

Japan HARVEST

THE MAGAZINE FOR TODAY'S JAPAN MISSIONARY



Karuizawa Union Church, location of EMAJ conference



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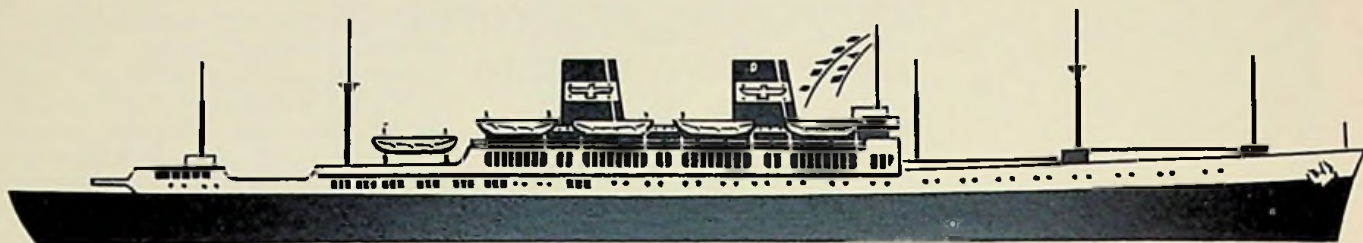
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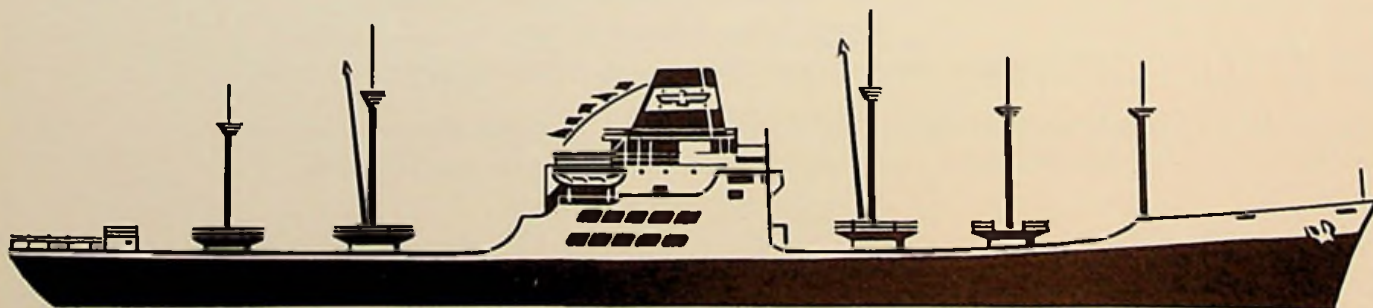
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IN THIS ISSUE

Concluding a month's tour of Korea and Japan, Lehman Strauss, Litt. D, F.R.G.S. ministered to 160 missionaries at the annual EMAJ spring banquet. His word of encouragement on "All Fulness in Christ" provides the lead article in this issue.

Dr. James P. Satterwhite of the Japan Baptist Hospital in Kyoto knows from wide experience how to counsel the missionary who is human. (And who isn't?) Though it appears otherwise, the Doctor's feet are firmly planted on the ground while he writes about health. Turn to page 21.

The What, Who, When, Where, Why and How questions relating to the New Japanese Bible have been put to responsible officers. Their answers (page 16) include background, method, text and some of the problems involved in this vital project.

Dr. J.M.T. Winther, on his way to China 67 years ago, came to Japan *en route*—and stayed. In an interview with the assistant editor the 90-year-old missionary recalled the years of his pilgrimage for *Japan Harvest* readers.

This issue carries the first of a new series, "Thinking Allowed" by a writer readers will know as "Patmos." After you have read the article and have done some quiet thinking, please think aloud on paper and send us your thoughts.

Another "first" is Rollin Reasoner's devotional "What is His Name?" Mrs. Dorothy Pape continues EMAJ Women's Page; further reports on evangelical work in *Japan Harvest's* prefecture-by-prefecture survey and up-to-the-minute news items cover a wide range.

Our prime need is not always for guidance. Sometimes our need is for grace to follow the guidance already given.



Editor-in-Chief: Sam Archer
Editor: Esma Harris
Assistant Editor: Arthur T.F. Reynolds

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Sam Archer

EMAJ

President's Page

"Thinking is the most painful work known to humanity; we need to have patience to wait for conclusions." So declared Dr. Merrill Tenney here in Japan only three years ago. Have we experienced any real "thinking" in our midst this past three years? If so, what are the conclusions? Perhaps there has been no patience. Thinking for its own sake is useless.

Why is it that we don't see a floodtide of revival in Japan? Where are the shouts of victory by the conquering armies of God's children? Is it because we've never banded ourselves together to make an army for Jesus? Perhaps we've never "thought" it necessary. "One shall chase a thousand and two put ten thousand to flight." Dearly beloved, we need this march of victory in Japan today. God longs for it. Let the theology we profess stand the test. If we are going to dilute it until it is acceptable to everybody then we'll probably not challenge anyone. Our problem is we've changed our program from prayer to politics. What we need is not more machinery but more power!

Dr. J. M. T. Winther, after close to 70 years since he began work in Japan, declares the secret to fruitful working relationships with Japanese pastors and workers is to love them. (Spring 1965 *Japan Harvest*.) "If you do," he continues, "you can bear with their shortcomings, excuse their mistakes, hope for their improvement and lead them on-

ward." May I suggest that this secret holds good for us in our missionary fellowship with one another.

Let us love one another! Let us respect the ministry and the ministers God has in this land. We are workers together for the Gospel's sake. God's revival will include all of God's people. This means that within Japan an embracing of national pastors and the whole of the Christian Church will take place. Let us prepare ourselves for the touch from heaven which only open hearts will receive. May we not fail to seek His holiness and His blessing.

Take time to be holy,

Speak oft with thy Lord;

Abide in Him always,

And feed on His Word;

Make friends of God's children;

Help those who are weak;

Forgetting in nothing

His blessing to seek..

Let us be wary of disunity. God does expect us to work together. Disunity magnifies personalities to the exclusion of members of the body. Certainly unity is the vitality of the body of Christ. Unity is the tie that holds us together by love and purpose. The program of EMAJ includes promotion of such fellowship. Membership is open to and encouraged among Japan missionaries who accept the association's statement of faith and stand in the defense of the Gospel. If we can agree on the authority of the Scriptures, then the interpretations take care of themselves.

"They that wait upon the Lord shall renew their strength." May the Lord teach us to wait, to have patience, to think. Unity will be devotional. True unity will be of the Spirit; it is unconscious. Let us

pray together, let us labor together. Cooperation is certainly Scriptural and most beneficial to us all.

I have as of this summer's annual conference, served you as president of EMAJ for one full year. This has indeed been a very great privilege indeed. Your fellowship in the Gospel has been most rewarding; your understanding and tolerance have encouraged and brought into clear focus our direction within the EMAJ, and clearly focused upon Christ's love which witnesses for the Gospel.

Along with numerous commitments incumbent with that of president has been the area of responsibility within *Japan Harvest*. Except for the consecrated work of our editor and assistant editor, your editor-in-chief would never have been able to realize such an acceptable voice for the EMAJ. I want therefore to give a special word of appreciation to them for their labor of love. Moreover, to all of you who have given of your time to the promotion of this excellent missionary publication, whether in the submission of selective materials, constructive criticism through the mails, words of encouragement on the entire ministry, or through your hard work in editing, proofreading, etc., we do thank you.

To the members of the EMAJ Executive Committee a definite word of appreciation is extended. The normal missionary life of each of us is full, yet your attendance at regular executive meetings, and the carrying of responsibilities along the way, have certainly been appreciated by the entire EMAJ constituency.

All because of Calvary,
Christ is risen indeed!

LETTERS

See you at E.M.A.J. conference
Karuizawa August 1-4!

Through EMAJ we have received several copies of your excellent missions periodical and have been so well impressed that we have decided to carry in the *Encyclopedia* a short article about it.

We would therefore ask if you would forward such to us at your early convenience. Thank you for helping, and may you and those associated with you enjoy God's best.

The Encyclopedia of
Modern Christian Missions,
Gordon Divinity School,
Wenham, Mass.

Our school prepares men and women for the ministry and other forms of Christian work. We feel your *Japan Harvest* is very important in the training of these young people.

Is it possible for you to place our library on a complimentary list in order that we may make your publication available to our students?

Librarian, Shildes Johnson
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The regular subscription price in America for Japan Harvest is \$2.50 per year, with the annual subscription price to Christian institutions reduced to \$2.00. We are mailing you sample copies of previous issues of Japan Harvest and trust that your subscription to this publication will indeed be used of the Lord in your school and in the building of His Church.

S.A.

I noticed a time ago an article entitled, "The Enigma of the Japanese Soul" in your magazine. This article is by Dr. Kurt Koch. We would be grateful for your kind permission to reproduce this article in our missionary magazine.

The Fields, Inc.

16 Hudson St., New York, N.Y.

Such permission is granted. Should prayer interest be gained on the part of missions in Japan, to that extent we shall truly be grateful.

S.A.

We were amazed to receive the generous offering taken for us at your Spring Banquet. Thank you and God bless you for your love and kindness toward us.

We lost much in the fire, but God spared our lives and our children. We cannot thank Him enough. The Lord is also supplying our every need just as He has promised.

David and Esther Langager
Nakadate Machi, Honjo Shi.
Akita Ken

The fire which destroyed the home of the Langagers was readily brought under control without spreading, however not before total destruction of their house. EMAJ gives thanks to God for His protection upon this missionary family. At the Spring EMAJ banquet on March 26 an offering of ¥14,375 was realized and immediately sent to help in their need.

S.A.

On behalf of the Committee and congregation of the Union Church of Karuizawa we would like to express our grateful thanks for the help of the E.M.A.J. in providing a new organ for the church. We are praising the Lord for His goodness to us in this. I am sure that you, like we, are looking forward to the summer ministry in Karuizawa. We are praying that the Lord will bless the E.M.A.J. Conference in a mighty way.

Kenneth Morey, Secretary
Union Church of Karuizawa
(E.M.A.J. membership has provided a beautiful two-manual organ for the Union Church in Karuizawa where our annual summer conferences are held. This organ has been installed and a brief dedicatory service will be held during the Sunday evening service, August 1st.)

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All Fulness in Christ

by LEHMAN STRAUSS



Dr. Lehman Strauss preaching at EMAJ spring banquet, March 26, 1965.

I WOULD like to read Colossians 2:9,10.

"In Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him." Another than the King James version may read, "... and ye are filled up" or "made full in Him." That translation would be correct. The word translated *fulness* in verse nine describing the Lord Jesus is a simple Greek word, *pleroma*, and the word *complete* in verse ten comes from the same root. So the verses should read like this: "For in Him dwelleth all the fulness of the Godhead bodily. And ye believers are filled up, or made full, in Him." Now the word *pleroma* is what Greek students call a picture word.

Let me paint a picture for you. Last year before I set sail for Egypt, Lebanon, and Syria, Mrs. Strauss and I stood on the wharf in New York looking at the *Queen Elizabeth*. Our baggage had been put on and we were just about ready to walk the gang plank for the journey. Mrs. Strauss was busy taking

a picture and I stood there meditating. She said, "What are you thinking about?" I said, "I'm hoping that the captain of this ship has taken care of a few things." She said, "What, for example?" "Well," I said, "first I hope he's checked the fuel supply. I wouldn't feel too comfortable out there in the middle of the Atlantic if we ran out of fuel. Secondly, I hope that he's checked the food supply. I do hope there's enough food supply to get us all across." She said, "Stop worrying, that ship has made the trip many times before."

When a vessel is checked out, a check is made to determine whether everything necessary for the journey is on board. In nautical language this is often called being "rigged" for the journey. In Christ "dwelleth all the fulness of the Godhead bodily," and you who are in Him are rigged for the journey. Until we reach our final destination we have everything we shall ever need simply because we are "in Christ."

I want to take this word *pleroma* and delve into three areas of life in which the children of God are often times bogged down. Seemingly we lose sight of the fact that we are rigged for the journey, that when God calls a man or a woman to a task He makes ample provision for that child of His until the journey is complete.

SORROWS

First of all let us face the area of the sorrows and sufferings of life. I feel sure that some of you have heavy hearts. You're troubled about something.

Not long before I left the States I was ministering in California and at the close of the service before ever I got off the platform a lady stepped down from the choir and tapped me on the shoulder. With tears streaming down her face she said, "Would you please pray for my son; he's a member of this church. He's in jail this morning. He got caught for stealing." "What is your son's name?" I asked, and she told me.

So I led in prayer, walked off the platform and a strapping big man stopped me. He said, "Brother, I have a heavy heart. I wish you'd

pray for me. I'm the Chief of Police in this city, and I've had some unpleasant tasks to perform lately." His eyes filled up with tears. He said, "Recently I had to put a boy in jail, a member of this church, but that's not my heaviest heartbreak. A few weeks ago I had to arrest and put in jail my 27-year-old son."

A lady came up to me not long ago in a meeting and said, "May I speak with you?" I said, "Yes." She said, "How does a mother face a tragedy? My high school daughter came home from school the other day to tell me that she's pregnant."

Now I don't know what your trouble is, but I'm sure that some of you have heavy hearts. The Bible says that man is born unto trouble as the sparks fly upward, and if you haven't had your share it will come sooner or later. What do we do when the sorrows and the heartbreaks of life close in upon us?

FULL OF GRACE

As we pursue our word study, let us direct our attention to John chapter one. "In the beginning was the Word, and the Word was with God, and the Word was God." Verse fourteen: "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace." And that little word *full* is a part of the word *fulness*. "Full of grace." Verse sixteen: "And of His fulness have all we received, and grace for grace." Have you ever wondered what that little expression, "grace for grace" means?

Let me give you a couple of ideas. One measure of grace flowing after another measure of grace. Like the waves of the sea that never cease to roll, so God's grace continues to be poured out to those who need it. We can never exhaust the infinite supply of the grace of God. Our blessed Lord Jesus is full of grace. "In Him dwelleth all the fulness of the Godhead bodily" and we are filled up in Him. He's full of grace and "of His fulness have all we received, and grace for grace." We can draw from that inexhaustible supply of His grace, and if that's what we need in the day of sorrow, in the moment of heartache and heartbreak, let us be reminded that we can look up and rest in the glorious truth that we are rigged for the

journey. Until we reach our final destination there's grace enough and to spare.

Paul learned this. In 2 Corinthians 12 the great apostle was under great trial. He was afflicted. In verse seven he tells us a little about it. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." The verse commences and concludes with the same statement, "Lest I should be exalted above measure." Now at once we are given the secret to Paul's thorn in the flesh; the why of this thorn in the flesh. It was a preventive; it came by the permissive will of God. You say, "The devil did it!" But the devil can only move as the Lord permits him to move. When God allows a child of His to be attacked by the devil there is always a reason for it. In the case of Paul it was a divine preventive. Paul was no different from any other preacher. Paul didn't have the old nature eradicated; he was subject to pride.

God has been good to me. I trust He has helped me to grow in some areas, but I must confess there's one sin that has never been eradicated from my life. That's the sin of pride. Would to God that it had been, but it never has been as yet. I get reminded every once in a while that it hasn't been.

I remember one of those great days in Highland Park. The church was packed in the morning. Ten or twelve came forward for first time profession. Sunday night there were about a thousand in attendance. I gave the invitation and more came forward. They were two of the best sermons I'd preached in a long time. I knew they were my best because I was there and heard them. That night on our way home I was bursting for my wife to tell me how wonderful those sermons were. But she didn't open her mouth. As we rode along I slipped one of my hands over on hers and said, "Honey. . ." She said, "Yes." I said, "What did you think of the messages today?" I did it with real piety and humility. With equal piety and humility she slipped her other hand on top of mine and

said, "You think they were pretty good, don't you?" I changed her name that night from Mrs. Strauss to Mrs. Deflater. I needed that thorn in the flesh. We rode home in silence.

As I knelt beside the bed that night I wept out my confession of pride. After I'd gotten into bed she said, "Did I hurt you?" "No," I said, "you didn't, but the Lord did. He just hurt me where I needed it."

Paul needed it and he had three prayer meetings. He prayed once and asked God to take it away. God answered the prayer but Paul missed the answer. He prayed the second time and God answered. The great apostle missed the answer. It was not until the third prayer meeting that he finally got the answer.

Now God always answers prayer. Sometimes we get a direct answer. We ask for something and almost at once God gives us the thing for which we ask. Sometimes we discover that before we asked the answer was on the way. I remember asking God for something and the day I asked for it it came in the mail. But the letter had to be mailed three days before I got it.

Sometimes we get a delayed answer to prayer. God gives the thing for which we ask but not at the time we ask for it. He makes us wait a day, a week, a month, a year, sometimes a lifetime.

Then sometimes we get a denial. Christians are awfully slow to learn that a denial is as much an answer as a yes or a wait. And when God says, "No," that's an answer. So far as I know, that thorn was never removed from Paul. But he learned something. He heard God say, "My grace is sufficient for thee." There's grace enough, plod on and you'll never exhaust that supply of grace.

SUSTENANCE

Now let us think of the sustenance of life, the material things of life. This word *fulness* appears twice in 1 Corinthians 10 and interestingly enough here is a repetition within the framework of a context. The statement in verse 26 is taken from Psalm 24:1, "The earth is the Lord's and the fulness (or the *pleroma*) thereof." The same word is used in Colossians 2:9 and John 1:16, the same root John 1:14 and Colossians 2:10. "The earth is the Lord's, and

continued on next page

continued from previous page

the fulness thereof." That statement is repeated word for word in verse 26 of the same chapter. Now when the Spirit of God repeats Himself within the framework of a verse or a brief context we ought to sit up and take notice. What does that verse say? Simply this: "The earth, and everything that fills up the earth, is the Lord's."

So it is. "Without him was not anything made that was made." "In Him dwelleth all the fulness of the Godhead bodily" and we're "complete in Him." Why can't we trust Him for the material things of life? How often we are slowed down in our efforts for him. Our faith seems to wane. We think we've exhausted God's great supply. Beloved brothers and sisters, until God calls us home to our final destination, He will never run out. He has all we will ever need. It is wonderful to draw from the infinite resource of God's supply and just send a requisition in when you have a need. Let the Lord take care of it.

I've had 25 wonderful years in the pastorate. I suppose I'm a pastor at heart, and always will be. My

first church I enjoyed for 18 years and the second church for 7 years. I felt that I'd always be in the pastorate. Then one day God made it very clear that he wanted me to leave. I couldn't tell where I was going but I had a "go" signal from the Lord.

I had everything a pastor would want in a large downtown city church. We had 1800 members, large congregations, a quarter of a million dollar budget, \$125,000.00 going to foreign missions every year, plenty of people to preach to, a house and a salary, social security, hospitalization, automobile supply, fringe benefits—all the things you'd want. But the Lord said, "I want you to leave."

I'll never forget the night I called the deacons together. "Brethren, I'm going to resign." "When are you leaving?" "Well," I said, "not before January 1st and not later than March 1st."

I will never forget that night. One dear brother said, "Pastor, you know when you resign we can't let you live in the parsonage. We need that for the new preacher when he comes." I said, "I know, brother."

He said, "Where are you going to live?" I said, "I don't know." He said, "What about your hospitalization? We can't pay that for you when you resign. We've got to pay that for the new preacher. What will you do?" I said, "I don't know." He said, "Is that your only answer?" I said, "No, I have one more thing to add. I don't know, but I know the One Who does know. He's all I need to know for now."

Later, another brother said, "Time is running out, what are you going to do with your furniture?" he asked. "I don't know, just give it away I guess." So our children capitalized on it first, then other folks came in and carted off what they wanted. My wife said, "We can't get all these clothes in the car. What are we going to do?" I said, "I don't know, got to give them away." We just kept enough that we could pack in our little car. And off we went. It's been almost two years now and it's wonderful. I've never had it so good!

I went to Korea. Why, I had an electric blanket! I never had one in Detroit. I took sick in a strange bed, with a temperature of 104. I don't know where the medicine came from. The missionary found a doctor and he had just what I needed.

My poor wife. She is back in California. She writes, "I read your letter, found out how sick you were there in Korea, and I had to go to my room and cry, so nobody would see me." What in the world is she bawling about? I never had it so good! It's been wonderful, wonderful.

It doesn't matter where we are, what country we're in. We're on the journey and He's our great provider. You see, we're rigged with the sustenance of life. "My God shall supply all your need according to His riches in glory by Christ Jesus."

SERVICE

The only miracle performed by our Lord Jesus recorded in all four Gospel records is the feeding of the multitude with the few loaves and fishes. You'll remember that the Lord Jesus saw the multitude and was moved with compassion on them. The disciples got a little gnawing feeling in the pit of their stomachs. They said they were going to town to get a hamburger. Oh

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no, you don't get that in Japan do you? Well, they were going to get some rice paddies or something. (laughter). And the Lord was moved with compassion. They were concerned about eating and He said, "Wait a minute. You're not going to leave for something to eat. What about these people here? They're hungry!" "Well," they said, "what can we do? We can never feed that crowd!" The Lord said, "Now, just a minute, what do you have? I'm not asking you for what you don't have, I'm asking you for what you do have." They said, "We have five loaves and a few fish." Jesus said, "Let the people sit down and you give me what you have. I'm not asking for what you don't have, I'm just asking you for what you have." They turned it over to Him. You know what happened. He kept multiplying the food and they kept going up and down the aisles feeding the multitudes.

"They were filled." The same root translated *fulness* and *full*. Then the Lord did something wonderful. They gathered up of the fragments that remained "twelve baskets full." The same word. I often ask myself, why were the 12 baskets full? This is not an exegesis of the text, but I like to believe that there was a basketful for each disciple. (I'm using my sanctified imagination and reading between the lines.)

The Lord said, "Now look, you've been concerned about how you're going to feed this multitude. Here's your basketful. Get on with the job and as fast as your basket is empty, I'll fill it up for you again." You see, we're rigged for the service of life. God never calls a man or a woman to do a task and leaves him ill-equipped to get it done.

Sometimes in the work to which God has called us we wonder how we're going to make ends meet, how we're going to get this part of the job done, how we're going to get that phase of the work done. The Lord said, "Just keep getting on with the job, and as fast as you empty the basket I'll fill it up for you." We're rigged for the service of life.

In Him dwelleth all the fulness of the Godhead godily, and ye are filled up in Him. Let's always remember we're rigged for the journey, and it will encourage our hearts. ★

Gleanings

from our reading



In the days of the liberal-fundamentalist controversy, evangelicals urged liberals to conform conscientiously to the historic standards of their church; in the ecumenical era, liberals like Marty, who says he is speaking dramatically, urge ecumenists to work consciously for the "death and transfiguration" of their denominations. A generation ago the liberals charged evangelicals with being denominationally disloyal and disruptive because the conservatives held that liberalism had no legitimate rights within the Church; today ecumenists deplore "denominational hacks" who esteem the churches in which they have been ordained above the World Council of Churches. Historically the ecumenical movement came into being through the missionary arm of the denominations; the latest move is to merge denominational identity in church union.

Let it be plainly said that the Church of Jesus Christ needs renewal and healing of her divisions. The unity of Christian believers is highly imperative. But to speak of "believers" is to raise questions of truth and sound doctrine. Unity is indeed part of that truth; but Christian truth has other aspects than unity. The unity Christ seeks cannot be achieved simply by ecclesiastical maneuvering or by ignoring the basic question of doctrinal purity.

Is it not time to ask whether the unity of the Church is really or ideally promoted by mergers of denominations into larger bodies compounding the once-isolated afflictions of their members? *(Christianity Today.)*

We never learn what God can do through us until we undertake conscientiously some task that of ourselves we shall never be able to accomplish. William Carey, the great missionary to India, had he been content to remain always at his cobbler's bench, would never have known the greatness of God. But when he undertook to win a whole nation for Christ, he discovered that no task is beyond our powers if God is working through us.

Is not this a lesson we all need? When a call to some essential service challenges us, our first inclination is to refuse to attempt it because we feel that we are inadequate. Perhaps we are. But God is not. If the call is His, we can rest assured that the task can be accomplished—not by us perhaps, but through us. His is the power that "worketh in us." *Selected.*

Serving the Lord demands hard work, work with our hands and work with our minds. We must work together and we must work skilfully if we would do great things for God. "So we built the wall . . . for the people had a mind to work" (Nehemiah 4:6). *Clifton J. Allen*

Go In This Thy Might
(Judges 6:14)

**My might is this —
That God has sent me out —
This I recall
When met with fear and doubt.
When I feel weak,
Indeed I am 'tis true,
But God is strong;
His might will take me through.
Forbid the day
When in myself I boast
And fall before
Satan and all his host.**

EDNA KRUSE

Harvester to Harvester

EDITORIAL COMMENT

CHRISTIAN PERIODICALS

David Winter, Editor of *Crusade* has made some pertinent remarks regarding the policy of a Christian periodical. They are worth quoting:

A Christian paper or magazine . . . should be an open forum, a centre for constructive thinking and discussion, a seed-bed for Christian strategy, evangelism and outreach. Too often we are merely a bed, upon which lazy believers stretch to have their prejudices and private views confirmed.

At the same time, a Christian periodical cannot allow itself to become merely a forum. Discussion without an agreed basis of reference is all too often futile and negative. Our papers should, I believe, expect a biblical basis for all discussion and controversy. This is our field of reference. Not only in our editorial pages, where God's truth must reign supreme, but also in our columns of correspondence and other features of discussion and controversy, we

shall expect our contributors to take the Word of God as their solid foundation and from that safe base to launch out as vigorously and trenchantly as they wish into the touchy minefields of Evangelicalism. Of course, they must not mind the occasional explosion in their faces.

These words, taken from *The Christian*, may be taken as reflecting the outlook and purpose of *Japan Harvest*. As the official organ of EMAJ, the *Harvest* is of course a distinctively missionary magazine. We are unashamedly evangelical, and by that we mean biblical.

There are those who regard such an outlook as narrow. They are right. It is a narrow outlook. But it is narrowness that gives us *thrust*. Whether it be in the headquarters of an army, the launching pad of a rocket, or the brain of a human being, we see a narrowness—a limitation in scope—which results in a powerful thrust.

But within these limits, narrow as they are, there is still ample room for "constructive thinking and discussion." We still have much to learn. Fully agreeing that a Christian periodical should be a "seed-bed"—a seed-bed for thought and action—we are keeping open our eyes and ears for fresh ideas. For example, we are introducing a column under the title "Thinking Allowed" with the express purpose of challenging the accepted thought patterns of evangelical missionaries. In fact, in this periodical as a whole we aim to be forward-looking; not only to lead but also to take note of those who are leading.

TWO CENTENARIES

An English theologian is quoted by Dr. Alan Cole ("The Body of Christ") as saying, "For every new book that we read, we should read two old books, to correct our perspective." In these days when missionaries are so busy trying to adjust methods and policies to the new age of nationalisms it is good also to face the past and to learn from the histories of Christian movements.

During 1965, two organizations are celebrating their centenaries. We refer to the Salvation Army and the China Inland Mission. The Overseas Missionary Fellowship, the offspring of the latter, has remained under the parental roof for several years, but from now on it will move out to live an independent life. The Salvation Army, with electric guitars and fresh approaches, is adapting itself to the era of the Beatles and is still going strong.

Both the Salvation Army and the China Inland Mission bear the impress of their respective founders, the tall General William Booth and the shorter James Hudson Taylor. A reading of these two old books—that is, a study of the histories of these movements—will certainly correct our perspectives and illuminate the future. (A.R.)

THE CONGO

In our last issue we suggested that in view of prevalent missionary sufferings in the Congo and elsewhere, this is a time for the Church to give more attention to the message of the Book of Revelation. We are interested in this connection to read a report concerning the last weeks of one group of missionaries. They were eventually taken out to the bank of a river—a river where many baptisms had been performed—and put to death.

From survivors of the original group we learn that under the leadership of Mr. John Arton (one of those who died, with his wife and teenage daughter), the missionaries had been meeting every hour for prayer. What they studied during those times of fellowship included the Book of Revelation. (A.R.)

Births

Jennifer Ruth, to Mr. and Mrs. Donald Barns, WEC, Jan. 27, 1965.

Andrew Philip, to Mr. and Mrs. Geoff. Roberts, WEC, March 26, 1965.

Joanna Jan Flach, IBC, April 19, 1965.

Karen Kimie, to Mr. and Mrs. Hitoshi Yamada, UFM, June 18, 1965.

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Are you a friendly animal?

HOW shall I speak to you, my brothers and sisters, about health? From where I hang you all look healthier than I!

Maybe I should show you I mean well by giving you a recipe for fresh buttermilk. Just mix some yogurt with a quart of skim milk and leave it out overnight before chilling. The second seeding is better. This is good for upset tummies after sickness or antibiotics, or something you ate. Yogurt once a day for a week or so, or "Biofermin" in the pill form will do the same.

Maybe I should work up to my subject by starting at the toes. Chilblains are preventable. Those painful bluish-red swollen places on feet and hands are the result of blood vessel spasm and damage of tissues from cold. Washing hands in cold water causes reflex spasm in the vessels of the feet, too. Stylish shoes, and stretchy nylon sox squeeze the blood out of the feet, and with it the heat, and the skin doesn't get enough blood to protect it, especially when warmed quickly in a bath or under an electric blanket. Woolly nylon ski sox for indoors and out, or fur-lined boots for ladies, make sense, and our Japanese friends will be so grateful to find

someone with some sense! "Hexanit" after meals and before bath will help circulation. Start early this fall for best effect.

Maybe I should just come down from my perch and tell you straight out. You see, the truth is, we have animal bodies, complete with built-in instincts for preservation, and animal emotions to boot. Have you never had goose pimples? Or felt cold fear creeping up your back? Or said: "I wish I could get away from it all"? We meet every frustration, every unfinished nagging little chore, as if it were a tiger. We get ready to run or fight, or climb a tree!

My body does some amazing things to get ready. It throws digestion out of kilter—stopping it short, or causing me to run. It pours out adrenalin, mobilizes sugar from the liver, opens blood vessels in muscles and brain, squeezes others, raises blood pressure and speeds up the heart to give me the energy and strength to protect myself in an emergency. Do I climb a tree? No. (You can see I'm out of form.) Oh, I may jump half out of my skin when a taxi blows right behind me, and want to tell somebody off, but I don't. "It isn't christian to have feelings like that." So I compose myself, and instead, take it out on the family.

God has given us these marvelous bodies, capable of the full range of emotions and of heroic effort, and the ability to stand almost any strain if only allowed to come back to normal between times.

Have you noticed that our bodies interpret any change in plans, any interruption, criticism, other people's problems, as a threat? First fear, then anger too, are our reactions. This is to protect us the only way the body (subconscious) knows how, by running or fighting . . . physical exercise of the most violent sort.

If this preparation to run or fight is not used up in good solid exercise, it backfires and becomes a poison, quietly (or with burps) preventing proper use of foods, especially fats, slowly destroying us when it was meant to protect us!

If we were plowing all day we could handle any kind of food, and lots of it. But we aren't, and everything in our society says "If it isn't convenient, find another way." So

continued on page 14

on Animating our Animals

by JAMES P. SATTERWHITE M. D.

one of the founders
of the Japan Baptist
Hospital and its first
superintendent.



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The New Japanese Bible

New Testament

Coming this Fall

JAPAN BIBLE PUBLISHERS

continued from page 12

we are robbed of the very natural exercise that will keep tensions down by using up the preparation to fight or run away. The Royal Canadian BX programme, and the isometric exercises are fine. On top of these, you also need some vigorous bouncy, carefree exercise afternoon and evening (and between committee sessions!). This will bring the body back to normal, and allow automatic functions to proceed efficiently without overloading.

Exercise helps control weight, too, and makes us feel like living. But please remember that the subconscious must be retrained over a period of several months, by doing something about it every day. You see, we busy people leave everything routine to our subconscious. And it still remembers our mother telling us to "eat well so you'll grow BIG and strong." It remembers the ad. that says "Why walk up stairs? Use the Handy Home Elevator."

In the midst of quiet brainwashing like this, we who want to follow the Christ must look at things differently, and be willing to discipline ourselves day by day until our sub-

conscious can be trusted again.

Now that I am down to earth and warmed up, may I mention something else?

We are in a country where we at best are limited by a high school level language ability, and yet are trying to express intellectual and spiritual ideas from our college or postgraduate level. We are in a culture that was developing long before the middle ages, and is so deep and intricate that we are outsiders most of the time. We are among wonderful people who are trained from birth not to get involved with people, so to them we are the friendliest of buddies, but to us they seem unapproachable. We are a handful among ninety-six million, half of whom readily admit they have no faith. We have come to tell them the Good News, but they seem indifferent. ("Don't get involved.") And although we see the Holy Spirit at work in a few, we realize that we have not found the key to this nation's heart.

Now, do you see some of the extra tensions we are under; beyond what we in our own culture, or

our co-workers in theirs, feel?

This makes it imperative that we take a day off a week. Jesus reminded us in Matthew that none of the Law would be lost until its purpose is completed—and brethren, we aren't! When we take that day off, and feel thankful to Him, then we are worshipping Him. We need a periodic vacation, too, to catch up on the loose ends. The discipline that got us to the field is liable to quiet, deadly interpretation in the press of things, and must be reactivated by some painful self-discipline which is best started when we are fresh. He is here to give us the victory when we want it bad enough to make the necessary decision.

I chided our area secretary for allowing the fourteen-month (including travel) furlough to be reduced to twelve months. I was tired. He said: "Jim, we have found that the missionaries who can't find the balance in twelve months, don't in fourteen either!"

Ready, feet apart, arms out, One, Two, Three, Fourrrrr! ★



"Shh !

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Japan HARVEST FIVE YEARS AGO

DE ARO or DE ARU?

by J. O. GAUNTLETT

Born in Japan of missionary parents, highly educated and intimately acquainted with the Japanese language, the author, professor at Waseda University and Aoyama Gakuin, is well qualified to speak on this subject.

ONE of the best tests to which the colloquial Japanese Bible can be put is to find out whether or not we can use it, as ministers of the Gospel, in the pulpit and in personal dealings. Usability, we will all agree, is a sound criterion in determining the value of a thing.

The answer is both yes and no.

Whatever one might say against a translation, there is no good reason for saying that it is bad just because it is the spoken language—for we know that the Greek Testament was written in the colloquial of the day. We know, too, that our Authorized Version is a translation in the spoken language of the time, and what is significant is that it was severely attacked at first because of it . . .

Now then, because the colloquial Japanese Bible is in a language of the people, it is easily understood, and in this respect the answer is yes, it is usable. In fact, it is in this respect much more usable than the older translations, and I feel it will become more and more so as time passes because of the continued fossilization of the written style.

At the same time, the answer is no. This is due, evidently, to the fact that the translators of the colloquial Japanese Bible are not linguistic scientists, although apparently excellent philologists. If they were linguistic scientists, they would not have used the *darō* and allied forms for the future. This choice of the *darō* future is due to their being taken up by the grammatical *form* of the language. If, in English, we were taken up by the *form*, according to traditional classification, we would

not be able to say, "I am playing tennis" when referring to the future, or say, "If you came at noon" either, with reference to the future, because the first is present continuous and the second past (in form).

This is the fallacy to which the translators have sold themselves, for, although form is a determining factor in giving meaning, a future tense is not future because it is a future tense. If someone asked you if you were coming tomorrow, your answer would be, *Hai, ashita mairimasu*, or *kimasu*. Only if you were uncertain would you say, *kimasho*. The *darō-masho* forms are in practice used to express probability. This is a fault that pervades the Bible from cover to cover, so that we need not pick up isolated faults here and there to prove how faulty the translation is.

Change all the *future forms*, if they want to *call* them by this name, into the *present*, and the translation will be improved tremendously; and we will not have to say to our listeners, "I am sorry, but the future of probability is not correct here." The worst of it all is that the Bible is the Word of God, carrying authority

which even unbelievers cannot fail to see; so that this lack of authority in the Book of Divine Promises through mistranslation is fatal.

Isolated cases are found, for example, in the use of the weak expression, *yoku yoku*, for "amen, amen," or "verily," which could just as well read *makoto ni, makoto ni* as in the older translations and still be colloquial. Also, *sensei* for "master" is terribly insipid, because even a *masseur* is addressed in this too-familiar manner.

If the entire translation could be gone over and revised, or a translation be prepared by devout men, with the assistance of devout linguistic scientists, there would be less of killing the spirit by the letter. It is proposed, therefore, that (1) the translation be colloquial but be free from "levity" and (2) the language be free of obvious errors due to unscientific old-fashioned views of language. There is no question that we want a good colloquial translation in Japanese of the whole Bible, especially as the written form of the language is very different from the colloquial, and very difficult. ★

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New Japanese Bible

In the summer of 1964 the committee members working on the new translation of the Japanese Bible were interviewed by the acting president of EMAJ. Here is a condensed report of the interview.

Question: *Would you please tell us something of the organization handling this new translation?*

Isamu Horikawa: Besides the main translation committee, composed of seven members, there are six commissioners. There are 15 translators for the New Testament and 15 for the Old Testament. Their work is all checked by research secretaries.

As a matter of principle we are not making public the names of those engaged in this work. However, I feel that we should at least tell you the names of the staff members. For the New Testament the chief translator is Mr. Takeshi Matsuo, and for the Old Testament it is Mr. Kosaku Nao. The chief editor is Mr. Junichi Funaki and I am the general secretary.

Question: *When did the work begin?*

Isamu Horikawa: In November 1961 there was a meeting at Yamano-ue Hotel, with 28 leaders of evangelical churches in attendance, for the purpose of forming a cooperative association to carry out this work. These leaders consisted of 20 Japanese together with 8 representatives from such groups of foreign missionaries in Japan as EMAJ, JCEM, JBCC and so on. The actual translation work began in June 1962, and a "pilot edition" of the Gospel of John was published in December 1963.

Question: *Why was it felt necessary to undertake this work?*

Isamu Horikawa: We have to recognize that among evangelical churches in Japan there has been general dissatisfaction concerning the present colloquial translation published by the Bible Society.

A number of points of dissatisfaction could be mentioned, but I think they can be summed up as being mainly two. The first concerns what text was used for the translation of the existing colloquial version. This point has never been clearly stated.

The second concerns the manner of interpreting the text. As you know we all take the position of holding firmly the conviction of the plenary inspiration of the Bible. We are engaging in this new translation on the basis of the Bible being authoritative, and it is in this matter that we feel the existing version to be ambiguous. We therefore attach much importance to these two points—that the Bible is truly the inspired Word of God, and that the translation must be based on an authoritative interpretation.

Takeshi Matsuo: I imagine that the text of the colloquial version and the books of reference used in its interpretation must be of high academic standard. However, in its present form, it is not possible to know the true position since there are no notes for reference either in the margin or elsewhere. Consider such controversial passages as Romans 9:5, or Acts 20:28 where we read of the Church of God which He has purchased with His own blood. We do not know in cases such as these, either which text was used or which school of exegesis was followed. We would like to know a little more about these points. But we are inconvenienced because the colloquial version has no marginal notes or other explanations to answer our questions. Thus, regarding both text and exegesis we are determined to make

our position known as clearly as possible.

Question: *Could you tell us something about the style of the new translation?*

Kosaku Nao: With regard to the style of the Old Testament we would like to use the *de aru* style rather than the true colloquial *de arimasu* style. You know that in the Japanese language there is a special style, in the same category as the conversational style, used for expressing actual conversation in written characters, as in newspapers. Of course, whenever the true conversational style is necessary we are ready to use it, but on the whole we will make use of what we call the "written conversational style."

For poetical books like Psalms, Proverbs and so on, we want to use the most suitable words possible. So although the readability of that translation should be our chief concern, we do not want to lose the poetical beauty of the original text.

I should have spoken earlier of our policy with regard to the names used in the Old Testament for offerings, such as Burnt Offering, Wave Offering, Sin Offering and so on. With the present names it is difficult to identify them, so we are considering changing to names which are completely new and much easier. We are confident that the new style of translation will be epoch-making. In the matter of names we can go along with the Roman Catholics, so that we do not use different Japanese names for the same things.

Question: *Thank you! What about the New Testament?*

Isamu Horikawa: The editor, editorial staff, translators and all

engaged in this work hold firmly as a conviction the verbal inspiration of the Bible. Accordingly, as we pursue this task we look for the guidance and help of the Holy Spirit. That is the first point.

The second point lies in our seeking a high degree of accuracy in rendering the text, strictly investigating the meaning *not* only of every text but of every word.

The third characteristic is the use of easy words that can be understood by any present day Japanese, and yet retaining a graceful style.

The fourth characteristic is that great care is being taken in the translation to ensure that the deity of Jesus Christ is central to the Bible story, and that this is set forth as clearly as possible.

Question: *Would you tell us something regarding the text you are using?*

Kosaku Nao: Since our desire is to be faithful to the original text the question arises, "What is the original text?" We want to make clear which text has been used. Whenever there are alternative readings we will make it clear in the margin. For it is not sufficient to speak merely of a translation being faithful to the original text unless we also make clear which text it follows.

For the Old Testament we are using the 3rd edition of Kittel's work. This is known as the *Lenin-grad* text. Wherever there are divergences from it, or from the *Masoretic* text which constitutes a commentary on the former, we are ready to give explanatory notes. We have compared the American R.S.V. with the *Masoretic* text and find that it does not exactly follow it. In some places there are the words "Other reading" in the margin, but in other instances there is no explanation at all. Moreover it often fails to include notes to indicate which text is adopted. In saying that the *New Japanese Bible* exactly follows the text we mean also that it indicates which text is followed. Alternative readings are shown in the margin.

Question: *It is inevitable in a work of this nature that difficulties and obstacles are encountered. Would you tell us something of these.*

Takeshi Matsuo: In regard to the *New Testament*, there are none of

the difficulties you have been hearing about. It is just the problem of time. . . (laughter). The Japanese language is changing. So even though particular expressions may sound better and be easier to understand by older people, we would rather choose expressions that can be easily understood by the younger generation, including boys and girls.

Junichi Funaki: There are cases where the meaning of the original Greek can by no means be adequately expressed in Japanese. This is difficult, is it not?

Takeshi Matsuo: We have already published the *Gospel of John* as a model of our style of translation. So far, criticism has been favorable. Please read it and let us have your criticisms. We have a quarterly paper, *The Word of God*, in which we wish to publish critical remarks made by people outside. We should like many people to read it.

Question: *How do you divide responsibility for the work?*

Isamu Horikawa: The work is carried out in six stages. First, each translator puts into Japanese the chapter allotted to him by the com-

mittee. After that the work is checked by six research secretaries. Next it goes to the chief translator who reads it carefully, and it is then submitted to a specialist in the Japanese language for close examination. Following that the manuscript is sent to the chief editor who reads it again. Any doubtful or questionable places are indicated, and the manuscript is finally presented to the committee for full discussion and debate.

That is a rough outline of the six stages of the work.

Question: *Is there anything else that you would like to say as to how we may help?*

Takeshi Matsuo: We would like friends to be sympathetic and to maintain their interest. Also please send in expressions of your opinion.

Isamu Horikawa: There is something that I would like to ask earnestly of the leaders of evangelical churches and missions in Japan. In the first place please pray for this work of translation; in the second place, again, please pray for us; and the third request is the same, please pray for us. ★

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Word of Life Press Headquarters Dedication

by WESLEY WILSON



Missionaries at dedication service.

MORE than 100 missionary friends gathered on May 9th for the missionary dedication service for the new headquarters building of the Word of Life Press. Japanese dedication services were held on May 8th and 10th. The three story and full basement concrete building is located at 6 Shinanomachi, Shinjuku Ku, Tokyo.

Director of Word of Life Press, the Rev. Kenneth McVety, briefly reviewed activities of the nearly 15 years since its inception. He reported that nearly 60 million Gospel tracts have been printed, 43,188,000 being in connection with the Every Home Crusade program through which about 70 per cent of Japan's homes have received Gospel literature. Through these tracts over 242,000 replies have been received and the contacts introduced to Bible correspondence courses. Word of Life Press has two locations besides the new headquarters, the Life Center retail store in the center of Shibuya in Tokyo and a retail and wholesale outlet in Osaka. It publishes two monthly magazines, *Gospel for the Millions* with a circulation of over 20,000, and *Gospel Journal* of around 6,000. Almost two million books from a total of 240 titles have been published and a goal is set for 30 new titles each year.



Kenneth McVety, WLP's director.

A dedicated band of workers.





Heads of WLP's departments.

The Rev. Verner Strom, Japan Field Chairman of The Evangelical Alliance Mission, brought a challenging message stressing that today's need is not for "sensationalism" but for the "supernatural." Word of Life Press is the literature arm for the Japan Field of The Evangelical Alliance Mission, but it also serves as publisher for many other evangelical missions and missionaries in Japan.

During the English dedication service Mr. McVety introduced the department heads to the missionaries. A remarkable number of capable and dedicated Japanese have been secured as leaders for the staff of 64 full time Japanese workers. Also four missionaries serve as full time staff members.

Recently the EMAJ Executive Committee placed their endorsement on the biggest task to date of the Word of Life Press, the translation and publication of the New Japanese Bible. An outstanding group of evangelical Japanese scholars is putting the finishing touches to the New Testament translation, due to be published in September, with the full Bible due out in about two years.

A new department has been formed, called The Japanese Bible Publishers. Its responsibilities are threefold.

- (1) To publish and distribute the New Japanese Bible and the Japanese Amplified Bible.
- (2) In connection with the distribution of the New Japanese Bible, special ways and means to be planned and studied, with endeavors to encourage active cooperation of local churches.
- (3) To cooperate in every possible way with continuing endeavors in Bible translation by Bible scholars who hold to the conviction that the Bible is the inspired Word of God.

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THE MARK OF QUALITY IN
CHRISTIAN LITERATURE

Dr. J. M. T. Winther, 90-year-old Japan missionary, relates highlights of his pilgrimage to the assistant editor.

IT was warm, even in Karuizawa, when I called on Dr. Winther at his summer cottage amid the beautiful trees of Karuizawa. As his daughter, Miss Maya Winther, poured coffee, we talked of years gone by.

I asked him about the Union Church building on the other side of the tennis court. In 1898, he said, there was a smaller church building and the present building was put up in 1905. The trees around the area were planted in 1910. From Dr. Winther's house at that time it was possible to see every house in Karuizawa, and also the trains on the railway.

"Now what about yourself, Dr. Winther? Could you tell us something of your experiences? When did you come to Japan and where did you work?"

"Actually," said Dr. Winther, "When I came to Japan I was expecting to go on to China. My stay in Japan was to be for a few months only."

"Then suppose you go back and tell us of your early days and of your call to the field." And this is what he told me—with a few details added later.

"It begins with the Lord giving me a father who had desired to go out as a foreign missionary when he was a young man 100 years ago. As he found it utterly impossible, he asked the Lord to give him a son who might be able to go. And he gave me a mother who, from my very earliest years, told me about the Saviour. She often closed her stories by saying, 'There are many who do not know anything about this Jesus; when you grow up you must go out to tell them.' And so before I was three years old I knew I was to be a foreign missionary. Off and on this goal was lost sight of, but the Lord walled up my ways,

and I had to face it again and again.

"Four attacks of pneumonia, the first before I was seven, so weakened me that my father bluntly said it would be impossible for me to get secondary education. He would surely have to buy a coffin for me before I could graduate from any higher school. I was no good on the farm, but the cooperative creameries had just started so I took a job with one of them and the open air life suited me. At 18 I was well. At 20 I could carry 500 lbs. in my hands and walk upright, and I entered a school preparing young men to be teachers. I spent a term there and was entrusted with a school.

"My father was the village poet who always wrote a hymn based on the Scriptures, to be pasted on the

no further, so I was asked if I would go alone. I agreed on condition that I could get some much needed training, and Trinity Seminary was kind enough to take me in. In Prof. Vig I met a man with whom my father would have agreed. What I heard from him deepened and broadened what I had heard in my home from earliest childhood. I was permitted to graduate after two years and started for the East.

"Lack of sufficient money made me buy a ticket for only as far as Yokohama, hoping to have more money sent there soon so I could go on to my childhood goal. As it did not come I started to learn Japanese and found it intensely fascinating, and the Lord led me into the home of a Japanese family who proved

On his way to China

by ARTHUR T. F. REYNOLDS

coffin of everyone taken to his last home. The hymn was then written up and hung on the wall of the home of the one who had left it. I imitated him, writing little songs about foreign missions. This led to a call from some friends who had wanted to send missionaries to China. And by the way, these friends consisted of a group of believers who loved the Lord in the old Danish province of Slesvig, which had been taken from Denmark by Prussia (with the help of Austria). Although shut off from their fellow nationals in Denmark, they remained too Danish to work with a local missionary society. So they tried to work by themselves, and these were the Christians who first supported me.

"It was arranged for me to go with a man who had been in China a term and who had now married and was returning to the field. My job was simply to take up work among children. We went across America where I could learn some English. He fell sick and could go

to be some of the most earnest Christians I have ever met. It led to a friendship that has lasted into the second and third generations. Two years ago I baptized the first of the fourth generation.

"But to go back to my arrival . . . I arrived here in Japan on September 7, 1898 and first worked in Kyushu. It was an extremely difficult place. The Episcopalians tried it and gave up; the American Baptists tried it and gave up; the Methodists tried it and gave up.

"As for my wedding, on Aug. 17, 1899 my fiancée came and we had our wedding in Kamakura. We were to have gone at once to Kurume to start work there. For a few days, until we found a house, we were to stay in Saga with Dr. Peery, the only Lutheran missionary in Japan when I arrived. But Kurume did not want Christ nor any of His servants. The people had agreed not to rent a house to any Christian, and so two years were spent in Saga. They surely were not wasted. We

were accepted as fellow workers with the Peerys and valuable lessons were learned from that very able man.

Then when the Lord found us ready to start out by ourselves He also had a house ready for us. There was a haunted house that nobody had been able to live in for more than a week at a stretch, so it had not been occupied for some years. It is likely that they wanted the fun of seeing the spooks drive these foreigners out, so we were allowed to move in. We lived there between 1901 and 1910. It was in this haunted house that we started a Sunday School, had our first services, and also our first baptisms. In our best room where we had the services I had to stand between the beams, and standing on my toes I could put my nose against the ceiling. We never saw any spooks, but the white ants plagued us badly. While we were home on furlough they ate all our bedclothes and half my books.

"I should also mention Pastor Yonemura. The way in which the Lord led me into the home of Pastor Yonemura and the way He led them to take me in, feed me, teach me and love me in such a way that we were bound together with unbreakable ties, deserves more than a mere mention. In a remarkable way he was released from his church and shown unmistakably that the Lord wanted him to be my fellow worker even before I dared permit him to come, for we had very little for ourselves and nothing for helpers. What our Lutheran church here in Japan would have been without Pastor Yonemura is hard to imagine."

THEOLOGICAL TRENDS

Higher criticism entered Japan, according to Dr. Winther, in 1895. Kosaka Hiromichi of Doshisha took the lead in this movement. As a result 15 pastors gave up their jobs as pastors. These included the famous Paul Kanamori who worked for 15 years in the Post Office. His wife also gave up her faith, but when she became sick she wanted someone to tell her of Christ, and she found a Salvation Army man. Though not a scholar he knew the Bible. Paul Kanamori also listened and eventually came back to the faith. After what he described later as "Fifteen Years of Wilderness

Wanderings" he began a series of wonderful campaigns for which he became widely known.

At this point Dr. Winther branched off to express his views concerning certain publications. The Book of Leviticus is one of his favourite lecture series. "It was C.H.M." he said, "which opened up Leviticus to me. Seiss also has a work on Leviticus which is excellent with the exception of the first chapter. In that chapter the theology is good but the exegesis is mistaken. Read Andrew Bonar on Leviticus. Leviticus is fundamental for the Old Testament: you see Christ from so many angles. If you want to systematize you will find a complete Dogmatics."

Dr. Winther's work as an author is seen in the publication of his book, "The Bible's Testimony Concerning Itself." He points out, however, that the corrected second edition more accurately presents his thought.

Looking out the window as we talked, I noticed that beyond the yellow flowers in the garden the grass had become a beautiful green in the light of the setting sun. "By the way," said Dr. Winther, "I was asked recently to give a lecture on 'Japan in 1898.' At first I refused but then I thought to myself, 'When we came to Japan we were met with fear and suspicion and hatred and contempt. If young missionaries today were apprised of some of these things they may be less discouraged.' So I agreed to give the lecture.

"During the 1880's everything Western was welcomed, and some prophesied that Japan would be Christianized in five to ten years. But by the end of the 80's there was a great change. Everything Western was evil, including Christianity, and therefore to be refused. Some who had too easily become Christians changed and became enemies. It was said in Kurume 'The Christians have fled.' A former evangelist became the leader of the atheist group. A catechist had to go away because too many bills were unpaid. There was just one Christian family dwelling in Kurume, but belonging to a church in another city. Besides them a crippled woman was known as a Christian, but she was exposed as a secret prostitute. Still, some of those won in that city at that time became wonderful Christians.

There were real miracles even then."

In 1903 Dr. Winther was accepted by the Synod. He was a sick man when he returned to the States on furlough in 1906. Although he was permitted to visit Denmark in 1907, they thought he was returning to be buried. But while he was traveling third class on the ship, a Voice said to him, "You can eat." For the first time in ten months he ate an ordinary meal. Moreover, he accepted the captain's invitation to conduct the services on board ship. In Denmark he had the strength to conduct 140 meetings in three months. In January 1908 he went back to U.S.A. and stayed there until his return to Japan in August.

FURTHER MOVES

Back in Japan he served in the Seminary at Mumamoto from 1909 to 1921. At that time he was faced with the problem of his children's future, his eldest girl being 20.

In 1921 the family were back in Denmark. At that time he received an invitation to go and teach at Blair Seminary in Nebraska where he had graduated in 1898. He was to give an answer by the 15th of the month. On the 14th he was still uncertain, but as he sat with his wife and daughter his daughter said, "Let us stay here." And they stayed in Denmark.

Dr. Winther had friends among the leading men in the country. He was happy in his work as a pastor, and revival accompanied his ministry. But in time the conviction came that he should move. The bishop had had other plans but became reconciled to Dr. Winther's moving away. So he left Denmark in 1927, travelling via U.S.A. and arrived back in Japan in March 1928. This term lasted until 1935. After another furlough in Denmark during 1935-36 he returned to Japan in 1936. In 1937 came the Lukow Chiao incident near Peking, and then began the war with China which was to develop so catastrophically.

In 1941 Dr. Winther and his wife were ordered to leave their center. They could stay in Kobe or Tokyo but not in Kyushu. In 1942, he said, "all of them" (presumably Lutheran missionaries) with the exception of two Finns, were sent

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The Command to GO

TO THE knowledge of the writer there are at least two publications which use the title *Go*. The resemblance, however, is largely confined to the title and there is a wide difference in content. The one is a holiday magazine, devoted to the interests of holiday-makers and tourists. Beautiful pictures illustrate scenic spots to be visited and enjoyed by those with time, means and inclination to do so. The emphasis is on pleasure and recreation—elements in life which, when used aright, are of real value to the whole man.

The second magazine, however, has very different objectives. It is a *missionary* magazine. Theoretically, no missionary should need convincing that the word "Go" lies at the very heart of missionary activity. Did not the Lord Jesus commission the twelve apostles to go to the lost sheep? Did He not appoint 70 others, directing them to go forth as lambs in the midst of wolves? Did He not, before His ascension, command His disciples to go into all the world and preach the Gospel to all creation? And have not we, as missionaries, already gone forth?

Theoretically there is no problem. But what about practice? An article by Gordon Bailey in a recent issue of *Crusade* (January 1965) makes us blink a little. He asks us to take a new look at our evangelistic methods. Here is his thesis:

When Jesus said "go" He placed the whole of the responsibility for the evangelization of the world squarely on the shoulders of the Church—that is, you and me. The basic principle of evangelism must be *going*: the simple obedience of a simple command.

Almost without exception every idea introduced into "evangelism" today is not based on this command. When Jesus gave this commission, He very obviously

meant that His Church should go into the world, but almost every new evangelistic innovation today is designed to lure the world into the Church. New hymns, modern tunes, contemporary decor, films, music groups, gospel vocalists, neon signs, popular preachers and a thousand and one other "attractions"—admirable enough in their way, but irrelevant to the main problem—are used to lure the non-Christian into the gospel meeting. Generally speaking they have all failed. The great unreached remain unreached. . .

The early disciples had none of these things. They had no literature, no books, no tracts, no gospel records, no flannelgraphs, not

even a New Testament. But they turned the whole world upside down. . .

What could it be that made the difference? Were people more receptive then? In some ways possibly they were; but in other ways they were far more violently opposed to the message of the cross. Were the people more easily reached? Hardly—means of communication were almost non-existent. It was virtually word of mouth or nothing. Could it be, then, that these early disciples loved and obeyed their Savior more simply than we do? Yes, surely this is the difference. Jesus said "Go" so they did what He said. Jesus told His Church to "go" . . .

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home. He himself went to U.S.A. Dr. Winther's daughter was able to return to Japan in 1947 not long after the end of the war. His wife died in 1949, so he lost the help-mate who had been with him since the beginning of the century.

With his wife home in Glory. Dr. Winther applied to come back to Japan. But General MacArthur had decreed that missionaries over 70 should not be allowed back. Dr. Winther was still a Danish subject, and when he applied to the Danish ambassador for permission to return it came out that he had conducted the wedding ceremony of the ambassador's sister-in-law. The ambassador himself took the request to General MacArthur, and in spite of his 76 years Dr. Winther was permitted to return. A free passage on a Danish freighter rounded off the miracle. Actually it was not only a problem of government permission. There were problems of mission permission, and finance. Lutheran missionaries are not permitted to stay on the field after 70 without special permission from the board. "But happily," Dr. Winther chuckled, "I had gotten on the board myself during my stay in America!" As to finance, since he had to come back on his own responsibility, he sold a large part of his library and a good deal besides in order to raise the necessary funds.

Back in Japan he found that Kobe and 90 per cent of Osaka had been destroyed. Linking up with a group of Norwegian Lutherans, he found a congenial sphere in line with his gifts. Together they established a Lutheran Seminary, and this ministry is still carried on.

What amazed me most was to find this veteran of 90 years still hard at work. Using as a basis "A Harmony of the Gospels" in English by Wieand (one of the best, says the Doctor) he was well ahead in preparing a new "Harmony of the Gospels" with new and interesting features, in Japanese. The voluminous manuscripts which he showed me revealed painstaking work of a high order.

Here are zeal, diligence and devotion—qualities which lead to faithful, unflagging service over many years. The life of this man, always redeeming the time, sets a pattern for those of us who are younger. ★

DEVOTIONAL

by ROLLIN REASONER

What is His Name?

SOMETIMES we forget that a missionary is an ordinary Christian, and that his basic need is the same as that of the Christians with whom he fellowships. If it be true that an unsaved person's need is Christ, no matter what he thinks he needs (signs, wisdom, etc.—1 Corinthians 1:22-24), it is also true that in his daily life the saved person needs Christ, Who was "made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:30) and "ALL" (Colossians 3:11). In all our concentration on the need of the people around us, we must be explicit as to our own need and make certain that it is met.

My need is Christ in all His abounding ADEQUACY for my daily strain and load. It seems more difficult to exercise faith in Christ in the humdrum daily routine than it was at the time I saw clearly I was a sinner and needed a Saviour. How, then, did it happen that I believed Christ as my Saviour? Allowing full room for the sovereign grace of God in action through the regenerating work of His Spirit, still it is true that I was made aware of the fact—I came to a knowing—that Jesus was the Saviour, the only Saviour, the completely adequate Saviour.

Faith presupposes its OBJECT. To think of "faith" without an object is impossible. There can be no faith without some conception of its object. Faith grows where its OBJECT is clearly understood and known. Just because we don't know all about God does not mean that we know nothing. We may know all that God has deemed wise to reveal of Himself in His Word.

When I come to know God as that Person Who is gloriously ADEQUATE for my particular

situation, faith is then a comparatively simple matter. For me, then, as an ordinary Christian, *growth* "in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18) becomes not a luxury to be enjoyed if I have time, but a life-and-death matter.

The deliberate attempt to study the Bible in order to know God better will bring rich reward. I knew the vein of pure gold was there, but left it untouched for years. Then one happy day I began a simple study of the Names of my Lord in the Old Testament. No matter how deeply I dug, it was pure gold all the way, with the promise of plenty more just waiting to be mined.

For our own heart's need let us briefly consider the OBJECT of our faith as He is revealed in one of His Names in the Old Testament.

Our English Name "God" does not say what the Hebrew *Elohim* says. The English *God* is said to come from the word *good*, indicating that God is good personified. True enough, but certainly *Elohim* as a Name reveals the Object of our faith to us in a different connotation.

Now when we consider that the Names of God refer to "the manifested excellence" of God, "the manifestation of His nature in His former acts" (J. A. Alexander), it becomes imperative that we correctly understand the Names by which He has revealed Himself. To misunderstand the Name may well mean that we shall misunderstand the Person Who bears the Name.

Elohim as a Name of God occurs 2,570 times in the Old Testament. "*Elohim* may be said to express the general idea of greatness and glory . . . of creative and governing power, of omnipotence and sovereignty!"

(N. J. Stone). And so we find God revealed as *Elohim* in Genesis 1 where: "In the beginning *Elohim* created the heavens and the earth." That Name occurs 35 times from Genesis 1:1 to 2:4.

Possibly from the standpoint of derivation, but most certainly from the standpoint of usage, the Name *Elohim* is also used of God in *covenant relationship* with His creatures. To Noah He says: "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh . . . and the waters shall no more become a flood to destroy all flesh" (Genesis 9:16, 15). To Israel as a people He says over and over again: "I shall be unto you for *Elohim* and ye shall be unto Me for a people."

What a joy to be able to look up to the great God of power, sovereignty, and glory; and then to say: "My *Elohim*: in Him will I trust" (Psalm 91:2).

And so we may go on to *Jehovah*, *El Shaddai*, and *Adonai*. Beyond this is a rich vein of ore to be mined in the compound names in association with the Name *Jehovah*: *Jehovah-Jireh*, *Jehovah-Rophe*, and so on.

"Increasing in the knowledge of God" will result in faith in God. And where God is believed, His Spirit is working. To know Him is eternal LIFE (John 17:3); and the more we know Him, the more His LIFE will fill and dominate our lives.

Deliberately set out to know God better. The above is merely a start on one of the paths that you can pursue.

And while you are at it, share what you find with your Christian brethren among the Japanese. What has brought LIFE to you will certainly minister to them. Most Japanese Christians do not know the distinctive names by which "the only true God" has revealed Himself. I have found ordinary Japanese Christians are thrilled by a simple study of the names of God. One thing is certain: They cannot trust Him if they don't know Him.

A number of years ago when the Soka Gakkai people were going around to churches and creating a disturbance, about 25 young men



Arline Friesen Allen

"IN her neighborhood was a poor family whose child ran about quite dirty and practically naked. One day I visited Mrs. Allen when this dirty, naked child came to play in her yard with her children. I felt quite disgusted with the poor child, but my curiosity was aroused to discern Mrs. Allen's attitude toward the little ragamuffin. Just then the child fell in the mud and dirt. Immediately, and without any sign of strain, Mrs. Allen helped the little one up. She smiled and chatted with the naked child as she helped clean off the excess dirt with her own hands. I bowed my head in the presence of real LOVE."

This is a free translation of the words of a Christian housewife at the Memorial Service for Mrs. Arline (Friesen) Allen. One after another the Christians of Utsunomiya City in Tochigi Prefecture stood to tell of what a quiet, missionary housewife had meant to them.

Arline Allen was born October 14, 1925, and went to be with the Lord on February 16, 1965 at the age of 39 years. She was one of three children, born and raised in Kansas. Paul is serving as a missionary in Peru and Roland is serving in Japan. Arline accepted Christ as her Saviour at the age of 13. She attended college two years in preparation for entering nurses training. She graduated from the Bethel Deaconess School of Nursing, and was a patient in that same hospital for the last few weeks before she entered into the presence of Christ.

During internship in St. Louis and Kansas City her contact with Youth for Christ brought her into vital relationship with Christ, and in that environment she was greatly influenced to give herself wholly to Christ. Upon graduation from the school of nursing she attended and graduated from Grace Bible Institute, after which she made immediate plans to come to Japan under the Far Eastern Gospel Crusade.

She served here in Japan from 1953 on. She and Shelton Allen were united in marriage in September 1956 here on the field. Most of their ministry was in Utsunomiya. The Lord blessed their home with four children: Keren, age six; Sharon, four; Ruth, three; and Nathan, four months.

Arline's was a quiet disposition whose adorning was the hidden man of the heart. Her major ministry was that of giving encouragement to her husband in his public ministry, and in standing by him and for him in prayer.

Just a year before her passing she began to sense physical weakness and discomfort. The doctor's diagnosis was myelofibrosis which caused real blood deficiency. During the Christmas holidays she caught cold which went into pneumonia. All the efforts of physicians were to no avail in helping build up resistance to the infection. The Lord saw fit to call her home to be with Himself.

We may be prone to think of her home-going as untimely, but we gladly commit her into the good hands of the Lord and stand in the confidence that God does all things well. Blessed be the name of the Lord. "Precious in the sight of the Lord is the death of his saints."

came into the place where I was conducting special meetings. It was a hot summer night. One of the first things their leader said was "Everything that really exists has its own name. This is a fan, FAN." He held up a folding fan. "You Christians say, 'God' (*Kami*). But that signifies nothing to us

Japanese. Most anything can be *Kami*. If your 'God' really exists, WHAT IS HIS NAME?"

Are you setting forth the OBJECT of faith in your presentation of God's truth? Or are your messages man-centered? Teach the people the distinctive names by which He may be known. ★

Ladies only!

WHAT is God's ideal woman like? Are we anywhere in the Bible given a final blueprint of her? This was a question which struck me for the first time a few weeks ago.

My hands were still in the dishpan, so I had not gone to turn the radio off straight after the morning news, and happened to hear The Message of Israel on FEN. Since it was soon to be Mother's Day the Jewish chaplain had chosen as his reading the verses on the "virtuous woman" of Proverbs 31. As I listened, the words suddenly formed a new image of a bulging-muscled Amazon I had not noticed before, and then reminded me of another thing I had noticed the last time I had read through Proverbs in my devotions. It was that this woman was no *kanai* or "wife's-place-is-in-the-home" type, chained to the sink and ironing board.

In fact, she was rather the executive type, not only efficiently organising her domestic staff, but dealing in real estate, import and export business, and probably also a wine manufacturer. Indeed, her husband, merely sitting among the elders, seems a rather colorless little man in contrast. Furthermore she had a costly and luxurious wardrobe, and a home tastefully furnished with expensive materials. She also had absolute confidence in her ability to meet any future emergency.

I began to wonder if this were a completely adequate pattern for the woman missionary, and if it is really the final blueprint of "God's ideal woman" as the Amplified Old Testament takes upon itself to label her, any more than the all-powerful, autocratic king of Proverbs is God's all-time ideal form of civil government? (e.g. "The wrath of the king is as messengers of death: but a wise man will pacify it.")

With feminine docility I had always, without thinking, accepted this as a description of "the ideal woman" (though secretly thankful that I did not have to wrestle with

spindles and distaffs!) Never having had much contact with women's groups except as a missionary speaker, I had never taught this passage, nor studied it thoroughly. Now I felt a real desire to know exactly what it meant, and with the help of seven commentaries and the Amplified Old Testament I have found some surprises.

First I discovered this is an acrostic poem, or alphabetic ode, each line beginning with a Hebrew letter in consecutive order, so this would naturally limit what could be said about the woman to a certain extent.

Then I had always thought of this passage as an account of the actual wife of the writer, perhaps because of his words in verse 29, "Thou excellest them all." But the beginning of the chapter tells us the writer is King Lemuel, and this is hardly the description of a queen. It is a theoretical description of Lemuel's ideal wife, or possibly a projection of his mother, who seems the dominant type: or the result of her counsel, as one commentator suggests: "There was never yet a woman who did not wish to have some part in the choice of her son's wife." Perhaps this is why, in the busy night and day schedule allotted to her, no time seems to be allowed for romance or companionship with her husband, though no doubt, according to the custom of the day, he would find this with his newer wives or concubines. We do not read of her spending time with the children either, and perhaps these were left to the maids, though Lemuel feels confident both they and their father will have nothing but praise for this human dynamo, who, in spite of her great efficiency, never seems to get impatient with others, for "the law of kindness is on her tongue."

It was a surprise to find that no one has any idea who Lemuel was. Though rabbinic tradition would have it as a name signifying an attribute of Solomon, the difference

in construction and vocabulary, (a few Aramaic words) point to it being a later addition to Solomon's proverbs.

We may wonder then why God brought about its inclusion in the inspired canon of Scripture. I read through the whole book of Proverbs noting all it had to say about woman, and could only surmise that since she appears there generally in such an unfavorable light, with its constant and detailed references to the wiles of the whore, "strange women," "contentious women" and even the "odious woman" that God in His merciful kindness wanted to show that these things were not true of every woman.

There is a wealth of spiritual truth, as well as worldly wisdom, in the book of Proverbs, and many quotations in the New Testament imply its inspiration, yet one cannot help marveling that after being given so much wisdom by God, Solomon failed so miserably to apply it to his own life. One wonders too, whether the advice to his son in chapter 5, to "rejoice with the wife of thy youth . . . let her breasts satisfy thee at all times," was written fairly early in life, or after he had married his 700th wife or 300th concubine—and whether his advice would carry much weight with his son in the circumstances. He is constantly denouncing "the strange woman" yet I Kings 11:1 tells us "Solomon loved many strange women." Like so many of us, he found it much easier to put all the blame on the women and none on his own weakness. So perhaps God wanted to restore some balance to the picture of woman He in love had created as a helpmeet for man.

The writing of Bible commentaries seems to be a male monopoly, and it is amusing to note the different slants with which this passage is viewed. Some are very prosaic with such statements as "What the author values in a wife is domestic efficiency," or sum her up as a good woman, a good wife, a good mother

and a good shopper. Others evidence a feeling of male superiority by telling us her "wisdom" is limited to "common sense and good judgment in domestic affairs." Or that her "strength and honor" come from her firm financial and social position.

Others are of the romantic or idealistic type who describe this passage as the "Most inimitable portraiture of female character," or "This exquisite picture of a truly lovely wife." Another states in somewhat over-flowery language a truth to which every woman would agree: "The sweetest, daintiest, purest blossoms of a woman's heart will flourish only when she is praised by him she loves best." Another rather wistfully thinks it's not necessarily bad to have a beautiful wife, even though verse 30 says "Grace is deceitful and beauty is vain."

One commentator goes so far as to state that God's ideal woman must be a wife, but this view is certainly not confirmed in the New Testament, and would imply that none of this lady's maids could qualify—nor some of His choicest mission-

aries!

The editors of the Amplified Old Testament seem to do more amplifying in this passage of the Bible than any other chapter, yet the text hardly appears to justify their spiritualisation of every domestic task mentioned here. There are still some men who manage to delude themselves that housework somehow "does itself" but it is just in the doing of these mundane tasks that some of us most feel the need of divine grace. When the baby has diarrhea, the cat vomits on the carpet, or the saucepan boils over on the stove, it is surely better to clear up the mess as quickly and cheerfully as possible, rather than stand around trying to think out what is the spiritual implication of these things.

What a woman wants to know are such things as, given the absence of this bevy of maids, how should her few spare hours be spent, also bearing in mind the difference in the modern economy; also what characteristics of this woman are of permanent value? We know she was not lazy, she was

sensible and wise, unselfish, not a snob (I was surprised to learn that her holding out her hand to the poor" did not mean giving charity, but rather a friendly, encouraging gesture); most important of all she "feared the Lord."

One commentator had common sense and humility enough to consult a women's periodical before writing, and comes up with these quotations: "Nothing so dampens the ardour and joy of a man or his children as an incompetent woman at the head of the household; and nothing can be a greater source of strength than the woman who gives an impulse to all that is good and right, and checks evil by a significant look or softly spoken word." Also: "In every case, loveliness, loving kindness and wisdom, and the making of the beautiful and the adornment of life, should be by women combined with their work." Most of these we may safely judge to be part of God's ideal woman, whether married or single.

Are there other qualities we can add from the New Testament? These we must discuss next time.★

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To Every Prefecture with the Gospel

Eastern Hokkaido
by Ralph Buckwalter

David J. Michell (in last issue of *Japan Harvest*) has given a good over-all picture of the work of the Christian church in Hokkaido. He helpfully included some details of the witness of several families in the household of God who are sharing in Christ's mission to Hokkaido's 5½ million people. Our purpose is to share further what the Lord is doing and the vision He is giving His people in the less densely populated eastern part of the island.

Tokachi, Abashiri, Kushiro and Nemuro sub-prefectures which form the eastern part of the island have a combined population of some 1.2 million representing slightly more than one fifth of the total population of Hokkaido. If Kamikawa sub-prefecture with its 600,000 is included, the eastern half still has barely one third of the total.

Scattered population and distance are significant factors influencing outreach in this area. Episcopal and Presbyterian missionaries were pioneers here. Much "seed sowing" has been done over the years and those of us who have come more recently have entered into the labors of men of God who have planted the Gospel on this frontier.

Kyodan (United Church) related missionaries at Nayoro and Kitami are engaged in Rural Center and Christian Family Center witness. The Free-Will Baptists have a growing work of church planting in the eastern part of Abashiri sub-prefecture. The Mennonites have concentrated in the Tokachi-Kushiro-Nemuro area and have congregations established in Obihiro and Kushiro and in seven smaller towns. Southern Baptist, Missouri Synod Lutheran, Nazarene, Church of Christ and several other groups have scattered work in the eastern area. The Evangelical Lutheran Church has plans for further expansion in the Obihiro and Kushiro

centers. There are a total of 66 Protestant and 21 Catholic churches in the four eastern sub-prefectures (including Kamikawa.)

Perhaps it is the smallness of church groups and isolation that prompted efforts in recent years for broader Christian fellowship. The Kushiro pastors first gave concrete expression to this several years ago by initiating an eastern area pastors' meeting, now an annual event with pastors' wives and children included. Brother Saigusa of the Hokkaido Christian Center has played an active role recently in assisting in planning for this annual fellowship.

The churches in the cities of Kushiro, Obihiro and Kitami also work closely together. Monthly pastors' meetings, united services at Easter and Christmas as well as joint evangelistic city-wide meetings have characterized these relationships. Those of us who have shared in this close fellowship can testify to the work of the Holy Spirit among us to give love and understanding for one another, and to inspire and challenge the whole church to grow up into Christ and to be an evangelical witness to the world.



In April this year the Eastern Hokkaido Bible School was established by the Mennonites in Kushiro as part of the on-going training program for lay workers and leaders in the church. A branch of the school is located in Obihiro. Nine regular and nine auditing students make up the first year student body. Classes are held in late afternoon and evening for the convenience of working students. This is a serious attempt to strengthen the church and train for Christian witness evangelism.

The Christian Family Center at Kitami pioneered by Mr. and Mrs. Richard Lammers is serving in a unique way to help establish and strengthen Christian homes as centers of evangelical witness.

Radio and literature are being used in the church's outreach in this part of the island too. Of special significance is the work of a dedicated couple who are giving themselves in the work of Every Home Crusade to visit the scattered towns and villages of eastern Hokkaido. Brother Hikita recently shared his vision by expressing thanks to God for restoring his health after 12 years in bed with tuberculosis of the spine. This gift he testifies is God's promise to give him 12 years to spread the Gospel by literature and personal witness.

We are deeply grateful for the work of the Holy Spirit in the life of the church in eastern Hokkaido. The Lord is raising up men and women and whole congregations to move into pioneer evangelism both in depth witness among neighbors and in breadth witness into scattered towns and villages. To tell this story is not the purpose of this survey article. But let this be a call to prayer that Christ may be glorified "in the church" and "in the world" throughout Hokkaido and all Japan.

SURVEY OF CHRISTIAN WORK IN HOKKAIDO

Denomination or Mission	Churches	Preaching points		Pastors	Missionaries (Couples)		Members (Active)
Kyodan (United Church of Christ)	56	20	52	22	(9)	5,062	2,938
Shin Nikki (Japan Church of Christ)	21	7	21			3,598	1,539
Seikokai (Episcopal)	21	4	24	7	(3)	2,862	1,100
Kyuseigun (Salvation Army)	5	9	7			663	
Evangelical Lutheran	1	3	3	1		328	
Sapporo Dokuritsu Kyokai (Independent Church)	1		1			135	
Missouri Synod Lutheran	10	11	5	13	(6)	550	
Nazarene	4	3	4	2	(1)	160	
Mennonite	10	8	4	17	(7)	200	
Southern Baptist	10	4	8	3	(1)	800	500
Swedish Evangelical Mission	4	7	3	6	(2)	102	
Overseas Missionary Fellowship	11	10	2	33	(8)	200	130
Church of Christ	2	2	1	2	(1)	216	
Bible Baptist	2	1	1	2	(1)	35	
Nihon Iesu Kirisuto Kyodan (Japan Church of Jesus Christ)	1	3	1			68	
Iesu no Mitama Kyokai (Spirit of Jesus Church)	5	15	5			441	
United Pentecostal	1	2	1			60	
Assemblies of God	3	1	4	1		133	
Seventh Day Adventist	2	1	3	1		124	
Free-Will Baptist	2	3	2	4	(2)	40	
Sumikawa Independent Church	1		1			15	
Plymouth Brethren	1	2		4	(2)	50	
Kyodaidan (Holiness)	7		6			243	
Yubari Kirisuto Kyokai (Mission to Miners)	1	1	1	2	(1)	20	
Immanuel (Holiness)	1					35	
Mukyokai (Non-church)	4					40	
Others	16 ?		16 ?	8 ?		200	
PROTESTANT TOTAL	203	117	176	128		16,380	
(Roman Catholic)	53	10	34	63		15,076	
Specialized Ministries	Japanese		Missionaries				
	(full time)	(part time)	(full time)	(part time)			
Hokkaido Bible Institute (Day and Night School)	1	5	2	7			
Literature work	5	2 ?	2	3 ?			
Radio evangelism	13	6 ?	2	7 ?			
University Student work			6	4 ?			

Nara Prefecture

by John Terry

NARA Prefecture is the historical birthplace of Japan. Beginning with the tomb of the first Emperor of Japan, Jimmu Tenno, this prefecture is filled with historical spots and the first capital of this island nation. Hundreds of years ago the capital was in Nara City itself until the leaders moved to Kyoto to get away from the Buddhist political influence.

A vast percentage of the population is in the valley running from Nara City to Gojo. Over half the Prefecture is made up of one county, called Yoshino. According to the Japanese themselves, this is one of the most difficult areas for Christianity because the people are steeped in feudal and idolatrous traditions.

Nara City has eight churches (Swedish Baptist, Lutheran, Holiness, Northern Baptist, Southern Baptist, Episcopalian, and United Churches) and four missionaries live in the city. A few Lutheran, United Church and Episcopalian churches are scattered throughout the prefecture.

Slightly to the west of Nara City is Ikoma, where Rev. Coote has been ministering for years. He has a Bible School (capacity 20 students) and his Pentecostal group has four churches (in Tomio, Ikoma, Takada and at the school). Much more of his work is in Osaka and Kyoto which are outside this prefecture.

In the central part of the prefecture there is the Pentecostal work of Mrs. Marie Hughes, Rev. and Mrs. Kenneth Anderson and Miss Maude Durfee. They have a Christian Center outside Kashiwara City and have just erected a pre-fab building in the



city itself where they will have services. They have a kindergarten, English Bible classes, street meetings, summer tent meetings, a children's work in Tawaramoto and Rev. Anderson carries out a wide-spread tract ministry.

Rev. and Mrs. John Terry have a church in Sakurai and hold weekly meetings in Ouda village. Their work includes an extensive tract ministry, a Mail Lending Library, newspaper ad-vangelism, children's meetings outside schools, summer camp and a Bible and Correspondence Course. This ministry is particularly for the rural, unreached areas and in 1965 they expect to start regular meetings in areas that have no gospel witness.

On the edge of the Yoshino mountains, Rev. and Mrs. Donald Barns have a work at Tsutta, with an additional preaching point at Minami-kuzu, near Atarashi. Their work includes a Sunday School, youth work, adult meetings, and visitation with the purpose of giving the Christians a burden for the unevangelized regions beyond.

The Inter-Varsity Christian Fellowship work is under the direction of a capable Japanese, Hiromu Shimizu, a teacher at Nara Women's College. Not only do they hold regular meetings on that campus but he also teaches at Tenri University with the hope that he can also begin a group there. The IVCF group has a vision for building a special Inter-Varsity house in the city of Nara. If would be used to house Christian students, for meetings, a guest house for visiting Christians and as a center for Christian fellowship of college students. They are hoping that by the end of 1965 God will touch the hearts of people throughout the world that they may have the amount needed to build such a home for college evangelism.

Nara Prefecture has hundreds of villages that have been reached by tracts but established witnesses are needed in those areas. In over half the prefecture, the mountainous areas, there is not one church where they can go to find Christ. "O for a passionate passion for souls; O for a pity that yearns; O for a love that loves unto death; O for a heart that burns!"

Kagawa Prefecture

by Neal Browning

Kagawa Prefecture is small but densely populated (about 1,000,000). Only eight missionary units are located here, but there is also a faithful corps of Japanese pastors.

The missionaries represent five mission boards: (1) the Japan Mission of the Presbyterian Church, U.S. (Southern)—four units; (2) the Foreign Mission Board of the Southern Baptist Convention—one unit; (3) The Evangelical Alliance Mission—one unit; (4) the Japan Evangelistic Band—one unit; (5) the Amazing Grace Mission in Japan—one unit.

Three of the Presbyterian families are working with the Shikoku Christian College in the city of Zentsuzi. This college was founded in 1950 by the Japan Mission of the Presbyterian Church, U.S., as a four-year liberal arts college for men, patterned after church-related colleges in the U.S. In 1959 the school was accredited by the Ministry of Education as a co-educational junior college. Now (1965) the accredited senior college division is in its third year, and the student body numbers over 400.

Concerning the objectives of the college, the Rev. A.B. Taylor, Jr. says:

Among the ideals cherished by Shikoku Christian College are a determination to keep the student body fairly small, the faculty one hundred per cent Christian, and to offer general education and specialized courses in a number of fields, all taught from the evangelical Christian point of view.

All members of the faculty, both full-time and part time, are evangelical Christians, as are members of the Board of Trustees and Board of Councillors. Although the Presbyterian Church is the only American denomination supporting the college, it is non-sectarian and interdenominational, having representatives of a number of different churches on its faculty and board. The school seeks to be of service to the entire Christian constituency in its area, to maintain close relationship with the Japanese churches, and assist and encourage the work of evangelism.

The Rev. and Mrs. L. W. Moore, missionaries of the Presbyterian Church, U.S., live in Takamatsu City and work with a Reformed Church pastor. Including a preaching point, where the missionary does most of the preaching, the Reformed Church has seven churches with pastors. A number of these



churches conduct regular services in outlying areas.

Also, regular services are held by Mr. Moore and one of the pastors at the Takamatsu T.B. Hospital, the prefectural penitentiary, and the leprosarium on the island of Oshima. The largest Reformed Church in Kagawa Prefecture is in Zentsuji. Its size is due to a great extent to the Shikoku Christian College being in the city.

The Southern Baptist work in Kagawa Prefecture is represented by the Rev. and Mrs. Dewey Mercer, who live in Takamatsu. Mr. Mercer pastors the "Megumi" (Grace) Baptist Church, which is a mission of the Takamatsu Baptist Church. Both of these churches have established Sunday School programs and the Grace Church also has a regular youth meeting.

There is one other Southern Baptist work—in Marugame City. This also is a mission of the Takamatsu Church and is pastored by a layman from that church.

The Evangelical Alliance Mission (TEAM) has churches in six areas. At present there is only one TEAM family in the prefecture (located in Sakaide City), but there are four Japanese pastors in TEAM related churches, one of whom pastors two churches. The missionary works with the pastor of the church in Sakaide and does most of the preaching in the church in Marugame City. The work in Marugame was launched just two years ago and has no pastor. The Takamatsu Church conducts regular services in the village of Busshozan, plus a number of house meetings throughout the city. Also, the pastor has a weekly meeting in the prefectural penitentiary.

TEAM also operates a Christian bookstore—the Takamatsu Bible Bookstore, which opened in the spring of 1961. The steady increase of sales indicates that it is meeting a definite need in supplying Bibles, hymnbooks and all kinds of evangelical literature.

The Rev. and Mrs. David Pickel, missionaries of the Amazing Grace Mission, began work on the island of Shodoshima in 1960, and opened a bookstore there in 1961. They began work among children soon after going to the island and now have four children's meetings a week. Also, in 1961 they began the Sakate Baptist Church. ("Sakate" is the name of one area of the island.) In addition to these activities, they have a weekly Bible class in a local high school and a men's Bible class each week in a local factory.

In addition to Mr. Pickel's work on the island, there is one other Baptist church, with a pastor, and a church belonging to the United Church, also with a resident pastor.

There is one Japan Evangelistic Band missionary in Kagawa Prefecture, Miss Margaret Marcks. Together with a Japanese lady, she is working in Shido, near Takamatsu.

The United Church has twelve churches in the prefecture, and they conduct regular services in several other places, with plans to establish churches there. They have 13 pastors serving in these churches and areas of pioneer evangelism. United Churches are carrying on work on five nearby islands in the Inland Sea.

Other denominations represented in this prefecture include: the Salvation Army, the Anglican Church, the Immanuel General Mission, the Jesus Christ Church of Japan (Nihon Iesu Kirisuto Kyodan), and the Japan Apostolic Mission. ★

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Keeping up with the

NEWS

EMAJ ACTIVITIES

Tokyo . . . The annual EMAJ spring banquet, held on March 26 in Tokyo, featured Dr. Lehman Strauss, former pastor of Highland Park Baptist Church in Detroit. This gathering of some 160 missionaries also heard report of the new HiBA Center in Shibuya, and also of the publishing of the New Japanese Bible as reported by Kenneth McVety. A note of appreciation was extended to Chaplain Ralph Pace for his invitation to use the Grant Heights facility. Chaplain Pace completes his current tour in Japan this summer.

Tokyo . . . Despite national railway strikes, the spring EMAJ Ladies Luncheon was held on April 30 in Tokyo. Mrs. Dorothy Pape showed slides of her recent visit to the Holy Land and brought the Bible message. The program, attended by over 100 ladies, was enriched by the personal testimony of two guests. Several indicated their decision to turn to Christ as personal Saviour.

FIVE-GROUP LIAISON

Leaders of five evangelical groups gathered in Tokyo on May 24th for liaison and fellowship. Present were those representatives, missionary and pastor, from the Fukuin Renmei, Japan Protestant Conference (JPC), Japan Bible Christian Council (JBCC), Japan Council of Evangelical Missions (JCEM) and the Evangelical Missionary Association of Japan (EMAJ). The tentative name of this liaison group in Japanese is changed to that of Nihon Fukuin Dantai Renraku linkai.

LITERATURE STRIDES

Tokyo: The Word of Life Press has moved into its newly constructed three-storey building in Shinanomachi, Tokyo. The new headquarters

houses the seventy member Japanese staff except for four workers remaining at the Life Center for sales in Shibuya, and two others in the branch store in Osaka. The WLP reports a total production of Christian literature so far exceeding 130 million pages, including 270,000 books and 7½ million Gospel tracts. Dedication services were held at the beginning of May. Reviewing the history of the WLP, Matsuda Sensei of the Doomei Kyoodan spoke of his misgivings at an organization beginning with three young and inexperienced missionaries, inexpert in the Japanese language, totally ignorant of Japanese literature, and of his expectation that it would not survive more than two or three years. He was glad to be proved wrong and to see this evidence of trust in a miracle working God.

JAPAN COUNCIL OF EVANGELICAL MISSIONS

The JCEM held a strategy conference at the Ochanomizu Student Christian Center on Thursday May 20, 1965. Dr. K. Watanabe addressed two sessions of the conference. Using the topic, "The Japan Mind and Psychology" he outlined the differences between Japan and Western thinking as well as indicating some of the main hindrances to Christian progress in Japan. Later sessions were addressed by Dr. Andrew Gih and were of a challenging, devotional nature.

JAPAN PROTESTANT CONFERENCE

A two-day Seminar was held in Tokyo on May 17-18 at the new HiBA Center at Shibuya. Among those who spoke were the Rev. Takeshi Matsuo on "the Bangkok Bible Translation Research Seminar"; Dr. Eichi Kudoo, professor at Meiji Gakuin, on "a Hundred Years of Protestant History in Japan"; Dr.

David Tsutada on "Principles of Building the Indigenous Church"; and Dr. Andrew Gih of the Evangelise China Fellowship, on the "Ideal Christian Life".

JBCC ELECTIONS

Tokyo . . . The 15-year-old Japan Bible Christian Council (JBCC) at its annual business meeting April 20 elected Kenny Joseph of TEAM as president and Dr. John M. L. Young of JPM as vicepresident for a one year term.

EASTER RALLY

Tokyo . . . Sponsored by some 80 cooperating churches, the Pacific Broadcasting Association conducted the annual Easter evangelistic rally on the afternoon of Sunday April 18. Pastor M. Matsuda of Nakano and Radio Pastor A. Hatori brought the messages, accompanied by special musical numbers. Of the approximate 1000 in attendance up to 100 indicated a decision to follow Christ.

CRUSADE PLANS

Tokyo: Japanese evangelical ministers and missionaries (organized as the Oriental Evangelical Fellowship) will host a crusade in Tokyo at the Tushima Public Hall from November 6-14, 1965. Timothy Dzaio will be the featured evangelist, with other delegates coming from various Asian countries.

HOKKAIDO BIBLE INSTITUTE

William Booth, founder of the Salvation Army, is credited with the statement, "I often think my best men are women." At any rate, it was women who first applied to enter the Hokkaido Bible Institute opened in September 1964 with five students. With the opening of a new school year in April 1965, one more woman and two men were added to the original five students. In addition there is one man completing a course begun elsewhere.

The school is evangelical and interdenominational. Although it has been initiated by the OMF, it is run

not by the Mission nor by any particular group of churches, but by a self-perpetuating board of directors of whom the chairman is Pastor Junji Hatori. Missionaries of several missions together with Japanese Christians compose the board.

Premises have been rented on the outskirts of Sapporo, but it is hoped that eventually the Institute can acquire its own land and erect its own buildings. The acting principal is Arthur Reynolds and the Dean is Yoshio Shinada formerly of PBA in Tokyo.

Although the residential school of HBI did not open until 1964, the night school section opened in the spring of 1963. Four students have completed their two-year course of evening classes, and graduated in April 1965 when Pastor Hatori presented the diplomas. The attendances of all four students exceeded 90%, with two of them exceeding 96%. Average attendance on the two evenings each week has been twelve.

These evening classes, interdenominational in character like the residential school, are held at the Youth Center in the heart of Sapporo by kind permission of the Lutheran Church, Missouri Synod. (A.R.)

AL UNDI TO NEW GUINEA

Seattle: The director of the Missionary Purchasing-Packing Service, Al Undi, is going to New Guinea as a missionary. Mr. and Mrs. Al Undi have maintained for the past several years this ministry to and for missionaries which is now closed.

A FLAME STILL BURNS

Norwegian Christians have received news from a young Chinese, a fourth generation Christian. He reported that there are Sunday services in his town, when the Christians meet from 9 a.m. till noon. He wrote: "My grandmother, 80 years old, comes an hour early every Sunday and prepares the place for the service. She usually stays till everyone else has left. We still use the old organ we had when the missionaries were here. Many Christians come from the country. Some leave home on Saturday to be in time for the service on Sunday. My grandmother

gets up about 4 a.m. and spends several hours in prayer. She also prays for the foreign Christians who brought us the Word of God, and especially for the Christians in Norway who she knows have not forgotten China."

HOW TO GET RICH

Enmity towards the church in Bulgaria is rewarded. The government pays 20 *Leva* (about ¥6000) to couples who do not have their children baptized, 60 *Leva* to couples who do not have a church wedding and 30 *Leva* for a non-Christian funeral.

1966 EVANGELISM CONGRESS

Dr. Karl F. Henry, editor of *Christianity Today*, announced that from October 26 to November 4, 1966, there will be a World Congress for Evangelism in the Kongress Halle in Berlin. Dr. Billy Graham will be president of the congress to which 1,200 church leaders, evangelists, teachers and professors are expected to come. One aim of the congress is to discuss how to find a way from evangelism by one man to evangelism by the whole church.

INDIAN OUTREACH

During the fifteenth annual conference of the Evangelical Fellowship of India, held at Deolali recently, a new missionary society was formed for the purpose of sending well-trained Indian Christian men and women to neighbouring countries and to the nearly eight million tribal people of India.

Formation of the India Evangelical Mission was sponsored by the executive committee of the Evangelical Fellowship of India, whose action grew out of the increasing need for an interdenominational Indian society, committed to the evangelical faith, to extend the work of the Indian churches. The Indian members of the committee will comprise the new mission's first board of directors. (*Life of Faith*)

ZURICH PHONE SERVICE

"Tele Bible" is a new method of preaching the Word that has been used in the town of Zurich for more than a year. By dialling a certain number, anyone can hear a message of one and a half minutes. Run

jointly by Protestant and Catholic churches, Tele Bible received 163,000 calls in one year, an average of 445 a day. Statistics show that this service is especially appreciated by housewives, church members who cannot go to church and by other very busy people. This gives them a chance to listen to God's Word during a short break in their work.

SUICIDES HERE AND THERE

In West Germany suicide ranks third among causes of death between the ages of 15 and 44. Sweden and Switzerland present a similar picture, whereas the rate is amazingly low in Italy. In England the number of suicides equals that of deaths through T.B. or traffic accidents. More men than women commit suicide. ★

Does any reader have a copy of "A Manual of Style" (The University of Chicago Press) for sale or loan? Please contact the editor through EMAJ office or at summer conference.

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BOOK REVIEWS



Bread upon the Waters by C. Ketchum. (Charles E. Tuttle Co.)

Since he began traveling the Ryukus in 1954, Chris. Ketchum has had three boats sunk under him. But he presses on with the Gospel, traveling the Okinawan chain of islands preaching, distributing literature, and seeking to establish churches.

A missionary of the Four Square Church, Ketchum came to the Ryukus after a term in the Marshall Islands as a Gospel boat skipper. His story is well told, interesting, and full of thrilling incidents which warm a missionary's heart.

Catholicism in Japan, a Sociological Study by Joseph J. Spae, Tokyo. (ISR Press, Tuttle 1964).

Here is a book for you even if you are not particularly interested in Catholicism in Japan. If you are interested, of course, the value of this small book is even greater, for here is a capsule history of the Catholic church together with detailed tables covering the whole range of Catholic life and activity in Japan—exactly the type of thing a person outside the Roman church would want. The historical survey of 16th century Catholicism in Japan is especially good. I found material here that I have not seen in much longer and more scholarly accounts.

However, to me the great value of this book lies in Part Two dealing with "The Life of the Catholic in Japan." Here is a frank view of the Catholic community as seen through the eyes of an anthropologist or sociologist. It deals with such matters as membership composition, the social distribution of Catholics, methods that have been successful and methods that have been unsuccessful in evangelism. The point by point parallel with Protestant work is remarkable and the helpful

thing is that the cultural implications of some of these characteristics are examined. Why are some methods successful some not?

Of course this is not a detailed anthropological study of religion in Japan; it is merely a brief survey which takes knowledge of some of these factors. In a sense it simply whets the appetite for a truly exhaustive study along these same lines. At any rate, pages 27—42 are worth the price of the book.

(J. Robertson McQuilkin)

Church Growth in Miyazaki Prefecture by Paul W. Boschman.

This 46 page treatise on church growth in Miyazaki Prefecture (southern tip of Kyushu) is a study worthy of consideration by all Japan missionaries. It should be carefully read and studied by all mission leaders as the considerations presented could affect mission church-planting policies. After more than 100 years of Protestant missionary work in Japan with limited lasting results in most areas, it is essential that we re-evaluate our present work and mission policies in the light of circumstances existing in this country. Mr. Boschman's study reveals certain factors that may help in this re-evaluation.

The treatise presents today's situation in Miyazaki Prefecture after 12 years of missionary effort by the General Conference Mennonite Board of Missions. Their work is compared with that of the Southern Baptists and Bible Baptists. All three groups had somewhat different policies with varying results according to their particular circumstances.

The purpose of the treatise is to draw attention to the importance of the social structure in Japan in relation to the spread of the Gospel. Mr. Boschman divides Japan into three political units—city, town and

village—and then subdivides these into natural, social and smaller groupings of households called *buraku*. He then shows how important the household and *buraku* units are to church growth in our evangelization of Japan.

A limited supply (100) of Paul Boschman's treatise is being made available through EMAJ by Dr. D. A. McGavran of the Institute of Church Growth, Eugene, Oregon. These will be for sale at the EMAJ summer conference for Y140 each. Those who cannot attend the conference may order directly from our Tachikawa office by sending Y180, which includes postage. The offer is good only while the supply lasts, but money will be returned if the supply has been sold.

Mr. Boschman will be speaker at the Wednesday morning session of the conference and will be available for questions that afternoon.

(Wesley Wilson).

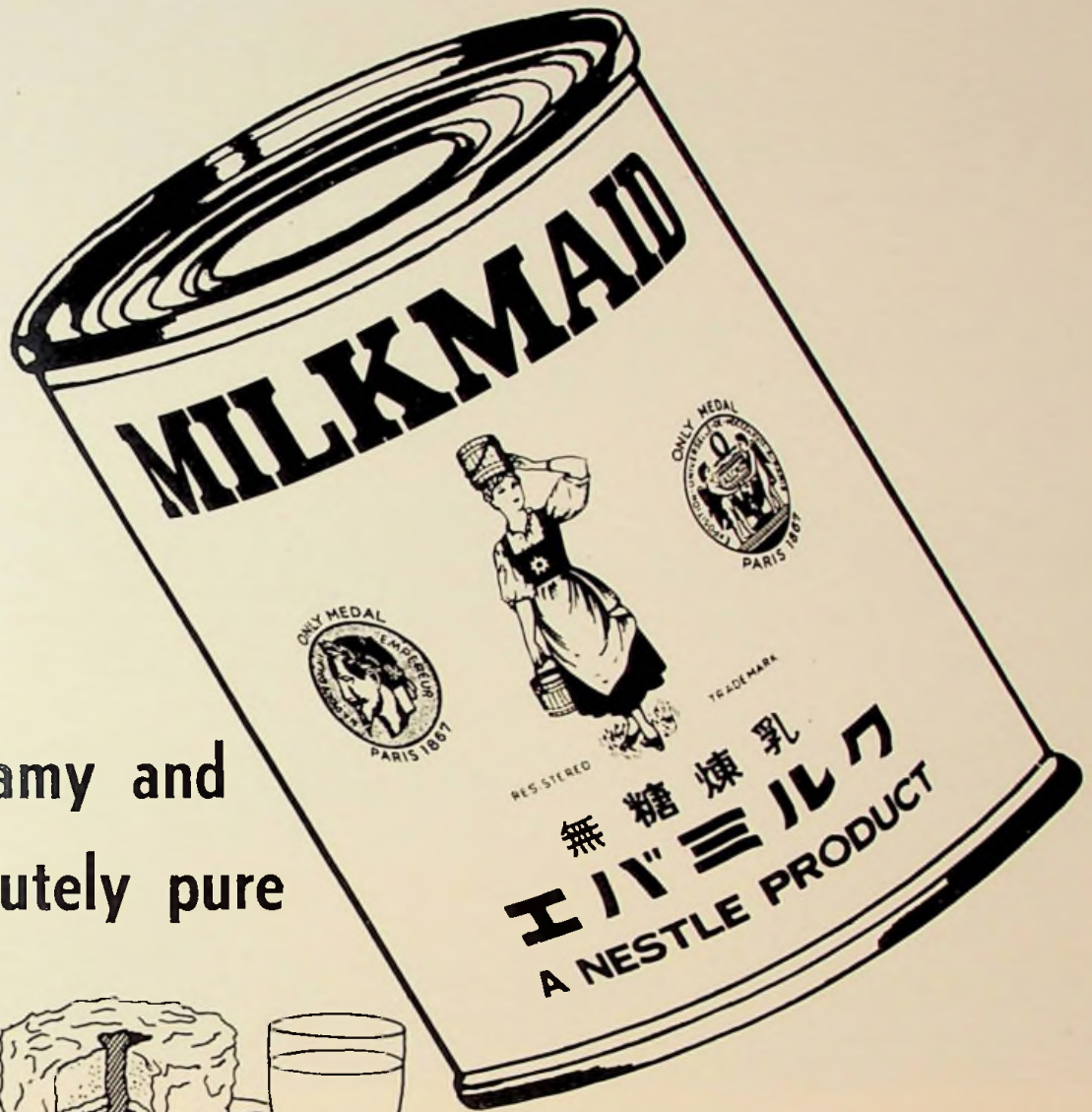
The Missionary Language Handbook I is being reprinted by Charles E. Tuttle and will be available by September. Price in Japan will be Y1000.

continued from page 23

but today the Church says "come." We advertize our services, publicize our rallies, broadcast news of an impending crusade: and by doing it prove that we have misunderstood what Christ said. Instead of going to the world, we expect the world to come to us. . .

If any "outreaching" activity transfers responsibility from the shoulders of the individual Christian to anything or anybody else, that activity ceases to be evangelistic in the New Testament sense of the word—whether the "anybody else" be an evangelist, a tract-writer or the non-Christian himself. The only person who actually evangelizes during a Billy Graham rally is Billy Graham.

Having blinked, and sat down for a moment to consider where we are going—as all missionaries should do from time to time—we find questions forming in our mind. Is this a fair appraisal of the situation today? Or is it a complete distortion of facts? Do we concede that it contains at least a modicum of truth? Or what? Any comments?



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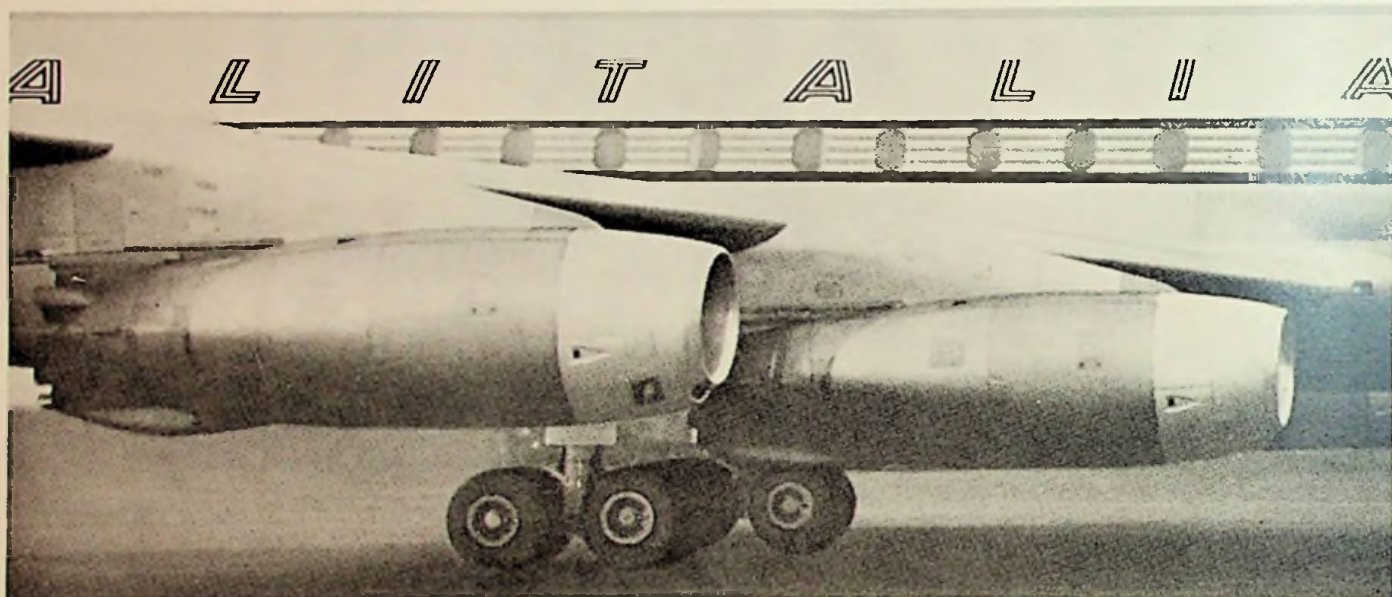


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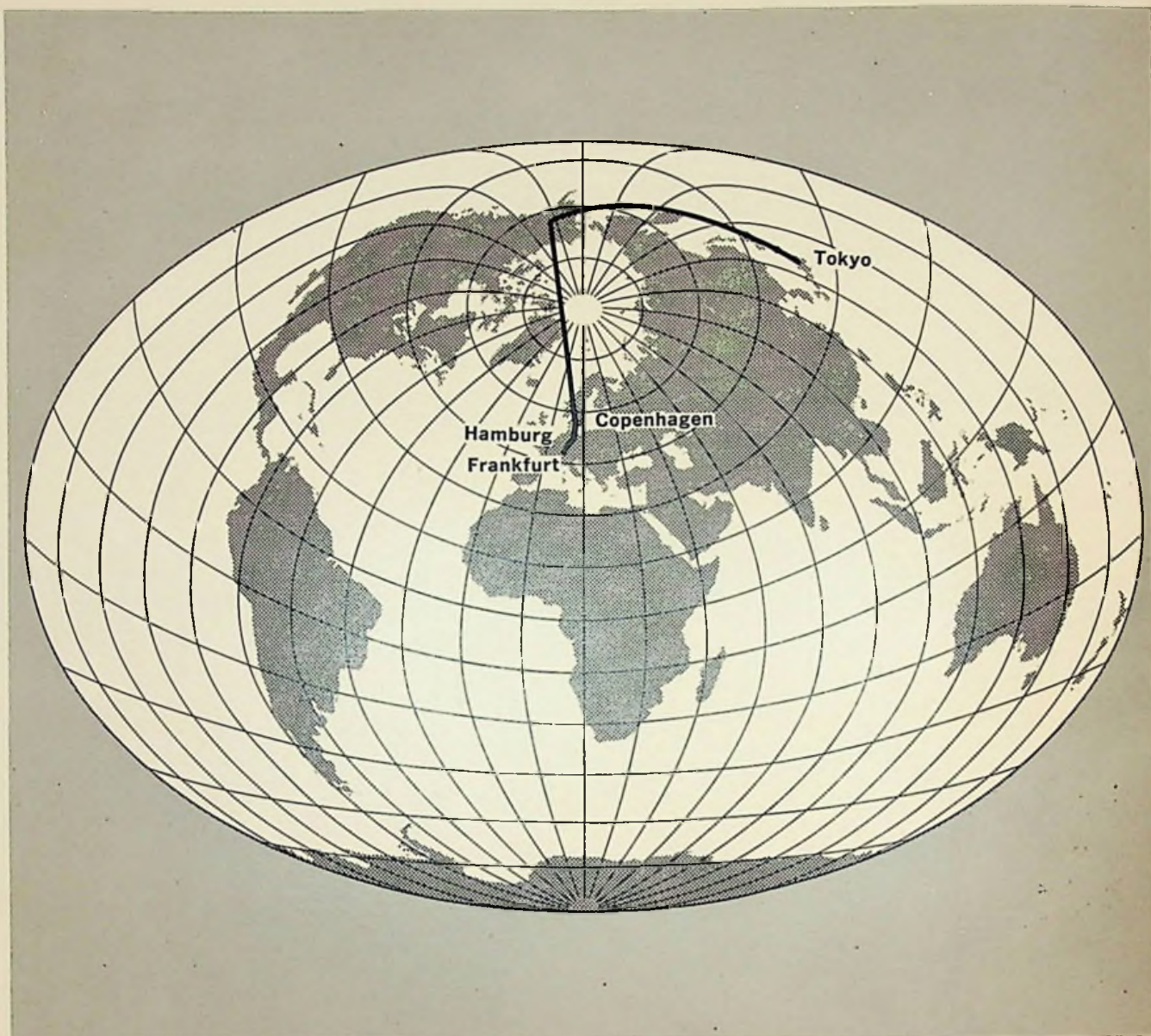
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