 years old. I went up to see her before we left. I can still remember that beautiful smile. She was radiant. But she said as she was smiling, "I was sorry that I got this sickness of tuberculosis; I was only 16 years old, just when life was in front of me and I was looking forward to life. Then I was informed that I had tuberculosis." But she said, smiling, "I thank Jesus that I got sick, because through that I met Jesus Christ. I am saved, and therefore I thank God." I can still see that beautiful smile.

I think of another patient. We lived out in the countryside. The last time I went up to see that man, a winter day in January in the 50's,

he was also very sick and we had a short fellowship together. We sang that hymn, "What a Friend We Have in Jesus" (in Japanese, of course) and also I read John 14:1-6. We talked a little about it and we sang that hymn, "My hope is built on nothing less than Jesus' blood and righteousness." I went home, and a week later that man was called home to be with the Lord. His wife said that afterward he would repeat this word and the two songs and it gave him the strength to confront death, and to have hope in that situation. It was the Word of God.

So the Word of God is living and active in you at that point. It is not just an interesting theory. It is living; it is active in you. Last week I thought, "We have really a great privilege to serve with the Word of God, to be ministers of the Word of divine work." That is the most important task in the world. We may not always see the result, as Dr. Carl Henry said to us in Osaka. The result may often be invisible. But when we plant and water faithfully, there will be fruit. We do not always see it. Sometimes it may come a long time later.

Not long ago I went to one of our congregations and I met a lady there. She had come on Saturday and could see that there was a church there which said "RUUTERU KYOOKAI" and she said, "I know a Sorhus who is up in another city and I went to his Bible class about fifteen years ago." They told her, "He is coming here Sunday." So I met her. Yes, I think it had been 15 years since she came to my Bible class before. I had forgotten all about it. But we don't know where the fruit is and when it will come.

There is power in the Word of God. The Word is something that must be proclaimed. The gospel must be proclaimed. As Paul said, it is hidden to the human mind, the human ear and understanding. It is hidden to the eye and ear of man. It is revealed by the Spirit of God and it must be proclaimed. That's what Paul says here in II Timothy, "I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom." It is a very strong imperative. He is

charging his co-workers. "Preach the Word." By all means, preach the Word. "Be urgent in season and out of season." Whether you think it is fit or unfit, the Lord is working through the Word. Apply it personally, convince, rebuke and exhort, be unfailing in patience and in teaching.

Here he is stressing: preach the Word. And I think that is something we should listen to, that we do not preach our own interesting or less interesting ideas and philosophies that we have. It might be interesting. But it isn't power. It's the Word that has the power. There is much theology today. It might be interesting sometimes. Sometimes it is very boring, too. I studied one year in the States and had a course in modern theology and I read a lot of modern theologians, but oh my! there were many strange things there. So it was very tiring, too.

But Paul says we should preach the Word, and trust the Word, because the power is in the Word! Jesus said, "The word I have spoken to you is spirit and life." It is life!

You remember the word that Paul speaks in Ephesians 5 to be filled with the Spirit (vs. 18). "Be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart." Someone pointed out to me, "Well, also read Colossians 3:16." Ephesians and Colossians, you know, are similar in their content and here he says, "Let the word of Christ dwell in you richly." And then the last part is the same as in Ephesians, "Teach and admonish one another in all wisdom, sing psalms and hymns and spiritual songs with thankfulness in your hearts to God." The last part is

much the same. In the first one he said, "Be filled with the Spirit," and in the second, "Let the word of Christ dwell in you richly." It is important that the Word and the Spirit cannot be separated. The Word without the Spirit is just an intellectual understanding. And the Spirit without the Word is enthusiasm without real content. The two must go together, the Word and the Spirit.

We have the most important ministry to preach the Word, through which we come into fellowship with Jesus Christ who gives eternal life and hope and meaning to all of this life. It is important to see a doctor when we are ill, to get help. It might be good to know psychology to help us understand man, and to be better able to minister the Word to people. And yet, what really gives the strength in distress? It is the Word of God. When the Spirit of God points His light on the Word and makes it new to your heart, then that is something that you can live on, something to die on. The Word of God is living. It is not only a theoretical teaching. "KIRISUTO KYOO", the "OSHIE" of Christ,

the teaching of Christ. And of course it is teaching. Through the teaching we know Christ. And yet it is not only a theoretical teaching. It is something that leads into fellowship with Christ, and into life with Him. When the Spirit takes the Word and makes it live, and leads us into fellowship with Christ, then we know the strength of the Word.

Paul didn't regret that he had been in the ministry with the Word. He is talking about that at the end of II Timothy. He says his time is now over. But it is a good fight, he says. It was not always easy for Paul either. Sometimes you can get that impression when you read his letters. He is so overflowing when he writes to the Philippians from the prison that you don't get the feeling that this man is sitting in a dark prison. The hope and life he has in Christ is overflowing. Sometimes I think, "Oh this man doesn't know anything about distress and difficulties, and especially he hasn't been a missionary in Japan!" But he knew a lot. You can read about it in II Corinthians 11 when he talks about the persecution. He had been

beaten; he had been stoned; he had been in dangers; he had been among false brethren. He knew all that, too. He had the care of the congregations and had many sleepless nights. So he knew that side. And yet, that didn't overpower him so that he lost his power. No, to the end he said it was a good fight.

Surely it is a fight to be in this ministry, because the devil is against us, with all his army. And yet, it is a good fight, because we are preaching the Word, which is active in people, and it is going to bear fruit.

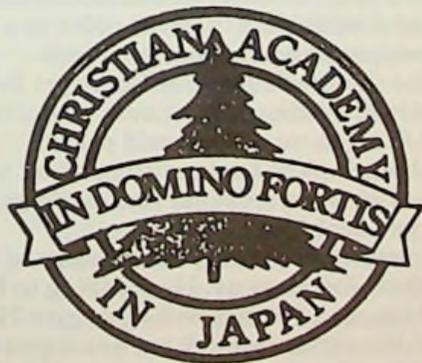
So this same Paul says in Romans 8, "If Christ is for us, who can be against us?" He is talking there about different things, too. Whoever can sever us from the love of Christ? In the midst of all his difficulties, he has the hope and sustaining of the Word and the power through the Word that is active in those who believe and trust.

So may the Lord help us to trust it and to preach it with confidence, knowing that His Word is active in those who believe. It is going to give them strength in the different situations they meet in life.

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Billy Graham Press Conference

It is a great joy and delight to be in Japan once again. I first came here thirty years ago. I preached very briefly in Japan at that time and then I came again in 1956 for a longer time. The last major crusade that we conducted here was in 1967, but I am in and out of Japan every year or two, especially at the airport going back and forth to various appointments throughout the Far East. It is always a delight and privilege and joy to be here and to see the vast changes that take place so quickly and it is difficult to realize that there are more Japanese automobiles in the United States than there are in Japan. Your technology is the marvel of the world, but I am convinced that the world stands now at a dangerous point in its history. The Vice Chairman of the People's Republic of China said about a month ago that the Third World War will be fought in the next ten years and he said that there is nothing that man can do about it. None of us knows, but we do know that the world has now become a very dangerous place for the whole human race and our greatest need is not for more armament, or more technology; it is for some supernatural power to come and bring us together as a human race and meet the inward needs of the emerging generation. I find that young people throughout the world are searching for something to believe in. Last year we toured Poland. The year before (we were) in Hungary, preaching in all the major cities and towns. I'll be back in those two countries in January. Whether we go to Brazil or Mexico or to Europe or to Africa or come to this part of the world we find the same thing. My wife just finished a tour of the People's Republic of China. She was born and reared there. She didn't come to America until she was seventeen and when she went back to her old home in the province where she was born and reared they had a big sign saying "Welcome Home". Churches are beginning to open once again in China. It is quite evident that many young people are becoming interested in spiritual things.

Now the one nation in the world that has the ability and the strength and the power and the technology to carry a message of hope to the world is Japan. It is my prayer that Japan will become a spiritual super-power because that is what the world needs now – spiritual strength.

I have not come here on a political mission. I have come here to bring the Bible, the Word of God, and to preach about Jesus Christ. The statistics indicate that Christianity has not grown very much in Japan since the seventeenth century and I am not calling people to Christianity and an organized religion; I am calling people to the person of Jesus Christ because Christianity is not a Western religion. It comes from that part of the world where the fighting is taking place now – the middle part of the world where it joins Asia and Africa and Europe and all the world. I didn't mean to preach a sermon; I'll be open to questions:

Question: Sir, you referred to the advanced technology of Japan. Were your remarks intended to be critical of this advance?

B.G. No, I marvel at it. Like most Americans we stand in awe of it. All this has been done in thirty-five years. Wherever you go in the world you find Japanese automobiles, cameras, and technology. Now if Japan can do that in thirty-five years with instruments and gadgets and so forth, what could you do if Japan would turn to God and take a spiritual message to the world.

Question: What is your position regarding SALT II?

B.G. I think that we should go from SALT II immediately to SALT X, which is the agreement to do away with all atomic weapons. There is a great debate going on as to whether SALT II is going to help or hurt; I don't think that it is going to be that important because it's going to mean the escalation anyway of the arms race, it seems to me, no matter what happens, and I would like to see that stopped and I would like to see us come to a SALT X where we talk about let's destroy all atomic weapons and chemical weapons.

One of the two goals that I have at my age for the brief time that I may yet live is to continue to preach the gospel of Jesus Christ which I believe is the only ultimate hope for the world, and secondly, is to do everything I can to work for world peace.

Question: Sir, I am from India and for twenty-five years have looked forward to meeting you. In India the intelligentsia has been much interested in your speeches and writings. They think of you as a great leader, a mahatma. Are you such?

B.G. No, I am not. I am simply a messenger. I am a messenger to carry the message of Christ to many countries of the world. The message is that God loves us; He is willing to forgive us; He wants to be reconciled to us – or us to Him, and He was willing to give His Son to die on the cross. I am one of the humblest of His servants and I am not a great man.

Question: As we read the Bible, we find that on many occasions Jesus not only preached but healed the sick. What is your position on healing?

B.G. I believe that it is God's will to heal certain people. I have not been given a gift of healing. But the greatest healing that is necessary is the healing between relationships, the healing of wounded hearts, and this is what Christ can do – and that has been my responsibility and my gift from God to try to get people to come to Christ.

Interview with Don Hoke



SIEGFRIED BUSS

S.B. Welcome to Japan. First of all, could you bring Japan Harvest readers up-to-date on your present activities.

D.H. Thank you, Siegfried. At present I am pastor of the Cedar Springs Presbyterian Church in Knoxville, Tennessee, which is an evangelical church 186 years old. Martha and I moved to Knoxville in 1978. We have been very, very happy; the Lord has blessed, the church has been growing. We have more than quadrupled our missionary budget. We are now supporting about 44 missionaries in addition to about a dozen projects around the world. You will be interested to know that the majority of missionaries we are supporting are from Japan. I am also active as the international treasurer of the Lausanne Committee for World Evangelization. We have a new mandate as a committee to continue after the conference in Thailand which was held in June, 1980. We as a committee met in Osaka for three days in October, a small group from around the world, to plan the future of the Lausanne Committee. Basically, we will be doing two things: emphasize regionalization – promote and cooperate with and stimulate the development of national evangelical movements in countries and in regions; secondly, we will be focusing not so much on research as we have in the last five years, but on promoting the use of that research through the recruitment of missionary money and commitment of reaching the unreached peoples of the world. I am also involved as a member of the International Council for Biblical Inerrancy. I believe firmly that the watershed of Christian theology is the doctrine of Scripture. Four years ago a small group got together in Chicago and organized this council for the purpose of educating the Christian public, both pastors and lay people, on the importance of the doctrine of the inerrancy of Scripture and its influence on theology. The books by Harold Lindsell, of course, in the last few years have provoked a great deal of controversy. Controversy is necessary if you are going to attack issues. I defend the books very strongly. I might not have written them the way he did, he might not write the way I do – but at the same time it has brought the issue into very sharp focus, and I think it has flushed out a lot of enemies of what I would call true evangelicalism who are now on the defensive.

The council is a small, low-profile organization. Dr. James Boyce of 10th Presbyterian in Philadelphia is the chairman, and it is moving ahead slowly and quietly on a very limited budget, promoting publications. You in Japan may be interested to know that four or five publications are already out on the importance, defence and explanation of the inerrancy of the Scriptures. Some literature is intended for pastors and professionals while other publications have been compiled with lay people in mind. A most important work by Dr. Gleason Archer of Trinity Seminary will be out by the end of 1980. His book takes up all the alleged errors in Scripture and deals with them in a scholarly way. This is going to be a great tool and handbook for Christian workers everywhere. I believe that this is a very important ministry.

Another involvement is with the Knox Area Bible Fellowship. We bring to town outstanding speakers on an interdenominational basis twice a year for Bible conferences. We are enjoying it very much down in Tennessee.

S.B. Our records indicate that on May 29th, 1950, you met with the executive committee of the then EMAJ. I believe you were then on a fact-finding mission for Christian Life Magazine. What brings you to Japan this time?

D.H. Yes, that was my first visit to Japan. Christian Life Magazine sent me over to follow up that remarkable statement by General McArthur calling for 10,000 missionaries to Japan. He made this statement back in around 1946. Christian Life Magazine sent me to find out what was

happening, and I had the inestimable privilege of traveling over the entire country, talking with all the mission leaders and with many of the Japanese Christian leaders about what the needs were, what the opportunities were, what was happening and what was the response of the people. This appeared in a series of articles in Christian Life Magazine and in turn was reprinted in a number of other publications. I was very happy for that opportunity in 1950. By the way, I have met missionaries since then who came to Japan as a result of reading those articles. This time I am here in Japan as a guest of Dr. Billy Graham. He very graciously pointed out in Osaka that he made his first two visits to Japan at my instigation. He stopped here first for a week of pastors' conferences in 1956 which we set up in Tokyo and Osaka for two days each, and I began working on him to come here for a campaign as early as 1957 and he arrived ten years later. I am here just for the crusades and I came a few days early for the Lausanne Committee of which I spoke earlier.

S.B. Would you like to comment on the present Billy Graham Crusade as compared to 1967?

D.H. Compared to 1967 there are some very obvious differences. The first is, of course, that this crusade is being held in six cities while in the earlier crusade it was held in only one. Secondly, it was initiated in Osaka rather than Tokyo which those who live in Japan will understand as significant. The Osaka leaders then decided to share the crusade with the rest of the country. Thirdly, we are seeing a much greater attendance, many more decisions, a great deal more interest and this reflects the growth of the church in that time which is a tremendously encouraging thing to me. Fourthly, the budget is very, very much larger and the budget is now being raised entirely within Japan. There were subsidies by the Billy Graham Organization last time and if my memory is correct, there were about \$30,000 dollars at the end of the Tokyo Crusade last time that were picked up by the Billy Graham Organization. I just heard today that this time Pastor Honda is estimating that they will give ten million yen (which is more than \$30,000) to the Graham Organization at the end of the Tokyo Crusade, God willing, by excess offerings. That is a tremendously and significantly encouraging difference from last time. I think next that there are a lot of younger leaders that have surfaced. I have found some of our Tokyo Christian College alumni in positions of committee chairmen and so forth in places where I have been which simply reflects the fact that a new generation of leadership is arising and they are effective and they are evangelically oriented and they are evangelistically concerned.

S.B. You have had the opportunity this time to meet with many of Japan's evangelical leaders. How would you assess the situation in Japan today?

D.H. In every city I have been, I have gathered our alumni together (Tokyo Christian College alumni); actually, they gathered together, and I asked them several questions. I have also asked these questions of a lot of Japanese Christian leaders with whom I have had lunch or casual conversations. I am very, very much encouraged by what they said and by what I have seen.

I think the first thing I note is that it is quite obvious that the churches are growing. I have been given the impression that they are growing in the cities and in the suburbs, but that they are still stagnant in the country. But this reflects a situation one of the alumni pointed out to me: in the town where he is pastoring, the population has shrunk 50% in ten years. There were 30,000 people in the mountain city of Kamioka in 1970 and now there are 15,000; but still the church has grown from fifteen to thirty. But that is still a small church. In other words, growth seems to be taking place in the cities and the suburbs – in the urban, educated, and technological centers rather than the old agricultural centers. Secondly, all those I talked to in these cities feel that the best days are ahead. The men in Osaka who have great expectancy are talking about the waves: there is going to be a wave now that is going to roll over Japan, a wave of response to the Gospel. The three pillars on which the Crusade was built, are the pillar of 100,000 prayer warriors and secondly, of church growth. Thirdly, these evangelistic crusades were to stimulate sort of a circle, each crusade stimulating the other.

I have also discovered a new spirit of expectancy and faith. Interestingly enough, one of the alumni who is pastoring quite a successful church, told me: "I have read two books lately: George Mueller's *Life of Faith* and Norman Vincent Peale's *Power of Positive Thinking*." He said, "I think they work together." I agreed with him, namely, many of us are aware of the fact that so many of the churches for so long have had a suffering problem complex. Now these men are coming out with real faith and expectancy. They are talking about setting goals. This young man I talked to has a goal for three hundred members in five years – he has a hundred now. Other churches are talking about goals of doubling their number of churches and of doubling their membership. This is a new breath of fresh air, I think. In many there is an expectancy and a belief that it can be done. In other words, they have broken through the old barrier of thirty to forty member churches and I have heard of many churches that have a hundred, a hundred fifty, or two hundred on Sunday morning.

Another thing that greatly encourages me is the financial power of the churches, the number of churches that are giving generously. The Setagaya Chuo Church in Tokyo, for example, is giving the equivalent of \$25,000 (U.S.) towards the Crusade. The pastors, I am very grateful

to see, are not living at a poverty level, at least the majority of them, like they used to. Many of them have automobiles and a lot of other things, and the giving is what astounds me. I talked to one church with 100 in attendance. Their per capita annual giving is equal to that of my relatively affluent Presbyterian church in the United States. That pleased me for the Japanese and dismayed me for the Americans. I mentioned this to a prominent pastor in Osaka who replied that his church gives almost twice that. This giving level is sustained in spite of the fact that the churches in Japan are about two-thirds women and mostly younger. I am thrilled with what God is doing and I would like to know the secret of how they get their people to give that much.

- S.B. Just a decade ago you served as JEMA President. What do you consider to be the missionary role in Japan today?
- D.H. Yes, I was JEMA President ten years ago. This was for a second time; I was President back in the fifties also. So I have a perspective, so to speak, over the period of time of the missionary community. It seems to me, first of all, that the missionary body is smaller and secondly, older. The number of younger missionaries coming out is not nearly as large as we would like to see. Then from my standpoint of missiology, I don't think the missionary role is less now than when I came out here twenty-eight years ago. The reason is that we still have a nation that is largely unevangelized. We are still like a small child nibbling at the edge of a huge pie. We are not really hitting the center of it yet. Consequently it seems to me that the proper understanding of the missionary role, namely to do church planting and pioneer evangelism as a prime emphasis, is still a tremendous need in Japan. We could still use, I am sure, hundreds of missionaries who are dedicated to church planting evangelism. Everywhere you look, with huge *Danchi* cities growing, and all the other communities springing up, there is plenty of opportunity for missionaries to go out and plant churches. Many of the projects now are under Japanese leadership with a minimal missionary participation. What we need now is talented and able and well-educated missionaries who will attack the unreached population blocks in the country here and I think that there is a great role for Japan. I am still promoting it and hope that my son will be back here in a year or two.
- S.B. Thank you Don, I wish you much success in the many endeavors in which you participate and look forward to a return visit in the near future. Please continue to pray for us here in the needy land of Japan.

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"M.V. LOGOS" PORT CALL

The Christian international Bookship, "M.V. LOGOS", in her 10th year of sailing, will for the fourth time be calling at Japanese ports. She will be at Kagoshima from May 16 - 26, and Okinawa from May 30 - June 16.

Before visiting Kyushu, LOGOS for the first time will have been to China. With an official invitation from the Chinese Government, the ship will stay at Shanghai for two weeks.

STONEHOUSE LECTURES

Attention Kansai missionaries: Dr. Catherine Stonehouse, Director of Curriculum Ministries of the Free Methodist Church of North America, will give a guest lectureship at the Osaka Christian College, May 18 - 21 at 7:30 each evening. The subject is: "Theology of Christian Education and its Significance in the Midst of recent Trends of Secular/General Education." The public is invited.

JEMA

KARUIZAWA CONFERENCE

The Conference dates are August 2 - 5. See inside front cover for full details.

BIRKEY WORKSHOP

Miss Verna Birkey conducted a one-day workshop for women of the international community at the Tokyo Baptist Church on December 6, 1980. Miss Birkey is well-known for her Enriched Living Workshops. Japanese ladies had an opportunity to hear her at the Tokyo HI-BA CENTER on December 1.

APOLOGY

We regret the inconvenience caused by giving an incorrect address for Marsh & McLennan Japan, Ltd. in the last issue of JAPAN HARVEST. The address is: Tokyo Office: Room 521/523 Yurakucho Bldg., 1-10, 1-chome, Yuraku-cho, Chiyoda-ku Tokyo 100 (C.P.O. Box 1645, Postal Code 100-91). Marsh & McLennan is a regular advertizer in our magazine. Ed.

HOME WITH THE LORD

Mrs. Bessie Degerman Simonson, former TEAM missionary, went to be with the Lord on July 11, 1980, in Bemidji, Minnesota. The funeral was at the Covenant Church in Bemidji. Mrs. Simonson is survived by her husband, Wesley, her mother, and several brothers and sisters. She served in Japan from 1954 to 1971, teaching at Bible camps, children's clubs, VBS, and other evangelism and teaching ministries. From 1962-1971 she was a secretary to the president of Tokyo Christian College.

PROMOTED TO GLORY

On October 23, 1980, a cable was received from our Greenwood, Indiana headquarters: "UNCLE BUD KILBOURNE TRIUMPHED OVER DEATH OCTOBER 22".

Rev. E.L. Kilbourne, better known as "Uncle Bud", first arrived in Japan with his parents in 1902, the second year of OMS International history. His father was Ernest A. Kilbourne, co-founder of the mission, who was led to Christ by Charles Cowman whom he joined in Japan. The mission was earlier known as The Oriental Missionary Society. Bud Kilbourne was just 11 years old when he arrived with his parents, so his life spanned the entire 80 year history of OMS. He was a special guest of the 80th Anniversary celebration in March of this year. He was taken to be with the Lord just short of his 90th birthday, which would have been January 1, 1981.

Rev. E.L. Kilbourne himself served for many years in China, Korea, Taiwan, and Japan. He was director of our three Far East fields at the close of the second world war. His wife, Hazel, preceded him in death in 1955. Their three sons, Edwyl, Elmer, and Ernest have all served as missionaries here in the Orient. Today Edwyl is Vice President at Large of OMS International, making his home at headquarters in Indiana. Elmer is Director of our Korea field, and Ernest is a missionary in Hilo, Hawaii. Elmer and Ernest are twins and were born in Karuizawa.

Besides his special interest and ministry here in the Orient, Uncle Bud Kilbourne played a major role

in opening OMS work in India and South America. He and his wife will long be remembered by many of the early Japan missionaries following the war, because their home and hearts were always open to everyone.

Arthur T. Shelton

OMS International Japan Director

MARY MAE JOHNSON

Thank God for the life and testimony of Mary Mae Johnson. Born June 2, 1920 in New Jersey, she was the second of James and Mary Johnson's five children. James and Vera are missionaries in Alaska. Antoinette and her husband were in the pastorate. Constance serves the Lord in her home and church.

Mary came to know Christ as her Savior at the age of nine. It was through reading the biography of Mary Slessor that she felt the Lord's call to missionary service. She received her B.R.E., later taking an M.A. and completing most of the work toward a doctorate at Columbia U. in teaching English as a foreign language.

In 1951 Mary began her ministry in Japan, serving under the Independent Bd. for Presbyterian Missions, then World Presbyterian Mission, and later with FEGC. She taught at Japan Theological Seminary and served a number of churches in the greater Tokyo area, teaching English and Japanese Bible classes, ministering in the English program at Okutama Bible Camp, and teaching others how to teach English.

Mary was blessed with a keen intellect, a sense of humor, a friendly outgoing spirit, an unusual skill in conversation and personal evangelism. We have all been blessed by her faith in the Lord, her vision, and her zeal.

On the night of May 8, 1980 on her way home from teaching a class, Mary was hit by a reckless driver and was received into the Lord's Presence just four hours later. She is survived by her mother, brother, sisters, nieces and nephews. Besides these are many who have heard the Good News of salvation from Mary, or been strengthened in their walk with Christ through her teaching and example.

JEMA PIONEER EVANGELISM SEMINAR OCTOBER 6, 1980

Hugh Trevor presented his 3-part Bible Study for Beginners. He brought his text and key in both English and Japanese. He goes to homes to study with women or with couples late at night. The report of his results were very encouraging.

Rollie Reasoner presented his 12 lesson Japanese course and key on salvation. The course starts with Genesis and goes right through the Bible giving God's plan and history of salvation. Rollie trains leaders and then couples them up with seekers. Rollie is the "sensei" that gives the leader the authority status with the seeker. The leaders gather with Rollie once a month. One pastor asked him to come to give the training to his believers. They bring in the seekers and Rollie is asked to lead them to the Lord as part of their training. Potential leaders can come to Rollie's church for training or he goes out to churches to help them get started.

Martha Classen introduced the introduction correspondence course that Junji Hattori has written. Every Home Crusade offers these to those that respond to their tracts. When missionaries use it they themselves correct the lessons for the participants. These lessons can be sent to seekers that have moved away. Or believers can use the lessons with their friends. Martha uses them for baptismal preparation classes. So the whole church has taken the 12 lessons with the introduction lesson included. Believers all are united in what they have been taught and teach it to others. The course is helpful for believers who become able to teach others. She reported a number of conversions about the middle of the course. A Japanese has written this course for the Japanese mind, so it is very helpful to a missionary to make clear the doctrines of God, sin, etc. "It is a powerful course," Rollie said.

It was suggested that PBA's 6 lesson course for women could be used for those not yet interested. Even unbelievers can lead these lessons. The writer's gift of using idioms

really attracts the Japanese. The next step might be Hattori Sensei's course.

Virginia Bowen with her staff presented the Neighborhood Bible Study series. These are for women not interested in church. These small group Bible studies are not for the "sensei", but for the believers to teach others. They are trying to get couples' and men's groups started also. The groups keep on splitting off into smaller groups. The percentage of conversions is very high. They train leaders and groups.

Contact the above for materials and ideas and assistance for training.

Martha Classen

SINGAPORE OFFICE

The Sudan Interior Mission has opened an office in Singapore to handle applications of Asians wanting to serve as missionaries in Africa.

90th ANNIVERSARY

The Evangelical Alliance Mission (TEAM) celebrated its 90th Anniversary with special rallies in the United States, Canada and on its 23 fields. The mission has 924 career missionaries. Japan is its largest field with 140 missionaries.

KANSAI SEMINAR

The 1980 All Lutheran Free Conference (opened to non-Lutherans) was held Nov. 24-26, 1980, with the theme: "Renewing the Vision for Japan." The conference brought together a wide missionary and Japanese representation.

A TREE PLANTED

Rev. Yukio Nagashima, National Crusade Chairman of the Billy Graham Crusade, assessed the evangelistic efforts as follows: "The wave of evangelism we are seeing is not like a wind that comes but is like a tree that has been planted. In the days ahead it is going to grow, spread, and prosper."

LARGEST GATHERING EVER

The closing rally of the Billy Graham Tokyo Crusade held at the Korakuen Stadium, drew 43,000, making it the largest Christian gathering in Japan's history.

SECOND ASIAN INSTITUTE OF CHRISTIAN COMMUNICATION

The institute, sponsored by the Asia Christian Communications Fellowship, will convene in Singapore from September 7 to October 3, 1981. Full details are available from Miss Peggy Yeo, Registrar, c/o CCL P.O. Box 95364, Tsimshatsui, Kowloon, Hong Kong.

METZGAR IN JAPAN

Mrs. Ruthanna Metzgar, Lyric Coloratura, presented concerts throughout Japan during October and November, 1980. Her warm testimony and beautiful voice opened unique opportunities of service in cooperation with local missionaries.

YUKIO IMANAKA WINS

Yukio Imanaka, former Director of Music at the Ochanomizu Student Christian Center, placed first in the JOHANN SEBASTIAN BACH 1980 Competitions held in Leipzig, Germany. The recipient of the gold medal also was presented 6,000 DM. His success is the more remarkable since 200 from 31 countries vied for this coveted prize that is awarded once every four years. Imanaka for the past four years has studied at the NWD-Musikakademie in Detmold, Germany, where he is a voice student of Professor Kretschmar.

KKD SEMINARY SUCCESS

December 1-3, 1980, were the dates for the Second Pioneer Evangelism Seminar (*Kokunai Kaitaku Dendokai*) held at the Tokyo Postal Savings Hall. The theme was: Probing Obstacles and Solutions—Structure of Japanese Society, Thought and Religion. Rev. Shinpei Nobata is KKD Chairman, Rev. Tokio Satake serves as Executive Secretary. White Fields General Director Bert Poole and his wife Muriel came to Japan to share in the seminar.

DRAFT REGISTRATION

All males of U.S. citizenship are required to register at the consular division of their embassy upon reaching their 18th birthday.

China Impressions

AUSTIN and DOROTHY WARRINER

This article, submitted by Japan Missionaries Austin and Dorothy Warriner, shares vivid impressions of China as seen from a tourist's perspective. While this was their first visit to China, Pastor Y. (complete name is deleted for security reasons) was well known to them as a leader of their denomination which was established in China in 1900.

How excited we were when that first letter came in 1973 from Pastor Y. of Nanking, China, after a silence of more than 25 years! Since that time we have had a deepening interest in the people of China and a great desire to visit Pastor Y. He was 85 then and we were not certain of his health, so it seemed that we should try to go to China soon. But it wasn't that easy. Finally in June, 1979, Sylvia Whitman was able to join a tour group that was going to Nanking, so she was the first to visit Pastor Y. Seeing her pictures and hearing the details of her visit made us all the more anxious to go. So in January when Sylvia told us she was planning to go again, we decided to join her, even though the tour was not scheduled to visit Nanking. The Travel Agent felt that a side trip could be arranged to Nanking, but when he returned to Osaka from Peking in early February we learned that he was not able to arrange for the side trip. We were disappointed but didn't give up hope. We asked many to pray that our main purpose in making the trip would be realized.

A 4 hour flight from Osaka on February 20, and we were in PEKING. It was like a dream. Our hotel was old, Western style and well heated. The weather was mild, so we were fortunate. The first day we visited the famous places of this historic city: the huge PEOPLE'S SQUARE; the IMPERIAL PALACE (Forbidden City), built about 1420 and housing priceless treasures; the SUMMER PALACE located just outside the city, now China's largest traditional garden; and the TEMPLE OF HEAVEN, one of the finest remaining masterpieces of ancient architecture in China. The next day we were driven



to the Ming Tombs. One of the 13 tombs was excavated in 1957 and we walked down into the HUGE perfectly preserved room where the large coffins of Ming Emperor Shenzong and his two queens were located. The tomb has five large adjoining stone halls and seems like an underground palace. Prepared for a cold day, we wore layers of warm clothing as we drove on to the GREAT WALL, 35 miles north of Peking. When it turned out to be like spring, we carried our coats as we climbed atop this man-made wonder, built over 22 centuries ago, crawling along mountain tops and across deserts for 1500 miles. An awesome sight, you can be sure. That night we were grateful for our warm clothing when we went to the CIRCUS in a tent in Peking. It was a fantastic display of acrobatics, balancing skills and Chinese humor.

One morning we visited an extensive agricultural commune outside of Peking and after a long introduction by one of the leaders, we were taken to see a kindergarten, green houses, and living quarters. This was very interesting. Everywhere we were greeted with friendliness and we were surprised at how many people could speak English. That night we were entertained at a Peking duck dinner with all the trimmings. In fact, TWICE every day we sat down to sumptuous Chinese dinners! (But we gained no weight!)

The night that we arrived in Peking we asked the China Travel Service man about getting permission to go to Nanking. The next day he came to our hotel room and we showed him pictures of Pastor Y. impressing upon him that since he is 92 it was imperative that we visit him now. He kept telling us how unusual it is for anyone to leave a tour group and what trouble it would be to obtain the necessary visa for the 3 of us. But finally he said he would try; and he succeeded, in answer to the prayers of many.

Sunday morning Austin read Psalm 24 and led in prayer at the breakfast table at Peking airport as we were waiting for our flight to SHANGHAI. There were 8 of our tour group at each of 3 round tables. After lunch in Shanghai, we got onto the train to Nanking,

reminiscent of the ones we rode when we first came to Japan. Fortunately we were in first class and got seats; many Chinese were left on the platform at each station where we stopped along the way, unable to get on. After an interesting 5 hour trip which included several games of Yahtzee with a young couple from Hong Kong, we arrived in NANKING. As I stepped off the train, an official asked, "Where are you from?" "We have come from Shanghai." "Passports!" They certainly kept track of us! A China Travel Service car took us to the hotel where they had made reservations for us.

It was about 8:30 p.m. when we finally arrived at the Y. HOME. They were waiting for us to enjoy the feast they had prepared and what a joyous "reunion" it was! Tears, laughter, shouts, hugs. There must have been about 20 there that night and much of the next day. Two married sons and their families, and one unmarried son live with Pastor and Mrs. Y. Another son and wife and a daughter and her son were there for the New Year's holiday. Another daughter and family live nearby. A grandnephew and another grandson were also there. Pastor Y. was thrilled to tears with the Chinese BIBLES we had brought along and so happy for the *New Testaments* and *Streams in the Desert* booklets. His mind is clear and his English amazing. His son said he was in better health and spirits now than a year ago. It was obvious his family was unusually happy and richly blessed and he gave all the credit to the Lord, while not discrediting the government. Fifth Son, who spoke English, went with us back to our hotel by bus. The next morning we walked again to the Y. house and spent the day, a day of rich fellowship and inspiration, ending up with another feast. It was hard to say goodbye. How much love we had felt. God was so good to have given us this beautiful, special GIFT.

The 5 hour trip back to Shanghai was a rich experience. Sylvia and I sat on one straight-back seat and Austin took another across the aisle. There was a small table between us and the seat facing us. When Austin opened his Bible and notebook, a young man from Hong Kong came

and asked what he was reading. Because of his interest, Austin pulled out a tract with messages in both English and Chinese and from then until our arrival in Shanghai he didn't have a minute to himself. At the next station a large group of Japanese tourists got on and two older women sat with us. They were pleased that we could speak Japanese, and so was their Chinese guide. We gave the women tracts in Japanese and the guide a Gospel of John in Chinese. Three Japanese had sat down with Austin and the conversation was lively. They took us into the next car to meet others of their group. After one of the women had read two tracts, she asked if I could find out where a church is in her area of Sapporo and I assured her I would.

Our hotel in SHANGHAI was of 1929 European vintage with large charming rooms and a beautiful diningroom. The streets had many vehicles and the sidewalks were crowded with people, which had not been true in Peking. And many many bicycles, all with jangling bells! We visited a carpet factory and a jade and ivory carving factory; also an urban commune of 86,000. We were fortunate to be able to attend a very fascinating Chinese opera. It was all so exciting and interesting. We walked the streets freely and sometimes people would speak to us in English. Few failed to return a smile of greeting. We could take pictures of anything and everything. And we did! We were in China just one week, but saw and experienced so much that we'll treasure forever.

We have seen for ourselves what we have heard from others - that now is God's time for China. The church is still alive in China, preserved wonderfully in spite of the repeated attacks made on it over the last 30 years. God has set before the Chinese Church an open door which no man can shut. Let us pray (as we never have before) for a rich harvest . . . a hundredfold harvest in China. And let us prepare ourselves to give financial support and to go if and when the Lord Jesus commands that we go to help in this great harvest.

"The harvest is plentiful . . . pray the Lord of the harvest will send his laborers into that harvest."

BIBLE AND SCIENCE PRESS OF JAPAN

ACTS, FACTS AND IMPACTS.

The companion monthlies, *Acts and Facts* and *Impacts*, are well known publications; well known by both creationists and evolutionists. Published by Institute for Creation Research, Henry M. Morris, director, this material has been getting quite a lot of attention lately, even in the national media of America.

Perhaps some of you do not know that the Impact series is now being made available in Japanese. The companion publication, *Mahanaim*, gives additional information and explanations. Although it does not enjoy the wide circulation that it does in English speaking countries, some people are finding it very helpful in their own lives, strengthening their conviction of the truth of the Bible. Also, in dealing with people who will inquire honestly, it is a very effective tool in neutralizing the on of evolution and related fs.

The Bible and Science Press was formed three years ago in Mito Shi, Ibaraki Ken, under the leadership of Dr. Masami Usami, who is also the director. Dr. Usami is a very busy man and not able to devote full time to this work. He is pastor of the Mito Bible Baptist Church, a medical doctor heading the ENT (ear, nose, throat) department of the National Hospital in Mito. Besides this Dr. Usami is a medical lecturer, and when possible, lectures on creationism at churches, colleges or wherever there are willing listeners.

As a young man, after he became a Christian, Dr. Usami believed he should serve God through the medical field and so prepared himself. This has given him many valuable opportunities to witness for the Lord and enabled him to build a strong church in Mito.

Aware of the hindrance of the teaching of evolution to the Gospel, Dr. Usami has worked for years formulating a Biblical and scientific answer to evolution.

Clearly, evolution is an enormous obstacle to faith and the spread of the Gospel. It is not uncommon to hear people reject God and the Bible citing the "fact of evolution". Evolu-

tion renders the Bible absurd and God unnecessary.

Some honest Christians try to hold on to both Christianity and evolution. They say that perhaps God created by means of evolution. Or, that, somehow, God and evolution are not necessarily incompatible. To an unregenerate person who is looking for a way to evade an almighty Creator-God, both positions are comfortably impotent. The young Christian who is looking for absolute truths to hold to, seeing the Bible stretched to accommodate evolution, will often be uneasy, unsure of what other things may also be accommodated.

What many people do not realize is that there is a great mass of scientific information to support Biblical creationism. Or that there is a dearth of evidence to support evolution. Even the information that seems to support evolution generally makes at least as good a case for creation when viewed in the light of all available information.

About three and one-half years ago Dr. Usami was in the U.S. and attended Bible-Science Convention. He was convinced such information should be made available in Japan. While there he received permission to produce the ICR material in Japanese. Besides the *Impact* and *Mahanaim* series, Bible and Science Press has also printed three books in Japanese. *From Evolution to Creation* by Dr. Gary Parker is a personal testimony of his inquiry. It sells for ¥200 plus postage. *The Scientific Case for Creation* by Dr. Henry Morris is exactly what the title indicates. It sells for ¥800 plus postage. There is also a small book for junior high and high school students, *How Did It All Begin?* by Dr. John Whitcomb. It is ¥100 plus postage. Of course, the people in the Bible and Science Press organization hope you will make use of all this material.

Obviously this material is of a special nature and not usually suitable for the average reader. However, it could be made available to school teachers, especially science and social science teachers. Some schools are receiving this material and seem genuinely pleased to receive it. Why not make it available to the teachers of the schools in your area? Special

prices are made for those who want to distribute them.

Carlton Elkins

You may write: Bible and Science Press, 1-4-41 Kamimito, Mito Shi, 310 or call: 0292 (21) 6747.

For English inquiries contact Carlton Elkins, 2-3-25 Owada Machi, Hachioji 192 Tel. 0426 (42) 4401.

PBA'S THIRTIETH YEAR

August 31, 1981 will mark the thirtieth year since the beginning of PBA. PBA is thankful for the Lord's faithfulness over the years. LIGHT OF THE WORLD coverage on Japanese commercial MW stations is now 85% of Japan. The cooperative ministry with Trans World Radio gives 100% coverage of Japan for four hours of broadcasting in Japanese every day by short wave. The short-wave reception from Guam has been exceptionally good. A big event taking place during the 30th year will be the first stage of a relocation process. Negotiations are underway to eventually be part of a new building at the Ochanomizu Student Christian Center. This new building will not be available right away so PBA will be moving to a temporary location for the interim period.

Because of the complications involved in the relocation, a big anniversary celebration is not being planned but as a 30th anniversary project two things have been chosen for a special prayer focus:

1. There is evidence that many people who listen to LIGHT OF THE WORLD regularly have never responded by mail or by church attendance. During 1981 PBA would like to encourage Christians in Japan to especially pray that these regular listeners would respond by mail and by becoming involved in a local church.

2. In most areas LIGHT OF THE WORLD broadcasts are relegated to the early morning hours. The second part of PBA's 30th anniversary prayer project is to pray for better broadcast times especially in the Tokyo area. (See JEMA Directory for nationwide program listing.)

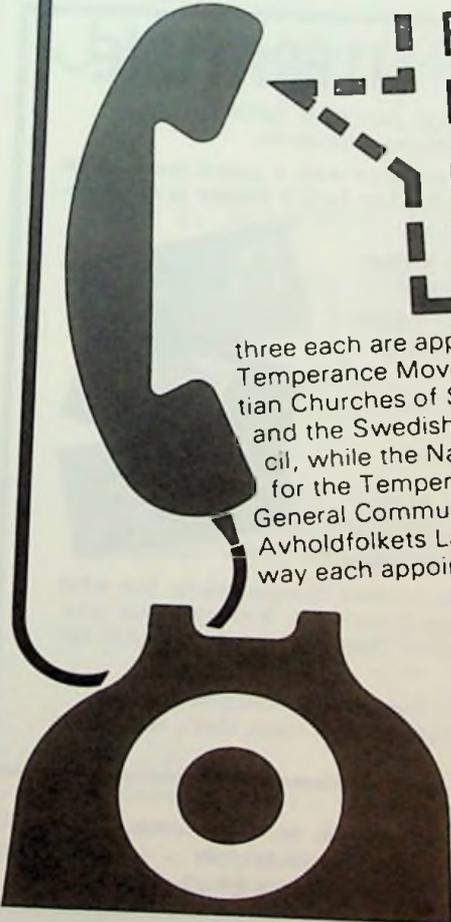
Steve Tygert

Ansvar is a mutual insurance company whose policyholders — owners — are represented at the Company's annual general meeting by trustees appointed by various bodies within the temperance organizations and the Christian associations.

Its firm rooting in the temperance and Free Church movement provides the base for Ansvar's operations. It also constitutes the platform for the Company's ideological and social objectives. This link with, and proximity to, customers also serves as a valuable stimulus where product development and insurance service are concerned.

TRUSTEES

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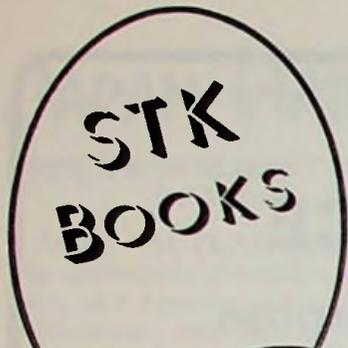
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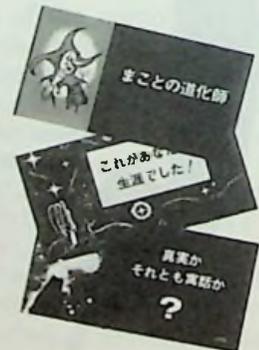
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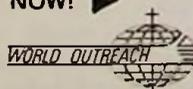
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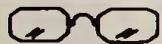
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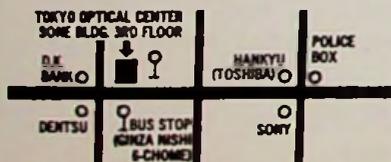


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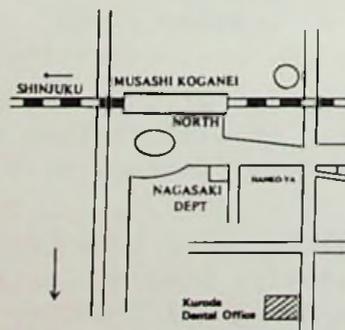
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CIS Update

Have you ever had someone move away from your church, only to discover much later that they had not made the effort to find a new church home? Or what about that student with whom you spent hours explaining God's Word? When he graduated and moved to another city, did he go on seeking? If these frustrations have ever torn at your missionary heart, don't despair. There is help available.

Church Information Service (CIS for short) exists to provide you with information about the location of Protestant churches in Japan. After compiling the all-Japan church survey that came out in Japan Harvest last summer, we continue to maintain our nationwide listing of churches and *dendojo* to provide help when a contact moves. Just drop us a line at Ochanomizu Student Center in Tokyo and give the person's new address. Then we will advise you of what churches are in that area. CIS's other area of service is to provide help when you, your mission or church association are considering starting a new work somewhere. What churches are already there? What is the population, and how fast has the area been growing? These basic questions can be answered from our lists and maps that show the location of churches, or the absence of same.

As an ongoing project of JEA we

have been able to compile a comprehensive listing, and keep improving the quality of information available. Currently over one hundred missions, associations and church organizations are listed among our 5,912 cards. But the correctness of our listing at any given date is dependent on receiving fresh information and listings. We especially need your help in learning of new evangelistic outreaches, or of independent works that are not included in any denominational listing. We would welcome a whole company of volunteer reporters scattered throughout Japan who would keep us posted on developments in their respective areas.

By comparing some figures from the 1969 JEMA survey and the recent bilingual survey, we can get a fair picture of where the population growth and church growth have been occurring. True, this is only the number of churches rather than the number of believers. Unfortunately the latter figures are not always available, nor do denominations use a uniform standard of recording. The accompanying graph gives figures for different sections of Japan, and lists both the percentage of church increase, and of population increase in the decade from 1969 to 1979.

Now that Church Information Service has been operating for a year, how are things going? Anything new to report? At our recent annual count of churches we found that over 150 new churches had been

added to our listings, and five more church groups. Some of these churches are new, and some were somehow passed over before. But I was saddened to notice that we also took out about half that number of cards from the files during the year as we checked new lists. Some churches were closed, and in other cases we may have included both old and new addresses, etc. Still it meant that there were several areas where the one church which had been listed for that county no longer functions there. Currently we list nine cities and 172 counties without a Protestant church.

Even with all this new input, there are several things we still need.

1. *Your cooperation* will be appreciated in sending us annual listings from your mission and church association so we can keep our listings current.

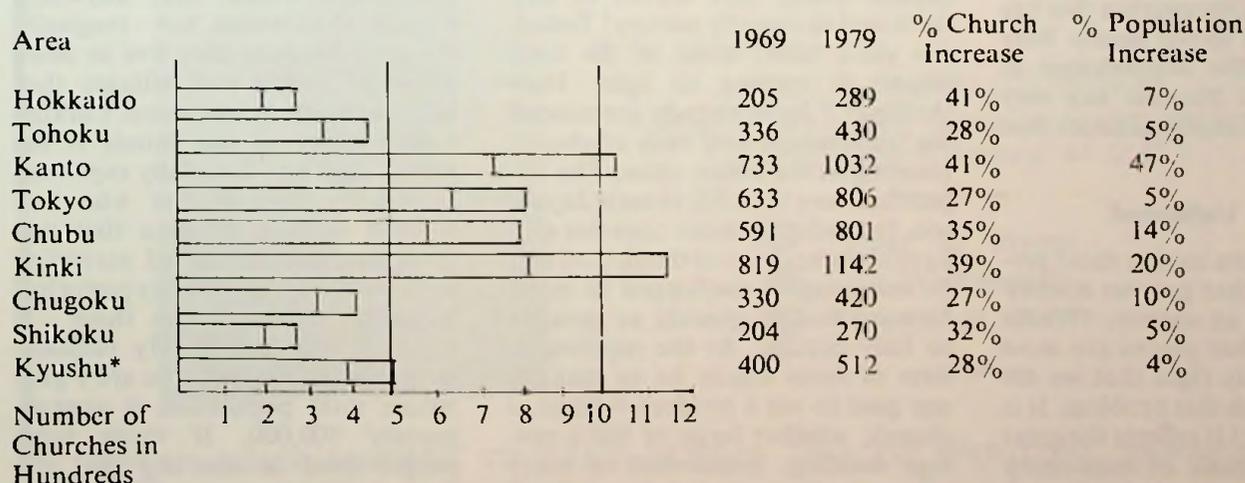
2. *Your support* by prayer, interest, gifts/fees. We are a faith project with a lot of room to grow, as the Lord provides. JEMA has been the first group to include us in their budget. We hope others will take note of their example.

3. We need *your business*, for we can serve the churches in either language only as you come to us and use the information we have collected, which includes several hundred churches not found in other listings.

So, spread the word, and drop us a line any time we can be of help, for service is part of our name.

Millie Morehouse

NUMBER OF PROTESTANT CHURCHES IN JAPAN



*Okinawa figures are not available for 1969; so those churches are not included in this tabulation, although they are currently listed in our files.

Where Should I Go?



DONNEL McLEAN

Possibly the question most frequently asked by missionaries seeking to establish new works is: "Where should I go?" Following the publication of the first All-Japan Church Survey of 1970, many contacted us, asking this question. And that, specifically, is the very reason the original survey was produced and why ten years later another has been completed at great expenditure of time and effort. But the second one has an additional motive – namely, to enable us to see what progress we have made in the past decade. Some of the progress has been tremendous, causing our hearts to well up with thanks giving to God!

A Decade of Progress

The 1980 survey shows us that both Japan's prefectural capitals and her other 88 major cities together have seen a total of 963 new churches established. That represents a 35% average increase per city! In 22 cities the number of churches doubled while in 4 cities they actually tripled. This is growth! Discovering this has been a real thrill to our hearts. May it continue. Millie Moorehouse in the latest Japan Harvest has very ably pin-pointed many statistics that came into focus.

A Task Unfinished

But let us return to that most pertinent question that persists irresistibly, demanding an answer, "Where should I go? What places are most needy?" It is only right that we are pre-occupied with this problem. It is realistic thinking! It reflects the great Apostle Paul's basis of missionary operation: "Yea, so have I strived to preach the Gospel not where Christ

was named, lest I should build on another man's foundation... but as it is written, 'To whom he was not spoken of, they shall see...'" (Rom. 15:20-21) It is logical that in making plans to open new churches we, too, diligently investigate and find where the need is greatest – first where no one is proclaiming the gospel and, next, where their numbers are woefully too few. That is the place to start. Though in a limited way, this is the objective of this article and our prayer is that it may help many find a needy place to reach for Christ.

A Gap to Fill

Watching the impact of the 1970 survey was exciting. The survey – as does the new one again – brought into vivid focus many startling facts: (1) many cities without a church (2) the big majority of the counties with their multiplied towns and villages without a resident witness and (3) numerous cities inadequately occupied. Many were stirred to step forth and to literally occupy! Today, ten years later, some of the total impact is coming to light. How thrilling! I have already mentioned the tremendous new rash of church planting in the major cities. The impact has even been felt in rural Japan, too, for today 51 more counties also have churches! Let us thank God and be encouraged, challenged to move forward and as quickly as possible to fully occupy. As the representatives of Jesus Christ let us make it our goal to see a resident witness, a church, whether large or but a cottage meeting, established in every village and town of Japan as well as every city.

Having seen much accomplished in the past 10 years in no way means we can "settle on our lees." Thanking God we must press forward, ever forward until that goal is accomplished! But once again – as with the 1970 survey – the new 1980 survey brings into vivid focus areas of neglect that still persist. Where are they? Can they be pin-pointed? Indeed they can! Without doubt it still is Japan's multiple 241 rural cities that have populations under 50,000 each and the counties of which 195 still have no church.

An Emphasis on Towns and Villages

Think with me a moment. The total population of Japan's 514 counties equals that of Kanto and Hokkaido combined! *Guns* average over 50,000 per *gun*, but many are much larger. 55 have over 100,000 with several spilling over the 200,000 number! If these same people were concentrated in one city today each such place would have anywhere from 5-15 churches, but – tragically – simply because they live in more scattered towns and villages they have been largely by-passed. Lurking within many of our minds is the feeling that was forcefully expressed to me by one brother who had worked in such an area that was conspicuously unreached according to the 1970 survey. Greatly perturbed he said, "Nobody lives there – I know, I was there!" My response simply was, "In that area are 9 *guns* whose total population is approximately 500,000. If those same people lived in one city that size there would be over 20 churches there. Why?"

Having successfully, obediently reached into the cities and centers, let us determine during the next decade, to evangelize the counties, the towns, the villages – all of them! Let us follow our Lord's example Who "went about *all* the cities *and* villages... preaching the Gospel..." (Matt. 9:34) If every city church makes it its goal to reach out into the surrounding counties with their many towns, that goal is within our grasp. That is exciting!

A Detailed Listing

Together with this report, some classified lists of the neediest areas still remaining are included. They are simply a tool to bring into focus the need that exists in your area to help you find the answer to your question, "Where should I go?" These have been sub-divided into 6 groupings which are as follows:

1. *Neediest "wards"* in the megalopolis cities each of which is several cities in one. Many of you are established in these megalopolis cities and want to reach out. In answer to

your question of where to go, we submit this listing for your prayerful consideration.

2. *Neediest prefectural capitals.* Although these cities average 22 churches per capital, still there is need, especially in some. Many missions open their first new work in a prefecture starting at the capital, which is in accordance with Acts 1:8: "And ye shall be witnesses unto me both in Jerusalem (the capital) and (then) in all Judea (the surrounding areas!)." Nagasaki and Kagoshima loom as the neediest, followed by Toyama and Matsuyama. We encourage you to pray about these and the others listed. May we give a suggestion as you plan to enter prefectural capitals as well as other cities? Obtain a map, mark the locations of the existing churches and thereby determine what part of the city has no churches. Then zero in on that sector.

3. *No-church cities list.* According to the 1970 survey there were 23 churchless cities. Today there are only 8, all of which are small rural, even isolated, cities, but none the less our prayer is that the Lord will

lead someone to each...and soon!

4. *Cities with no church growth or limited growth.* Four larger cities actually retrogressed by experiencing loss of churches, while 8 others only saw one additional church. They, therefore, loom as a challenge to the Christian community.

5. *Cities and counties with only one WCC church and no other church.* It is admirable how the UCCJ in particular have reached into many of the smaller cities and counties. Let us not leave the task of reaching these to them alone.

6. *Most needy cities and counties.* This is the longer, more comprehensive list and is based on those places that have only one church per 40,000 or more in population. In many of these the ratio is much, much more – 1 church/100,000 population and more. We have marked with an asterisk those that have no church. Please include these needy places in your plans as you seek to reach out and begin new churches and outstations during the coming decade.

NB – The statistics in this article include only Protestant churches.

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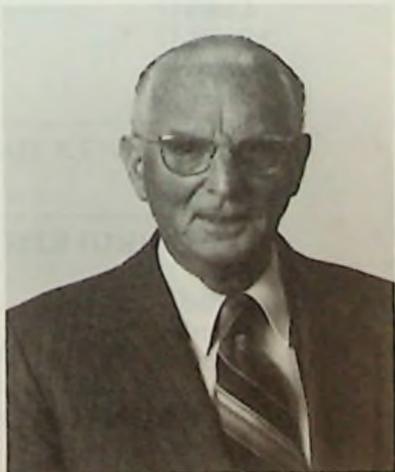
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6 CLASSIFIED LISTS WITH "WHERE SHALL I GO?"

I. CITIES AND
COUNTIES MOST
NEEDY

HOKKAIDO

<i>Cities</i>	
Nemuro	(44)
Noboribetsu	(55)
<i>Counties</i>	
Oshima	(196)
Sorachi	(132)
*Rumoi	(55)
*Sooya	(54)
Nemuro	(55)

AOMORI KEN

<i>Counties</i>	
H. Tsugara	(86)
M. Tsugara	(108)
K. Tsugara	(78)
Kamikita	(123)
*Shimokita	(52)
Sannohe	(101)

IWATE KEN

<i>Cities</i>	
Oofunado	(40)
Kuji	(41)
<i>Counties</i>	
*Iwate	(115)
*Shiwa	(70)
*Isawa	(55)
*Shimohei	(73)
Kunohe	(61)

MIYAGI KEN

<i>Cities</i>	
Natori	(49)
<i>Counties</i>	
Shibata	(75)
Watari	(45)
Kurihara	(99)
Monou	(95)
*Motoyoshi	(52)

AKITA KEN

<i>Cities</i>	
Kazuno	(47)
<i>Counties</i>	
K. Akita	(82)
Yamamoto	(62)
M. Akita	(77)
Yuri	(86)
Senboku	(133)
Hiraka	(79)
*Ogachi	(55)

YAMAGATA KEN

<i>Cities</i>	
*Obanazawa	(26)
<i>Counties</i>	
*Mogami	(63)
H. Okitama	(50)
H. Tagawa	(77)
*Akumi	(45)

FUKUSHIMA KEN

<i>Counties</i>	
Adachi	(69)
Kawanuma	(40)

IBARAKI KEN

<i>Cities</i>	
Iwai	(40)
<i>Counties</i>	
Kuji	(56)
Niihari	(108)
Tsukuba	(101)
*Yuuki	(52)

TOCHIGI KEN

<i>Cities</i>	
Imaichi	(50)
Mooka	(52)
Ootawara	(46)
<i>Counties</i>	
Kawachi	(66)
Haga	(88)
Shimotsuga	(157)

GUMMA KEN

<i>Cities</i>	
Isesaki	(104)
<i>Counties</i>	
Kanra	(42)
Oora	(88)

SAITAMA KEN

<i>Cities</i>	
Iwatsuki	(92)
Kasukabe	(148)
Koshigaya	(213)
Toda	(77)
Kuki	(52)
Kitamoto	(50)
Yashio	(59)
Misato	(93)
Hasuda	(44)

CHIBA KEN

<i>Cities</i>	
Noda	(88)
Kashiwa	(229)
Ichihara	(210)
<i>Counties</i>	
H. Katsushika	(94)
Inba	(171)

KANAGAWA KEN

<i>Cities</i>	
Shibata	(76)
Tsubame	(45)
Toyosaka	(41)
<i>Counties</i>	
K. Kambara	(124)
Naka Kambara	(68)
N. Kambara	(136)
M. Kambara	(47)
*Santoo	(56)
M. Uonuma	(72)
Naka Kubiki	(79)
*Iwafune	(58)

TOYAMA KEN

<i>Cities</i>	
Shinminato	(44)
*Namerikawa	(31)
<i>Counties</i>	
*Naka Niikawa	(54)
Nei	(54)
*Imizu	(48)

ISHIKAWA KEN

<i>Cities</i>	
*Suzu	(30)
Matto	(45)
<i>Counties</i>	
*Nomi	(41)
Ishikawa	(65)
Kashima	(44)

FUKUI KEN

<i>Cities</i>	
Sabae	(59)
<i>Counties</i>	
Nyuu	(40)

NAGANO KEN

<i>Cities</i>	
Suzuka	(52)
Nakano	(40)
Chino	(43)

		OSAKA FU			
		<i>Cities</i>			
<i>Counties</i>		Kaizuka	(79)		
Chiisagata	(75)	Minoo	(93)		
Kami Ina	(88)	Kadoma	(138)		
Shimo Ina	(101)	Settsu	(78)		
H. Chikuma	(53)			NAKASAKI KEN	
GIFU KEN				<i>Cities</i>	
<i>Cities</i>				Nagasaki	(442)
* Mino	(30)			Oomura	(64)
Seki	(58)			* Matsuura	(25)
Hashima	(56)			<i>Counties</i>	
Toki	(65)			N. Sonogi	(155)
<i>Counties</i>				* H. Sonogi	(40)
Ibi	(71)			* M. Takagi	(142)
Motosu	(71)			* K. Matsuura	(85)
* Gujoo	(54)			M. Matsuura	(70)
Kani	(67)			KUMAMOTO KEN	
* Mashita	(43)			<i>Cities</i>	
SHIZUOKA KEN				Tamana	(45)
<i>Cities</i>				<i>Counties</i>	
Atami	(52)			* Hootaku	(42)
<i>Counties</i>				Shimo Mashiki	(78)
Ihara	(45)			* Tamana	(79)
Iwata	(92)			Kami Mashiki	(84)
* Hamana	(53)			* Yatsushiro	(59)
AICHI KEN				Kuma	(77)
<i>Cities</i>				Amakusa	(112)
Toyota	(269)			OITA KEN	
Nishio	(85)			<i>Cities</i>	
Tokoname	(55)			Usa	(52)
Bisai	(55)			<i>Counties</i>	
Inazawa	(90)			Oita	(42)
Tookai	(96)			M. Amabe	(45)
Chiryuu	(49)			MIYAZAKI KEN	
Owariasahi	(51)			<i>Counties</i>	
Iwakura	(43)			K. Morokata	(61)
<i>Counties</i>				* H. Morokata	(40)
N. Kasugai	(140)			* H. Usuki	(65)
Niwa	(43)			KAGOSHIMA KEN	
Ama	(220)			<i>Counties</i>	
Chita	(138)			Ibusuki	(54)
* Hazu	(60)			* Kawanabe	(52)
* Hoi	(53)			Hioki	(87)
MIE KEN				* Satsuma	(68)
<i>Counties</i>				Aira	(143)
* Inabe	(56)			Soo	(113)
* Mie	(58)			Kimotsuki	(85)
* Age	(40)			KEY to above chart	
Watari	(92)			* - no-church	
SHIGA KEN				(44) - 44,000 population	
<i>Counties</i>				N. - Nishi	
Gamoo	(52)			K. - Kita	
* Sakata	(40)			M. - Minami	
KYOTO FU				H. - Higashi	
<i>Counties</i>				NB - If a prefecture has	
Sooraku	(61)			no such needy place it is	
* Funai	(52)			omitted; same is true of	
				cities and counties.	
				NB 2 - Those here listed	
				have but one church per	
				40,000 or more. Excep-	
				tions are "no-church"	
				cities.	

II. **NEEDIEST WARDS
IN MEGAPOLIS
CITIES**

Sapporo
Toyohira Ward
Higashi Ward
Nishi Ward
Tokyo
Edogawa Ward
Katsushika Ward
Kootoo Ward
Sumida Ward
Yokohama
Takatsu Ward
Asahi Ward
Koonan Ward
Totsuka Ward
Nakahara Ward
Nagoya
Nakagawa Ward
Minato Ward
Midori Ward
Atsuta Ward

Kyoto
Minami Ward
Yamashina Ward
Osaka
Tsurumi Ward
N. Yodogawa Ward
Ooyodo Ward
Hirano Ward
Kobe
Kita Ward
Fukuoka
Hakata Ward
Nishi Ward
Kita Kyushu
Wakamatsu Ward
Yahata Nishi Ward

III. **NEEDIEST
PREFECTURAL
CAPITALS**

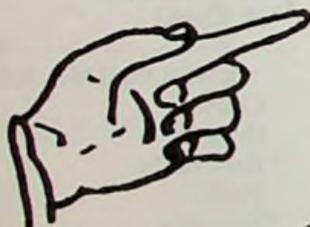
Nagasaki	1/37,000
Kagoshima	1/33,000
Matsuyama	1/27,000
Toyama	1/27,000
Wakayama	1/24,000
Aomori	1/24,000
Niigata	1/23,000
Saga	1/23,000

IV. **NO-CHURCH
CITIES**

Obanazawa (Yamagata)
Namerikawa (Toyama)
Suzu (Ishikawa)
Mino (Gifu)
Tenri (Nara)
Tatsu (Saga)
Matsuura (Nagasaki)
Kaseda (Kagoshima)
NB - Would it not be right
for The Church to focus on
Tenri Shi, headquarters for
Tenrikyoo?

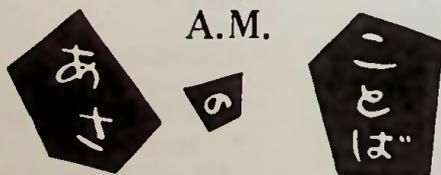
V. **CITIES NEEDING
SPECIAL
CONSIDERATION**

Cities that lost a church
Ashikaga (Tochigi)
Numazu (Shizuoka)
Ichinomiya (Aichi)
Saga (Saga)
*Cities with one- church
growth in decade*
Hitachi (Ibaraki)
Kasukabe (Saitama)
Kiryuu (Gumma)
Hiratsuka (Kanagawa)
Fujisawa (Kanagawa)
Shimizu (Shizuoka)
Kurume (Fukuoka)



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Sun-Sat, 10:15-10:30 p.m.

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p.m. 15.125 MHz, 10:45-11:00, daily, Shortwave

The Christian Reformed Japan Mission

2-1 Kanda Surugadai, Chiyoda-ku, Tokyo 101

Tel. (03) 292-7604/5

VI CITIES AND COUNTIES WITH ONLY ONE WCC CHURCH

	Cities	Counties	Cities	Counties	
TOHOKU	IWATE KEN		MIE KEN		CHUBU
	Oofunado (40)	Shiwa (70)	Owase (33)	Kita Muro (28)	
	Toono (22)	Hienuki (25)	Kameyama (34)	Toba (30)	
	Esashi (37)		SHIGA KEN		KINKI
	Ninohe (31)			Gamoo (52)	
	MIYAGI KEN			Echi (32)	
	Kakuda (34)	Shibata (75)		H. Azai (35)	
	Iwanuma (34)		OSAKA FU		
	AKITA KEN			Kaizuka (79)	
	Kazuno (47)	K. Akita (82)		Settsu (78)	
	M. Akita (77)	HYOGO KEN			
	Yuri (86)		Mikata (34)		
YAMAGATA KEN		H. Murayama (26)	NARA KEN		
FUKUSHIMA KEN			Uda (46)	CHUGOKU	
	Adachi (69)		TOTTORI KEN		
	Iwase (31)		Ketaka (24)		
	Kawanuma (40)		SHIMANE KEN		
				Nita (20)	
				Yatsuka (59)	
				Nogi (17)	
				Kanoashi (23)	
KANTO	TOCHIGI KEN		OKAYAMA KEN		SHIKOKU
		Kawachi (66)		Niimi (30)	
	SAITAMA KEN		HIROSHIMA		
	Kitamoto (50)			Sera (28)	
	CHIBA KEN		YAMAGUCHI KEN		
	Toogane (36)	Choosei (62)	Mine (23)	Yoshiki (36)	
	Asahi (36)		KAGAWA KEN		
	Katsuura (26)			Kagawa (35)	
	Kamogawa (33)		EHIME KEN		
	KANAGAWA KEN		Iyomishima (40)	Kamiukena (23)	
Ayase (61)	Miura (27)	KOOCHI KEN			
NIIGATA KEN		Muroto (28)	Aki (28)		
Murakami (34)	Naka Kubiki (79)	Tosa (32)	Nagaoka (16)		
Tsubame (45)	N. Kubiki (30)	FUKUOKA KEN			
Tochio (32)		Chikugo (41)	Kurate (66)		
Shirone (33)			Itoshima (65)		
TOYAMA KEN			Chikujo (43)	KYUSHU	
Oyabe (37)		SAGA KEN			
ISHIKAWA KEN		Imari (62)	H. Matsuura (74)		
	Kashima (44)		N. Matsuura (24)		
FUKUI KEN		NAGASAKI KEN			
Sabae (59)	Imadate (20)	Oomura (64)			
YAMANASHI KEN		OITA KEN			
Yamanashi (31)	H. Yamanashi (26)	Tsukumi (32)	Hayami (33)		
Nirasaki (27)	N. Yatsushiro (33)	Takeda (24)	Oita (42)		
NAGANO KEN		Usa (52)	K. Amabe (20)		
Suzuka (52)	Shimo Ina (101)	MIYAZAKI KEN			
Komagane (31)	H. Chikuma (53)		Kushima (30)		
Nakano (40)	Hanishina (34)	KAGOSHIMA KEN			
Oomachi (33)	Kami Takai (18)	Ookuchi (28)			
Chino (43)		Ibusuki (33)			
SHIZUOKA KEN		Kokubu (35)			
	Ihara (45)				
N.B. If the name of a prefecture does not appear there are no places with only one WCC church.					

1980 CONSULTATION ON WORLD EVANGELIZATION PATTAYA, THAILAND

By Verner K. Strom

The Consultation on World Evangelization met in Pattaya, Thailand, from June 16-27, 1980, under the auspices of the Lausanne Committee for World Evangelization (LCWE) around the theme, "How Shall They Hear?" It followed in the trail of previous consultations held first in Berlin in 1966, and then in Lausanne in 1947. Having had the privilege of attending all three conferences, it is natural to want to compare them.

Briefly: Berlin was the first, and was sponsored by *Christianity Today*. It dealt primarily with the theology of world evangelization.

Lausanne was the largest, having representation from about 150 different countries. It was primarily inspirational, meeting under the motto, "Let the Earth Hear His Voice". While there were a large number of group discussion sessions held, much of the interest centered on the plenary meetings.

COWE held in Pattaya was basically practical and dealt with the question, "How Shall They Hear?" Pattaya, Thailand, is a resort center on the Bay of Siam about a 2-hour bus ride from Bangkok. There were several reasons why this particular place was chosen. First, a location in the Third World seemed desirable, plus one that would provide adequate facilities for board and room and meetings at a reasonable price. The Royal Cliff Hotel met these conditions. It was mentioned repeatedly that its proximity to the Cambodian refugee camps drew attention to a contemporary world problem.

The conference was limited to 650 participants with about 200 other observers and guests. Chairman Leighton Ford was ably assisted by Executive Secretary Gottfried Oseh-Mensah and Director of COWE David Howard and Program Chairman Saphir Athyal. An effort was made to include a high percentage of people actually engaged in cross-cultural evangelism. The Consultation was built around the "mini-

consultations". These were divided into 17 different topics, all discussing how to reach a specific class of people. "The People Approach to Evangelism" as a strategy was much in evidence. Each consultation met under the conference theme, "How Shall They Hear", and was aimed to concentrate on the still unreached people.

I was personally involved in the consultation, "Reaching City Dwellers - Large Cities". The aim was to involve all the participants prior to going to COWE in Pattaya. I met with a group in Tokyo doing an in-depth study of Tokyo's evangelistic needs. During the ten days in Pattaya the "mini-consultations" met for a total of twenty hours. The "City Dwellers - Large Cities" was the largest of all the consultations, and because of this and the fact of language differences, it was in turn subdivided by the six continents. Asia representatives all the way from India to Japan met together. We were given a basic agenda to follow, and the aim was that we would prepare a composite report that would be combined with the other areas to form the position paper of this "mini-consultation". Similar efforts were made by all 17 groups.

A number of interesting facts came to light about the world's large cities. There are 175 cities in the world of 1 million or over population. Urban growth rate is 7.2% yearly, which is much higher than rural areas. In the next few years the number of "world cities" could grow to 250. Mexico City is now the largest city in the world, with a population of about 14 million. Shanghai is second, and Tokyo is listed as the third largest. One of the great contemporary missionary challenges is in these "world cities".

Along with the mini-consultations, daily plenary sessions were held dealing with both inspirational as well as practical topics. Topics included:

- "How Shall They Hear?"
- "The God Who Speaks"
- "The Word He Has Spoken"
- "The People to Whom He Speaks"
- "The People Through Whom He Speaks"

The Commission on Cooperation

comprising some 60 people met concurrently and dealt with the future of the LCWE (Lausanne Congress on World Evangelization), and also with its future relationship with WEF. This was brought to a vote, and the Consultation voted overwhelmingly that LCWE should continue, while continuing to discuss possible cooperation with WEF.

A consultation such as this should aim for specific results. The long-range goal, of course, was to expedite the reaching of the unreached billions. A "Thailand Statement" was adopted, and I am sure that you have already seen this in other publications. There is also a plan to publish many of the mini-consultation position papers. Worldwide attention was drawn to the three billion unreached people. Doctrinal standards were again renewed. Evangelicals were exposed to one another.

Individual impressions always differ, and I can only tell you what my impressions were. These were both positive and negative, and let me share the positive ones first. COWE Executive Committee is to be commended for their effort at including people engaged in direct evangelism, both local and cross-cultural. It was not a consultation of arm-chair missiologists. They deserve top marks for seeking maximum input from the participants. The mini-consultations were generally small enough to give everyone a chance to take part. Subjects covered dealt with a wide enough range to interest everyone. I felt the emphases from the platform in the plenary sessions were biblically-based and doctrinally sound. It had a good mixture of the practical with the inspirational. There were many opportunities for fellowship with people from all over the world. This occurred at meal times as well as some of the free time period spent at the very lovely beach and swimming pool.

There were also weaknesses. I felt that in the mini-consultations we were under pressure to come up with a written statement for our position paper. It seemed at times that we were more interested in getting the written statement finished than we were to dialogue with each other and

really deal with some of the practical problems. The reason was that the consultation leaders felt that without a permanent record, no lasting results would follow. The position papers were not written beforehand so that we could rubber-stamp them, but were actually the product of the mini-consultations. English is the "lingua franca" of international meetings, and this cannot be avoided. But it creates a hardship on those who are limited in their understanding and use of the English language. I felt sympathetic with people from

the Third World who had to give public addresses in a language not their own. This made it difficult to sustain keen interest in some of the public addresses. A conference such as COWE can only do so much, and one has to recognize its limitations. No doubt some people who should have been there were not, and others that shouldn't . . .

Other impressions remain. I was overwhelmed at the need, the opportunities, as well as the suffering of our world. Because of the very tense situation on the Thailand border

during the days that we were in Pattaya, we were not able to visit the refugee camps even though they were not far away. However, their long shadow fell across the meeting, and one evening was given to this subject. I was impressed also that evangelical Christianity worldwide is alive and well. Evangelicals are able to face the real problems of the world and yet keep on course in making evangelism the first priority of the church. It was a consultation on world evangelization, and the conference kept focused on this issue.



BILLY GRAHAM CRUSADE SUMMARY
October 3-26, 1980
STATISTICAL REPORT OF CRUSADE INQUIRERS
(Including Dedication Services)

		Attendance
OKINAWA	Oct 3- 5	30,000
OSAKA	Oct 7-12	113,000
NAGOYA	Oct 13-15	8,700
HIROSHIMA	Oct 16-17	3,750
FUKUOKA	Oct 17-19	36,000
TOKYO	Oct 21-26	130,000

TOTAL ATTENDANCE: 331,992 Inquiries: 25,605 (7.7%)

AGE CATEGORIES							TYPE OF DECISION				
FEMALE TOTAL	5-12	13-15	16-19	20-29	30-49	50—	UN-KNOWN	ACCEPT-ANCE	REDEDICA-TION	FURTHER INQUIRY	TOTAL
15,012	3103	2320	2782	2697	2063	901	1146	7125	2494	5393	15,012
100	20.7	15.5	18.5	18.0	13.7	6.0	7.6	47.5	16.6	35.9	100
MALE TOTAL	5-12	13-15	16-19	20-29	30-49	50—	UN-KNOWN	ACCEPT-ANCE	REDEDICA-TION	FURTHER INQUIRY	TOTAL
10,567	2382	1593	1947	2181	1377	514	573	4868	1817	3882	10,567
100	22.6	15.1	18.4	20.6	13.0	4.9	5.4	46.1	17.2	36.7	100
TOTAL	5-12	13-15	16-19	20-29	30-49	50—	UN-KNOWN	ACCEPT-ANCE	REDEDICA-TION	FURTHER INQUIRY	TOTAL
25,579	5486	3912	4729	4878	3440	1415	1719	11993	4311	9275	25,579
100	21.5	15.3	18.5	19.1	13.4	5.5	6.7	46.9	16.9	36.2	100

Operation Impact Impressions

Continuous education is of vital importance for missionaries who wish to keep abreast of the current scene. OPERATION IMPACT, now returning for a second summer session, offers such an opportunity. The editor has asked three participants of the 1980 sessions to assess the program. Pat Kroecker is elementary teacher at the Christian Academy in Japan; Stan Howard is Japan Field Director of the Southern Baptist Convention; Pat Junker is a busy housewife who shares with her husband Calvin the vision of church planting in Matsumoto.

Stimulating lectures and discussions, sharing, active participation by everyone, personal interaction with visiting professors – these were all ingredients of Operation Impact, 1980.

Last June, twenty students met at CAJ for two weeks to be involved in Operation Impact, a graduate level, personalized, professional growth program that leads to an M.A. in Education, with an emphasis in Social Science. 1980 was the first year that Japan was included in the program, and although enrollment was not large, it was a highly successful beginning.

The Operation Impact program is offered by Azusa Pacific College, and is designed particularly for overseas missionary personnel. Each year the program begins with a two-week period of concentrated classroom instruction. The formal class sessions are then followed by individualized learning contracts carried out during the next twelve months. Four courses, each worth three units, are offered each year. The courses offered in 1980 were Contemporary Trends in Education, The Creative Teaching Personality, Psychology of Group and Individual Attitude Formation and Change, and Leader as an Agent of Change. 1981 courses will be: Psychology of Individual Growth and Group Process, Advanced Principles of Physical Conditioning, Curriculum Foundations and Instructional Development.

All students were highly impressed by at least one aspect or another of the program. Many found the idea of individualized projects, suited to individual needs and involvements, very appealing. Others particularly appreciated the personal interaction between professors and students; the profs encouraged classroom participation by all students, and made themselves available outside of class for discussion and questions. Most were challenged by the growth contract (which is a yearly requirement for all students) in which the student

does a self-evaluation of strengths and weaknesses, and decides upon areas of personal growth.

Throughout, the material was presented with a Christian perspective, and Christ was recognized as the source of all learning and wisdom and understanding. Committed profs lived what they taught.

Each one of the students left the two-week session of classes knowing he or she had experienced a measure of personal growth, and had acquired more of the skills necessary in relating to other people.

Those in the program last year encourage you to consider Operation Impact for June, 1981, whether as a refresher to previous study, or for credit towards a masters degree. It is time well spent.

For information about Operation Impact, contact CAJ.

Pat Kroecker



There was a deep-seated sense of need! I had read *Passages* and a number of other books. I'd heard about "change of life", "mid-life crisis" and many other scary things. Soon I'd be fifty. Yet I knew that some of my best years are right now. Perhaps some of our greatest open doors are right now. Still I know so little! I'm so unprepared! The cry of my heart was, "Lord help me!"

On a former furlough I had heard of the tremendous opportunity given missionaries in South America to continue their education on the field. I'm not a school teacher to missionary children, so I don't fit the pattern, I thought. Nevertheless I wrote Azusa Pacific College to see if I would be allowed to attend their extension program. A very clear, courteous letter of encouragement was received. A chance to grow! A chance to be challenged! I was excited. God makes no mistakes.

That year it was not possible for "Impact" to come to Japan. It was a year of praying and trusting that the Lord, Himself, would supply all my inner needs. Then another letter came. "Impact" would come in 1980. Now, to see God supply financially was my prayer.

When I went into the first class I felt very unsure of myself. Because the course is set up for an M.A. in Education, I expected it to be primarily academic in nature. I graduated from a Bible School. I don't even have a B.A. or B.S. Inadequate in every way but oh, so needy! And then God, who meets every need of every person in every stage of life, began to deal with me gently, lovingly but firmly.

There have been so many changes since then. Mid-life crisis? Yes, but I want to change. I want to grow.

I've had a secret dream for many years to get an elementary education degree. Why would I want that? I don't know why. I could easily go on in my present, very full, satisfying work without it. It's just a dream. Yet perhaps that dream will come true, too.

"Operation Impact" has had a tremendous impact on me as a person. It has also affected my work. I was continually struggling for ideas to use in our English classes. I enjoy teaching English very much. But I must be fresh to spark the students. "Impact" sparked so many ideas that I've made a list that will keep me going almost until next June. The information from "Education Trends" has given me "fuel" for many P.T.A. and English teacher seminars to which I'm invited.

"Creative Teaching", another course, got me started mountain climbing with my older sons. And "Agent of Change" helped me see myself in relation to my family, my work and myself. There have been many Attitude Changes for which I praise the Lord. And then there is next year!

Pat Junker

"The *Leader as an Agent of Change* course should be helpful in my present work, but this first course *Psychology of Attitude Change*," somehow it sounds dull. Will I be able to find enough in this course to make the time and effort worthwhile? Will it be practical or impractical? Theoretical only or applicable?" Thoughts such as these were uppermost in my mind as I sat in the room awaiting the beginning of the first class of Operation Impact.

The class began. Things proceeded normally, then, nearing the end of that first class period, strong emotions and thoughts swept through my heart and mind. Excitement, challenge and a sense of broadening horizons kept pouring into my consciousness. Dull - never! Practical - yes! Applicable - very!

Throughout both of the courses I was able to take in Operation Impact, there was no change in the thoughts and emotions that had been engendered in that first class period. Intellectual stimulation with practical application would be an apt description of the realities of those two

courses. Others studying under Operation Impact and who had been able to take all four courses have indicated in personal conversations with me that such was the situation in every class.

Along with the intellectual stimulation in the sharing of ideas and the imparting of new insights was the use of simulation games and experiences which gave experiential insight into the truths being shared by word. These, along with the give and take of discussion, left me wondering where the time had gone and wishing that there were more hours available. I do not remember having sat in more interesting classes under more stimulating professors than during this past Operation Impact.

The title, "Operation Impact", is very true reality as I experienced it. The experience did have an impact. The class in "Attitude Change" has already been helpful as I have been called on to examine my attitudes, challenged to change those that needed to be changed, and to help other people as they seek to make positive attitude changes. The other

class on the "Change Agent" included a number of practical applications that I have already used or am planning to use in the future, as I serve in an administrative and leadership position. The courses were more than worth the time and expense and will be personally beneficial for years to come. I look forward to next summer and the opportunity to participate in the stimulation and challenge of Operation Impact once more.

There is one other aspect of the program that is most meaningful though not a part of the academic phase. It is the emphasis on personal and professional growth planning. This covers both the personal and work aspects of one's life. Each student is encouraged to set some specific goals for the next twelve months and state the plans for meeting these goals for the next twelve months as well as the method of evaluation to be used in judging the attainment of these goals.

Operation Impact. It is true to its name.

Stan Howard

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Along with all of this, they learn of God's great love for them from His Word. Many have made their first commitments to read the Bible, to learn more of Christ and some to trust Him as Savior.

Okutama Bible camp is located in the beautiful Chichibu-Tama National Park, along the Tama River near Ome...far enough from the cities to be quiet and beautiful; near enough to be convenient.

Dates: Camp #1: Friday, July 31 - Tuesday, August 4
Camp #2: Thursday, August 14 - Monday, August 18

Cost: Registration fee: 6,500 yen Camp fee: 13,000

For brochures and applications, write Ray Leaf, 1-25-6 Nishi Mizuhodai, Fujimi-Shi, Saitama Ken 354. Tel: 0492-54-2974 or Far Eastern Gospel Crusade, 111 Hakuraku, Kanagawa-Ku, Yokohama 221. Tel: 045-432-3221.

Towards Picturesque Speech

HENRY AYABE

Partly due to the peculiarities of the Japanese language which cannot signify a plural noun by adding's and partly for emphasis, the *joogo*, "double-folded word", can supply a variety of attractive expressions in the teaching and preaching of the gospel.

Possibly one of the earliest of these expressive terms the missionary is apt to use is *Shoo shoo omachi kudasai*. The *Joogo* term is *shoo shoo*. The reduplication of *shoo*, meaning "small, little", expresses the idea of a few short moments or minutes. "Please wait a few moments or minutes." This is much more expressive than saying, *Chotto matte kudasai*.

In this same vein is *jo jo ni*, a reduplication of the word *omomuro ni*, meaning, "gently, quietly". *Kuru-shii shinkoo seikatsu o shite imasu ga jo jo ni shinkoo ga seichoo shiteimasu*. "He is having a difficult (or suffering) time in his Christian life but he is growing slowly but surely (*jo jo ni*) in his faith." So, *jo jo ni* as an adverb modifying a verb expresses the idea of "gradually, steadily, or by degrees."

In contrast to *jo jo ni* is the term, *joo joo ni* which is the reduplication of *ue*, "up", expressing that which is the best. *Shiken no seiseki wa joo joo deshita*. "The grade of the examination was the best. *Tsumi o kokuhaku-shite kami no yurishi o uketa hito no kimochi wa harete joo joo desu*. "He, who has confessed his sins and has received God's forgiveness, his feelings are as clear as blue skies, is having the best (*joo joo*) of feelings."

Something similar to the previous *jo jo ni* is *dan dan*, reduplicated *dan*, meaning "gradation", so that *dan dan* is "gradually, step by step". *Dan dan to agatte iku*, "gradually going up" and *dan dan to sagatte iku*, "gradually descending." *Kateishuukai ni kite kudasareba seisho no oshie ga dan dan to owakarini narimasu*.

"If you would come to the home Bible study, you will get to know step by step (*dan dan to*) what the Bible teaches."

Jun means "in turn" or "in its order". The reduplication of *jun* would mean "each in its own turn". This term is more expressive than *junban ni*. *Kyookaiin no otoko no kata wa jun jun ni seijitsu reihai no shikai o shimasu*. "The men of the church will take their turns (*jun jun ni*) in leading the Sunday worship service." *Kyookai no fujin tachi wa jun jun ni uketsuke no gohooshi o shimasu*. "The women of the church will serve in their turns (*jun jun ni*) as receptionist (*uketsuke*).

In the old Japanese way of telling time, *koku* is a unit of time. *Ikkoku mo hayaku* means "as soon as possible". To emphasize the inevitable passing of time, the reduplication, *ikkoku ikkoku* or *koku koku* or *kokkoku*, expresses that idea. *Kokkoku to shu no sairin no hi ga chikazukimasu*. "The day of the Lord's second coming draws near as time passes by (*kokkoku*)." Or, "Each passing moment brings the day of the Lord's second coming closer."

The idea of "soon after" is expressed by the reduplication of *soo*, "fast". *Raishuu soo soo ni ojama shitemo yoroshii desuka*. "Is it all right with you for me to visit you early next week (as soon as the week begins)?" And so *rainen soo soo*, *raigetsu soo soo* after nouns will connote the time element of year and month. *Soo soo* can be used after a verb also. *Kare wa Iesu o shinjita soo soo ni kyookai no kata to kekkon shimashita*. "He married a member of the church soon after (*soo soo ni*) he believed Jesus."

To emphasize the greatness or largeness of things, *dai*, "big, great", is reduplicated. *Musume no kekkon o dai dai ni iwatta*. "He celebrated his daughter's wedding with the greatest of celebrations." *Yo no owari*

ni kohitsuji no konen de shinja tachi wa Shu to tomoni dai dai ni iwau koto ga dekimasu. "At the end of the world, believers will with the Lord at the wedding of the Lamb celebrate with the greatest (*dai dai ni*) of celebrations."

A poetic way of expressing *dai dai* is the reduplication of *yama*, "mountain". Any mountain is great in comparison to other things. *Yama yama* in its proper meaning is "mountainous". Its figurative meaning in the reduplication is "want very much; have a great desire; have much longing for;" and "wish I could." *Isshoo ni asobi ni ikitai no wa yama yama desuga, seijitsureihai ga arunode sochira ni ikimasu*. "I want to go and play with you ever so much (*yama yama*), but I will be going to the morning worship service."

Taka daka to shoori no yorokobi no uta o utau. "We will sing the song of victory at the top of our voices (or as high as our voices can go) (*taka daka to*)." *Taka* means *takai*, "high". The reduplication, *taka daka* means "as high as the highest", or "nothing can go higher". *Shoori no kanmuri o taka daka to sashiageyo*. "Raise high, aloft (*taka daka to*) the victor's crown"

The reduplication of one, *ichi* expresses the idea of "one by one" or "all and everything" or "in minute detail". *Torakuto haifu suru no wa ie to yuu ie o ichi ichi hoomon suru koto desu*. "In distributing tracts, all and everything (*ichi ichi*) that can be called a house should be visited." *Kyookai ni kuru hito bito* (reduplication of plurality) *no namae o ichi ichi oboeru koto ga taisetsu desu*. "To commit to memory the names of each and everyone (*ichi ichi*) who comes to church is important." *Seisho no muzukashii kasho no kaishaku no ten a ichi ichi oshieta*. "He taught in detail every point (*ichi ichi*) of interpretation of the difficult passage of Scripture." Now, in reference to things, *hitotsu hitotsu* or *hitotsu bitotsu* is used. "Point by point" is *itten itten* and for persons *hitori hitori* or *hitori bitori* and for larger animals *itto itto* and smaller animals *ippiki ippiki*. All of these have the meaning of "one by one" or "one and all".

"All things; one and all; completely; utterly; every bit," is expressed as *koto goto ku*. It is the reduplication of *koto*, "thing, matter,

fact". *Shu wa ningen no tsumi o koto goto ku osabaki ni narimasu.* "The Lord will judge each and every (*koto goto ku*) sin of man." *Sono Kirisutoshu wa mochimono o oshiminaku koto goto ku shu ni sasagemashita.* "That Christian gave to the Lord his possessions without sparing even one thing (*koto goto ku*)."

When expressing the idea of "increasing" or in the negative of "decreasing", the reduplication of *masu* is used. *Kare no shinkoo wa masu masu tsuyoku natte itta.* "His faith became increasingly (*masu masu*) stronger." *Kare no shinkoo seikatsu wa mishinja no yoo na okonai ga masu masu nakunatte itta.* "His life of faith shows less and less (*masu masu*, decreasingly) of the works of unbelievers."

Another often used "double-folded" word is *shimi jimi*. According to its usages, it can mean, "keenly, deeply, thoroughly". A synonymous term is *tsuku zuku*. *Shimi jimi* is usually used with the verb, *kanjiru*, "to feel", although it can be used with other verbs. *Seisho o yomi hajimete kara jibun no jiko chuushin no fukasa o tsuku zuku omoi shirasareta.* *Kami no ai*

no fukasa to yurushi o shimi jimi to kanjisaserareta. "Since I began reading the Bible, it has keenly (*tsuku zuku*) brought to my mind the depth of my self-centeredness. I can deeply (*shimi jimi*) feel the depth of God's love and forgiveness."

Yuku yuku is a good "double-folded" word to express the course of progression. *Yuku yuku wa kono dendojo wa jiritsu shita kyookai to narimasu.* "This evangelistic group meeting will finally progress (*yuku yuku*) into a self-sustaining church." *Nihon no kyookai wa yuku yuku zensekai ni senkyooshi o okuru beki desu.* "The church in Japan as it progresses (*yuku yuku*) must send missionaries to the whole world."

These *joogo*, "double-folded words" are usually adverbs but there are adjectival reduplicated terms also. For example: *yoo yoo taruzento*, meaning "the great and rosy future". *Yoo* means "ocean" so the reduplication makes it to have the meaning of vastness or boundlessness of the ocean. The opposite expression is *bi bi taru*. *Bi* meaning "insignificance, minuteness". There is also *doo doo taru*, "dignified, majestic, grand".

There are many more Japanese

joogo terms that cannot be listed here. One can go on and on: *san zan*, "severe, harsh, terrible, thorough, utter"; or, *han han*, "half and half, fifty-fifty, by halves". The pronunciation *yo* can come from three different *kanji* expressing three different "double-word" meanings such as *yo yo*, "world after world"; or another *kanji* meaning "age after age or generation after generation"; and finally, "night after night". There are still others such as, *miru miru*, reduplication of seeing expresses the idea of "in an instant, in a twinkling of an eye". *Naku naku*, "tearfully, with tears, weeping", and figuratively, "with an aching heart - heavy heart or with bitterness". So, there are many "double-folded words" in Japanese. *Naka naka ooi desu.* *Naka naka* means "very, exceedingly, considerable, quite".

The Japanese are very fond of using *joogo* to express their feelings. The use of these "double-folded" terms will help the missionary to be more expressive of his thought and feelings to the Japanese. And perhaps, they may give you a *ban ban zai*.

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