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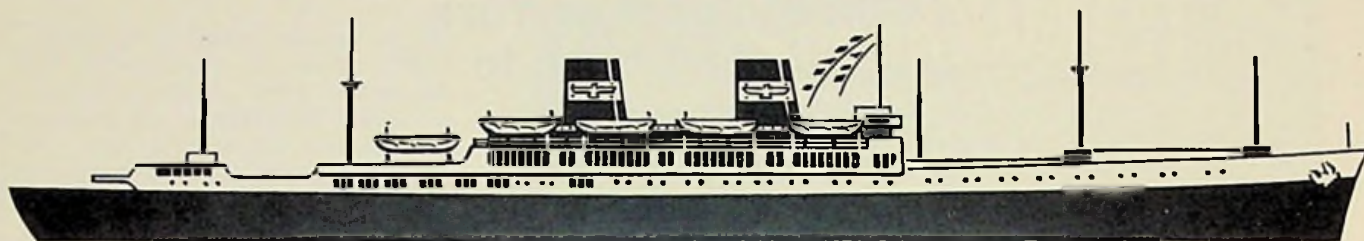
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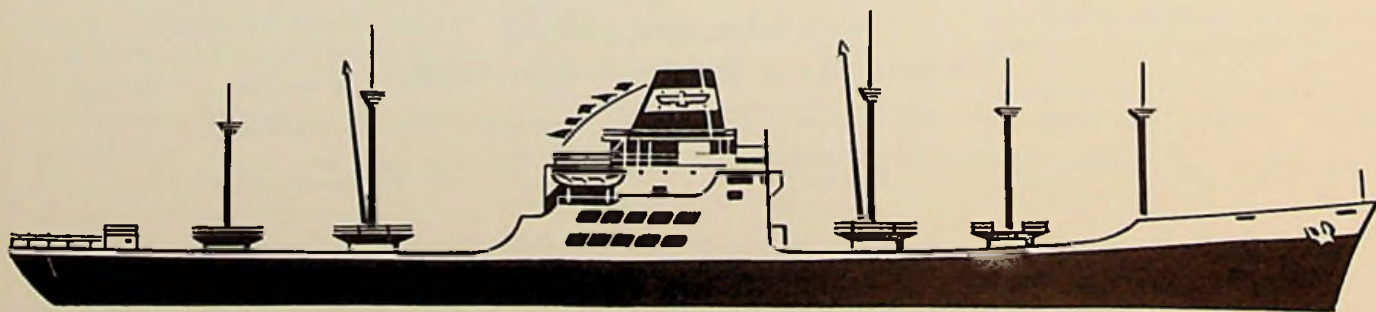
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IN THIS ISSUE

Missionary David Kruse in his first Bible study at recent EMAJ conference spoke from Psalm 84, stressing the adoration of a soul for God. Our lead article presents the first of the three sections of Mr. Kruse's message.

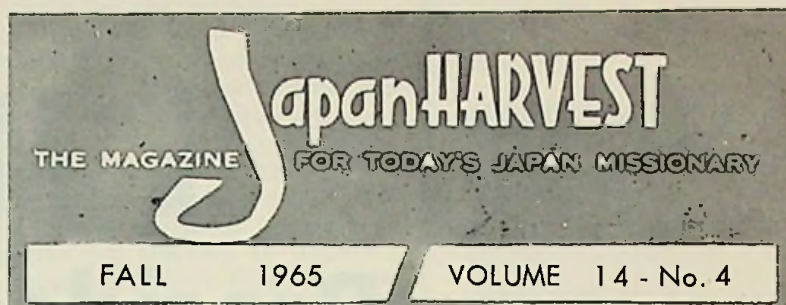
Two Englishmen, Hudson Taylor and William Booth, were used by God to turn sinners to Christ in far-flung lands. More than this, each inspired others to follow in his train. Organizations they founded now include Japan in their missionary outreach. Since both the Salvation Army and Overseas Missionary Fellowship (formerly China Inland Mission) are one hundred years old this year *Japan Harvest* extends "many happy returns" greetings. Turn to pages 8 and 10 for relevant articles.

Summer in Karuizawa means EMAJ conference and other activities, all geared to relaxed yet vital fellowship in the Lord. Elaine Nordstrom writes particularly of "Conference Week" on page 14.

Readers burdened for Japan's teen-age girls will be interested in the Pioneer Club approach. Adapted from the well established Pioneer Girls program in U.S.A. and Canada, this Christ-centered club has already been instrumental in leading middle school girls to salvation.

We may place that price (of revival) so high that we put revival right beyond the reach of the ordinary run of mortals... The door is open on street level to revival as it is to salvation and every other blessing...

May it not be that the reason why God has not blessed us with revival as we have wanted it, is that we have sought it, not by faith, but by the works of the law - we have missed the door on street level? (Roy Hession in *We would see Jesus*.)



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Sam Archer

EMAJ

President's Page

ALMOST every day most of us have to make a "Hobson's choice."

The term refers to the landlord of the George Inn at Cambridge in the old days of England when young gentlemen hired horses to take them on their journey over rutted roads.

These young men were a bit fussy about their horses. One would desire the brown mare, another wanted the big piebald horse. Hobson would stand for none of these whims. If a man wanted a horse he would have to take the one next in order. And if the fellow didn't like it, he had to go without, since no other inn in Cambridge rented horses. When there was no choice at all, it was said all over England: "You have a Hobson's choice!"

Many decisions in life are Hobson's choices. There is only one way to go that gives security. Jesus said, "I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me." As Christians let us forsake all and follow Christ. "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

A Hobson's choice is sometimes difficult. To the extent that there is conflict it really doesn't allow for one's personal desires, or ambitions, or talents. Yet our Lord has declared, "he that forsaketh not all that he hath, cannot be my disciple."

Many times we are called upon to make a deliberate effort to withstand forces of evil. On other occasions just as deliberate a choice is required to remain perfectly still, even at the sacrifice of personal ambition.

A Hobson's choice is most delightful too! If we could but realize it, it is oftentimes the Lord's way. We struggle, yet only to our own hurt. Let's face it; much of our turmoil is a failure to let go, and let God.

How was your vacation? You didn't get one! Your vacation should include three items. First, there should be relaxation. Remember that the way of health for any human being is to alternate excitement and tranquillity. The tensions of daily demands upon our lives are mounting. Therefore, there must be some opportunity during the year when a bit of tranquillity is experienced by the average person, or he will be in danger of a physical or nervous breakdown. Secondly, there must be the element of restoration. This will come to us in various ways: by physical exercise, by rest, by reading, by engagement in activities which we cannot perform during the demands of our regular occupations. Has the well begun to run dry? Let this time of restoration serve to fill the well. The third element is that of revitalization. One's enthusiasm must be rekindled for his work, for his service, for the objectives of life. When this enthusiasm is lost, the zest goes out of life. Let the Lord rekindle that flame and revive the heart. Let your vacation

provide for you an opportunity for relaxation, for restoration, and for revitalization.

Do Christian missionaries stand continually amazed at the spiritual conflict they face? Are evangelicals startled by current religious developments in Japan? Is Christian leadership impatient? Need it be? Does the Christian church feel the divine impatience of the Gospel? Recent trends do make it desirable to strengthen our position as evangelicals.

God's purpose for this age is the proclamation of the Gospel until the "ecclesia" is complete. That is our call. Let us preach the Gospel in season and out of season. Need such be a Hobson's choice?

We admit, we acknowledge the evidence of thundering voices that threaten to drown out the Christian witness. We realize the confusing complexity, the crowded crucible, but we will press on, we will believe God, we will trust and obey! Need such be a Hobson's choice?

Your 1965-66 copy of the EMAJ Protestant Missionary Directory is beside you. It contains a current, correct listing of missionaries in Japan. You can keep it that way by including the revisions that come in succeeding issues of *Japan Harvest*. If the editors have not yet received your new address, please send it in immediately.

Use the *Japan Harvest* for circulation to supporters. Use the *Missionary Directory* for fellowship with one another.

God bless you, revive you, and quicken you this day.

LETTERS

We have read with interest the excellent article entitled "The Congo Martyrdoms and Us" by Arthur T.F. Reynolds which appeared in your spring 1965 magazine. We feel that it is worthy of the widest circulation possible, and would therefore like your kind permission to reprint it in the very near future in our monthly magazine, *The Reaper*.

L. W. Rushbrook

New Zealand Bible
Training Institute,
Auckland, New Zealand.

"Go!" and they went. Success followed their simple obedience. We do not have similar success because we do not go. So runs Patmos's theory (summer 1965 *Japan Harvest*).

Granted that often we write, print or even broadcast "Come!" without going with a personal invitation. It may be part of the answer, that we have not gone out into the highways and byways to compel men to come in. It is surely true that we have done too much sitting and calling, "Come, I am here waiting for you." But it is not the whole answer.

We have gone. As missionaries we have left our home shores, and many other things, behind. Still we do not have instantaneous success in Japan.

Our Japanese co-workers have left all, and faced difficulties we may never imagine, to go and follow our Master. Yet even they know no immediate results. I know of places where the workers have gone—gone into villages, hamlets and country towns seeking the lost. They have gone simply with tracts and a burning desire to tell of their Lord. Thousands converted? Far from it.

I learned a vital principle while serving a short spell in the British Army: Obey the latest command. The latest command takes precedent over all others.

If we apply this to our ministry for the Master, what do we find? Quite simply, another and later command. "Tarry (*stay*—Phillips, NEB) . . . until ye be endued with power from on high" (Luke 24:49).

Lest it be argued that this was not the final order, turn to Acts 1:4, ". . . wait for the promise . . ."

Here we have it in a nutshell. The early Christians were commanded to go, but they were later commanded to wait until they had been equipped to go. In our desperation to further the cause of Christ we have stressed the going, but overlooked the waiting for preparation. We are so desperate for workers to maintain and expand our work that any able-bodied, dedicated evangelical is accepted for service. I wonder what would happen if we asked every missionary, and every new and prospective candidate, "Are you full of the Holy Spirit?"

We need to wait more on Him to be endued with His Power to go and work for Him. After we have been endued with this power, then the forces of darkness will be dispersed and we will see Japan turned upside-down. The whole point of revival is surely that we come in desperation to an end of all that we think we can do and just wait on God to see what He can and will do.

Fukuoka Ken. Kenneth P. Morey

Reprints of the article by Dr. Kurt E. Koch, "The Enigma of the Japanese Soul" which appeared in the 1963-64 winter issue of *Japan Harvest* are now available at EMAJ office. The price is ¥2.5 for less than 100, or ¥2 each for 100 or more. Please add ¥5 per 10 copies for expense in mailing to you. These are highly recommended for sending to your prayer supporters.

Missionaries or churches interested in purchasing a Model B-3 Yamaha Electone organ similar to the one recently presented to the Karuizawa Union Church by EMAJ should contact Wesley Wilson through EMAJ office for possible help in securing a discount through their nearest distributor.

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by DAVID KRUSE

LIVELY VIEW OF GOD

*from a message given at
EMAJ 1965 conference*

JOHN Owen said: "If we learn to be content with such lifeless, unaffecting thoughts of Him as bring in no experience of His love, nor give us a real view of the glory of His power, we shall wither away as to all power of religion." Here is one reason for withered Christians: while our views of Jesus Christ are doctrinally correct, yet they are "lifeless and unaffecting." They have not moved in to possess our hearts and guide us. In our daily life we do not draw from the resources of God that keep us vibrant and powerful in a decadent world that is disobedient to Him.

Psalm 84 contains a lively and affecting view of God. May the Lord move our hearts with life and affection towards God Almighty through it.

The psalm is easily divided into three sections of four verses each. Some feel that this was written by David, and that he wrote in exile after fleeing from Jerusalem before his own son Absalom. We see here his adoration, his longing and hunger for God. Does this mirror our own heart's adoration and longing for him?

Notice the significant title in verse one, "Lord of hosts." Unfortunately, in most English-speaking countries these days the word

"hosts" is not used in the sense in which it is used here. If we think of it merely as an ancient title of God we miss its tremendous meaning. The Psalmist here offers his worship to God and seizes upon the title which is pregnant with meaning, "Lord of hosts—God of power."

Even the English translation of Luther's hymn, "A Mighty Fortress is our God," declares that "Lord Sabaoth is His name." This is it! Lord of Hosts! Occasionally we find that Hebrew word in poetry and hymns. In these days when men respect power, we should take hold of this title of the powerful God. His power is seen in both the visible and the invisible creation.

In Genesis 2:1 we read: "Thus the heavens and the earth were finished, and all the host of them." In Deuteronomy 4:19 we see a similar use of this word, where Israel is warned: "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." Here is the Lord of Hosts as the God of all natural creation. All the heavenly bodies of the universe are the works of His hands. He says:

"Watch out! Seeing the magnificence of the natural world you may fall down and worship the sun, the moon, and the stars." The nations of ancient times stumbled. Japan has stumbled over this very point that God has warned us of.

Those things are not gods. They are simply the work of the God of Hosts who created all nature. When the Psalmist used this word, "Lord of Hosts," he spoke of God as the creator, the sustainer, the controller of all the natural world. Nothing in this world has appeared that has not come from the hand of this God, the God of power.

POWER IN INVISIBLE

But that is only part of the meaning. The New Testament tells us that heavenly hosts appeared at the birth of the Lord Jesus Christ. Then at the time of His arrest He Himself said, "Don't you think that I could ask my Father and He would immediately send twelve legions of angels, the heavenly host?" He is the God not only of the visible, but also of the invisible.

Man is probing into the secrets of the universe and beginning to investigate a little bit of the majesty of the unseen world. How good it is to know that God has already been there! He put it all there! And

now He has given man the ability to delve a little into the secrets of His handiwork.

Now more and more as the age draws to its close we can sense the reality of the unseen world. There is opposition from the unseen world, but at the same time we sense divine help. In Vietnam recently a certain little village was surrounded by the Viet Cong. There were quite a few Christians in that village and it was a puzzle to them why the Viet Cong never came in. Some months later when a member of the Viet Cong was captured he was asked: "Why didn't you ever try to enter that village?" "We did," he said. "We tried to get in on two occasions but both times there were men in white standing outside, and we were afraid to go in." When it becomes necessary the Lord God of Hosts operates through His divine hosts. In this age of fear and uncertainty how good to grasp this title, "Lord of Hosts." He has power in the visible, and in the invisible, world.

The hosts of heaven are His, and it is through His power that the world stands as it is, that believers are protected, and that His work goes forward.

A LOVED PLACE

In verse one is yet another word that is not used much in the same sense in English, "How *amiable* are thy tabernacles." This has the meaning of "beloved" or "dear." The writer is away from Jerusalem and he is longing to be back again in the center of worship. How lovely, how beloved, are Thy tabernacles!

We spent our furlough in Virginia, and as we travelled here and there we saw many of the churches out through the rural areas. Often we met folks who said that in those little country churches they had met the Lord for the first time. Many had gone off to the larger cities, but every summer the churches have a "come-back-home day" when those who had been saved in the country churches would say something like this which we read in verse one, "How amiable, how beloved, is that tabernacle to me!" Not that it was a beautiful building, but it was a place where God had met them and changed

their lives. The Psalmist wasn't speaking of a beautiful temple, for there was no temple there. But God was there. It was the place where God had shown him His greatness and where he had become alive with God.

Last Sunday night one of our number recalled that some years ago back in the corner of this Karuizawa church, with a little group of high school girls, she met the Lord. Now this particular place is a beloved place, because it is where God met her. Do you have such places in your lives, not necessarily beautiful buildings, but beloved, dear, "amiable," because there you felt the sense of divine power?

"My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Here is worship! I am rebuked every time I read this. Here is a man really hungry for God. He says, "My soul longeth," and the idea is that he grows pale with the sense of tension as he seeks and longs for God. He "even fainteth," and the word there is "lovesick." Lovesick for God!

Here is a man who really had a pure and holy longing for God. I hold this to my heart and say, "Oh

I WILL BE EXALTED (Psalm 46:10)

Fret not thyself
Though heathen temples rise
Innumerable
Against God's perfect skies.

This you may know—
That I am God; I will
Exalted be,
So let thy heart be still.

Do patiently
The work you find each day.
My Word is sure
Though Satan now holds sway.

Before my throne
All flesh shall bow the knee
And thereby give
The worship due to Me.

EDNA KRUSE

God, help me! I am not hungry and thirsty for God like this." Are we hungry and thirsty for God in a virile way? This man was. And if this be David, he was no namby-pamby. He was a frontiersman, a rough man. There were times when he departed from the Lord, but he was beloved of God. When he slipped and went off compass, the compass needle swung back every time.

May God plant *this* in the hearts of His people—this kind of love, desire, and adoration for him! Then let us minister the Word of God, by His Spirit moving the hearts of those who listen. Here is revival—something that no human hand can stay.

OH, FOR WINGS!

Then the Psalmist says, as he thinks of that place to which he longs to return: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God."

From his place of exile he thinks of the birds, those unintelligent beings. The swallow and sparrow cannot offer worship, yet they come freely. It is said that the sparrow is the most worthless, and the swallow the most restless, of the birds. Yet even they can come freely into the tabernacle of God. We can easily imagine this oriental picture, which is something of the shrine pattern. There is the open courtyard where the birds come in and out freely, having access into God's presence. We couldn't have that in our modern churches. Think what it would do to the red carpets to have nesting birds here and there! But it is perfectly normal to see them in oriental shrine courtyards. He is saying, "Oh God, these birds come in and out freely but I can't even get in. I just long to be there. How blessed are those birds, and they don't even know it."

He continues, "Blessed are they that dwell in thy house: they will be still praising thee." Not only the birds going in and out, but the priests who are there permanently are blessed. The significant word to me is: "They will be still praising thee."

We often gain a favorable impression of people the first time we meet

continued on page 9

Crises and their lessons

A Hundred Years of the China Inland Mission

by C. I. EMMER

CHRIStIAN missions can no more expect to be free from crises than individuals.

The CIM, with missionaries spread over three quarters of a land so vast and unpredictable as China, could hardly expect to be an exception. When crises arise the question for a mission, as for an individual, is how it *faces* them and what it *learns* from them.

Crises certainly marked the life of the CIM founder. The story of how Hudson Taylor arrived unwelcomed in Shanghai, how he prayed on Brighton beach for 24 willing skilful workers, how he endured the successive losses of children and wife, how he learned to put his trust in God alone—these and other examples are already well known.

Taylor was no armchair strategist. Like the army commanders of old it was *ahead* of his followers that he faced opposition and persecution, misunderstanding and calumny, riots and loss, and dangers of every kind.

The year 1900 in CIM annals is comparable to the year 1964 in the annals of missions which suffered grievous losses in the Congo. The Boxer Rising in China at the turn of the century resulted in the deaths of 58 CIM missionaries and 21 children, together with uncounted Chinese Christian men and women. For the missionaries involved there was no choice. But the Chinese believers were martyrs in the truest sense; they were given the choice of denying the hated Jesus or of bowing their necks to receive the sword. That so many of them chose Christ is of the utmost significance. It means, among other things, that they had seen in the missionaries a

pattern of self-denial and self-sacrifice which spoke to them more eloquently than mere words.

In 1927 wide-spread disturbances in the interior of China resulted in a general evacuation of missionaries to the coast. Leadership in the churches was necessarily taken over by local Chinese Christians. Missionaries and mission leaders then awoke to the fact that they had been hanging on to authority much too long. In the early stages of a work it is following apostolic precedent for missionaries to maintain leadership in order to ensure that newly formed churches are directed along right paths. But this period is transitional. It took the jolt of a crisis to open the eyes of mission leaders and to produce eventual action. Henceforth it was the so-called indigenous policy which dictated relations between mission and churches. This policy was not without its shortcomings and exaggerations, but at least it prepared churches in measure for future testings.

As the flood to the rainstorm, and as the hurricane to the wind, so was the crisis of 1951 to those which had gone before. With the change of the government the work of foreign missionaries in China came to a close. For the withdrawing missionaries, and for Chinese preachers who fled before the storm, the effects have been limited to re-deployment and the learning of fresh languages and cultures. For Chinese Christians, and the preachers who, like Ezekiel, continued to sit where their countrymen sat—including the leaders most outstanding in spiritual stature—this has resulted in their facing the fiercest

tests imaginable. Heaven alone preserves the record of their suffering, their endurance, their faithfulness, and their triumph. Yet the fruits will surely appear sometime, somewhere. The burial and death of a seed is not the end; the ground must break to yield an abundant harvest. These events of course extend to boundaries far wider than CIM, but since so many of those involved were connected with the mission we include them here. We should not forget them:

They bowed their necks the
death to feel,

Who follows in their train?

Much debate has followed this great crisis. Could the churches have been better prepared by different financial policies? Yes, they could—up to a point. But basically this was not the issue. It was a question of headship: Christ or Caesar? There was one way, and one way only, for the church to avoid the fire. It was to accept the position that Jesus Christ was only a man—that He was never miraculously born of a virgin, that He did not rise miraculously from the dead, that He does not hold final authority, and that He is not to return as King; and also, by implication, that the Bible which records these supernatural events is full of error, being the compilation of fallible man. A Christianity thus fashioned and thus pliable would pass muster. But Chinese Christians have backbone. Like the martyrs of the Reformation they have willingly laid down their lives or accepted a living death in order to preserve intact the deposit of truth entrusted to them. For some of us who have known no such pressure, to compromise in

matters of truth is a cause for deepest shame.

Hudson Taylor's prayer for fellow workers in 1865 (on June 25) was abundantly answered. With the withdrawal from China in 1951 there were flourishing churches throughout most of the provinces where 100 years ago there was no witness at all. But progress has always been subject to setback and crisis. The lessons of the crises, though bought so dearly, are plain and relevant today.

The re-deployment of CIM missionaries in other fields of Asia has brought into being the Overseas Missionary Fellowship. The centennial of the mission in 1965 means the end of the CIM as such. Hitherto the OMF has remained under the parental roof of the CIM, but it now sets out independently with new policies—still untried and unbaptized. Yet the OMF is not entirely independent of the old CIM—nor can it be. For beside the material inheritance there is a spiritual heritage of incalculable value.

Mistakes and errors and failures there have been. What Bishop Stephen Neill wrote of missionaries in general may well be applied to the CIM. "Missionaries have on the whole been feeble folk, not very wise, not very holy, not very patient. They have broken most of the commandments and have fallen into every conceivable mistake. AND YET God has used their weakness to bring into existence a universal church."

Looking back, then, over 100 years of a mission's history we must temper criticism with appreciation. We must curb our tendency to belittle and disparage the policies and methods of our predecessors. We are quick to condemn the alleged "dominance" of missions over churches in the past. But we ought to pause a moment for reflection. Are we, with all our claims to greater enlightenment, showing a pattern of sacrifice which is in any sense comparable to that of those who have gone before? If not, we have missed the most vital lesson of all. ★

continued from page 7

them and are able to enjoy their company for several hours. But that is different from living in the house permanently. These priests are living permanently in the house of God. They are becoming more and more intimately acquainted with God and His ways. Yet they find nothing to complain about. They cannot find one spot in His character. We can't stand long exposure to other people because our defects soon come to the surface. Irritations and imperfections soon become evident. But here is a Being in Whose presence we may continually be. He is perfectly holy, absolutely loving. "They will be still praising thee."

There will be no end to our communion with God. In this atmosphere there is no note of discord, nothing to grate, nothing to irritate. He is unimaginably perfect—the majestic One, the living God. We shall be still praising Him at the end of a hundred years, at the end of a thousand years, yes, throughout eternity: My King and my God! ★



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THE HALLELUJAH GENERAL

William Booth

by MAJOR GEORGE OYSTRYK

Picture from the book
"The General next to God"
Published by Collins Sons,
Glasgow.



*William Booth --- Founder
and first General of
the Salvation Army*

WHO could have predicted the spiritual and social significance of a baby born in Nottingham, England on April 10, 1829? Who could have foreseen the implications of an unorthodox preacher, misunderstood by the clergy, persecuted and pelted with rotten fruit by his enemies, yet honored by royalty?

Although William Booth had little spiritual guidance as a child he attended one of the best schools. The shadows of poverty hung over his home, and at 13 he was forced to quit school and became a pawnbroker's apprentice. On the death of his father, he could do little to support his poor mother and sisters on his meagre pay.

Three distinct ideas permeated his spirited soul, (a) to make a success in the world, (b) to help alleviate some of the miseries of the poor, and (c) to personally get right with God. The last was almost immediately answered, for when he was 15 the Holy Spirit gripped his young life in conviction (in the Nottingham Wesley Chapel) and later out in the open street a great change swept over him. Separating himself completely from his godless associates, he dedicated his life to God. "God shall have all there is of William Booth," he promised his Saviour, and this became the motto of his life. "My conversion made me in a moment a preacher of the gospel," he later testified, and in cottage or on street corner he began to pour his zeal into "preaching the Word."

Leaving Nottingham, William Booth turned toward the City of London. Although long hours were spent in toil, he found numerous opportunities to preach his simple but

fiery gospel of "Salvation for the Whosoever." Later he devoted full time to gospel work under the Methodist Reform Movement, and later the Methodist New Connexion. While assistant minister in the London Circuit he met and married Catherine Mumford, solemnly resolving before God to subordinate every personal interest to that of the great work committed to them. Even before his ordination he had already won a widespread reputation as a soul-winner, and increasingly felt convinced of God's call to evangelism. In his early campaigns throughout England thousands were won for God. Unfortunately, the Conference disagreed with William Booth's free-lance soul-saving work among the downtrodden and he was forced to resign. Consequently, he began to devote all his time to reach the spiritually and morally degenerate masses of sinners. God led him to the East End of London.

In 1865 as he stood in his frock coat and tall hat in front of the Blind Beggar, a notorious inn on Whitechapel Road, his destiny was laid upon him. Later invited to speak in a tent erected by the Quakers on a disused burial ground nearby, William Booth was moved compassionately as the hungry souls sought Christ. Thus the Christian Mission of London's East End was born and continued for 13 years. His first intention was to be the evangelistic arm of the Church, and while this was never lost sight of, William Booth found that many of the converts would not go to the Church, often they were not wanted, and in the expansion of his soul-saving work, he needed them himself.

Misunderstanding and opposition set in, both from the religious leaders and the organized agents of sin and crime. Undaunted, the Christian Mission continued to progress and when George Railton prepared the mission's annual report, defining the mission, he wrote: "The Christian Mission is a Volunteer Army recruited from amongst the multitudes who are without God and without hope in the world." William Booth struck out the word "Volunteer" and wrote instead "Salvation." Thus the Salvation Army was born—a militant group of Christian zealots, ready to march to the ends of the earth.

In a visit to the City of Salisbury, the Fry family used brass instruments in the meeting—thus the first band originated. Drums were added, as were tambourines and flags. William Booth became the first General—shouting "Hallelujah" wherever he went; his assistants became commissioned as Officers; the converts became Recruits, then Soldiers; their meeting places became Corps; the training school a Garrison, and the students, Cadets. Their beliefs became the Articles of War, their prayer meetings Kneedrills, their tithes took the name of Cartridges and their weekly paper became the well-known *War Cry*. Within 20 years over 900 Corps were opened, one third of them overseas. The founder always felt that men must be saved for this

world as well as the next. "Go for souls—and go for the worst!" became a driving passion for the reclamation of man, body and soul.

Rescue work for drunkards, fallen women and prisoners, as well as maternity homes, hospitals and clinics were commenced. The Army petitioned the Government to correct many of the prevailing social ills. Shelters, Food and Labor Bureaus were opened. William Booth's book, *In Darkest England and the Way Out*, sold over a quarter of a million copies in less than two years. This resulted in aroused public opinion and helped to curb socially corrupt conditions. Evangelistic centres and social institutions formed an efficient network of services around the world. William Booth quickly adapted himself to the mechanical age and by motor-car, train and steamship, gave increasing leadership to an Army on which the sun never sets. Although honored by the U.S. Senate, His Majesty King Edward VII of England, the City of London, the Emperor Meiji of Japan and other

world leaders, William Booth never lost touch with the common man.

In 1912, at the age of 83, William Booth had delivered over 60,000 sermons, the work had spread to 60 countries, with over 16,000 officers consecrated to the task of taking the "gospel to every creature." As this great warrior of God laid down his earthly sword, tremendous crowds gathered to pay him their respects, among them royalty as well as the commoner.

Three widely separated sets of circumstances pointed toward the birth and subsequent growth of the Salvation Army in Japan. Having already visited Africa and India, William Booth was anxious to claim the Far East for Christ. Meanwhile, one of the Emperor Meiji's ambassadors to London was so taken up with William Booth's book *In Darkest England and the Way Out* that he sent a copy to Mr. Ishii, a noted social reformer living at that time in Okayama, Japan. Taken sick, Mr. Ishii requested his pastoral assistant, a young graduate of the Christian Doshisha University—Gunpei

Yamamuro to read the book to him. While reading the book, 23-year-old Yamamuro was completely captivated by the vision of what God could do for suffering humanity through His consecrated servants.

Still several years before this, a young member of the *samurai* order, Shinobu Nagasaka, was converted from his Buddhist faith and began missionary work in Hawaii. He later went to San Francisco where he met the Salvation Army, entered the Training College for Officers and translated some 200 songs and literature into Japanese. In 1893, he travelled to England and laid before the General the needs of his native land of Japan. Two years later, September 1895, after several unavoidable delays, a group of 14 Officers arrived in Yokohama under the leadership of Colonel and Mrs. Edward Wright. The *Kyu Sei Gun* as it was quickly named, soon moved to a headquarters in Tokyo, establishing their first Corps in the Ginza area, where in a short time some 60 converts were reported.

Hearing that the Salvation Army
continued on next page

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continued from previous page

had come to Japan, Gunpei Yamamuro hurried to Tokyo to meet these people, accepted the lowly position of "door-keeper" and later after some study was given the rank of lieutenant. He thus became the first Japanese officer. He later became editor of the *War Cry* (*Toki-no-Koe*). Almost simultaneously, a young Christian woman, Kiye Sato also became fascinated by this new group of Christians. After some time she too became an officer, and this led to her subsequent marriage to the now Captain Yamamuro. His classic *The Common People's Gospel* was introduced, resulting in innumerable conversions. While the young captain took charge of the newly-established corps in the Kanda district, Mrs. Yamamuro was asked to open a home for the unfortunate girls in sin. As the Salvationists, armed with special issues of *The War Cry* and handbills, attacked the sin quarters they were severely assaulted. Among those hurt was Lt. Commissioner Duce and Captain Yamamuro. However, public opinion was aroused by the

press headlines and a Social Law was passed, allowing freedom for any of the women in the licensed quarters who wanted to leave. In a short time, through the Army's efforts, some 13,000 of these unfortunates were released. Three Girls' Homes are still in operation in Japan, in a similar rehabilitative work. Because of a famine at the same time, the Army took custody of 120 girls and 30 boys, and began the childrens' work. Relief work was organized on a large scale. In 1906 the first training college was opened and the following year William Booth visited Japan. At this time the Salvation Army was challenged by the large number of sick people who could not afford hospital services. As the Army thus branched into medical work a brilliant doctor, Sanya Matsuda, became attracted by this Christian work. He joined the staff and later pioneered the opening of the Suginami Sanatorium in 1916, becoming its first superintendent, later to be succeeded by another outstanding convert, Rin Iwasa. Two sanatoria are still in

operation.

In failing health, Mrs. Yamamuro passed away in 1916, leaving her husband to carry on alone. Gunpei Yamamuro became the first national Territorial Commander in charge of the work in Japan. He completed some 60 books and gave vigorous leadership to the Army, resulting in some 200 Corps and Outposts, besides numerous institutions to handle the social work. Toward the end of his career, Commissioner Yamamuro was honored by the Emperor of Japan, and in 1940 he was "promoted to Glory."

The war cut off international links and the new leader, Lt. Commissioner Uyemura (now retired) bore great losses of property and personnel amid spiritual agonies and reverses. However, the officers continued in their loyalty, and then quickly rallied in postwar reconstruction under his leadership and later that of Commissioner Charles Davidson. In over 60 Corps and as many Outposts, and 18 Institutions, the Salvation Army is marching on to victory. Now under the leadership of Lt. Commissioner Koshi Hasegawa the Salvation Army in Japan celebrates its 70th anniversary of service to God and man.

Internationally, while similar setbacks have taken place due to war and adverse political situations as well as Communism, the Army has maintained a strong witness for Christ. In June this year special Centenary Thanksgiving services were held in London under the leadership of General Frederick Coutts, and attended by large delegations from overseas. Her Majesty Queen Elizabeth II attended the initial gathering in the Royal Albert Hall. Later as many as 55,000 gathered at one rally in thanksgiving to God.

And so in 69 countries, using over 162 languages, in nearly 17,000 Corps and Outposts besides over 2,000 Institutions, more than 25,000 dedicated officers carry on the work of their Lord and Saviour Jesus Christ through the ministry of the Salvation Army, under the same "Blood and Fire" flag. Their message is essentially the same: Salvation for the whosoever will, from the uttermost to the uttermost, with sanctification and purity of heart, in humility, determined to reach the masses for Christ. ★

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INSURANCE — WISDOM OR FOLLY ?

To the man with a limited budget, is the cost of security a justifiable expense?

Insurance is looked upon by many as an unavoidable expense which they reluctantly bear. Others take the attitude that "nothing will happen to me" and neglect to purchase insurance protection altogether. In the back of the minds of these people is the feeling that by taking out insurance they are contributing to the enrichment of the insurance company. If they suffer no losses during the period of their insurance these people actually feel that they have been "taken" and that the insurance company keeps their entire premium as a profit. However, nothing could be further from the truth.

Insurance actually finds its expression in a very sound principle uttered long ago, one we need hardly to repeat here, "bear ye one another's burdens". When a loss occurs which could be a financial catastrophe to the one suffering the loss, insurance shares that loss among many people. All contribute a little and thus bear part of the burden. Of a necessity someone must organize a system to serve each one of the contributors, to collect his contribution (called a premium), estimate the risk in order to establish the cost of insurance, and finally to pay to any contributor who suffers a loss, the amount due to him. This is the function performed by the insurance company.

Suppose now that the extent of losses is less than estimated. Does the company now enrich itself at the expense of the contributors? Emphatically, No! The excess funds will be returned to the insured persons in the form of reduced premiums or dividends.

LOSSES DUE TO SICKNESS

Most of us realize that insurance is a necessary part of industry and trade; more than that, the fact is that trade as we know it today could not function without it, and we as individuals being a part of this modern, highly organized society cannot as individuals, function properly, cannot fulfill our responsibilities toward our families or our duty toward our neighbor without insurance.

Have not all of us seen at some time, in our homelands, a family reduced to poverty by the effects of illness raising its ugly head uninvited in their midst. The father immobilized, unable to bring home the monthly pay check, the bills mounting higher and higher, the hospital bills unpaid, accumulating day by day at mother's bedside, mother dis-

tracted and finally finding a job, leaving the children and trying to keep all their heads above water. Now the children have lost the care of a mother, too. What prime targets for delinquency.

HOSPITALIZATION INSURANCE —THE NEED

And the solution is so simple these days. Just a small contribution, weekly or monthly, and all these contingencies are eliminated. What peace of mind, and if you and I do not have reason to use the funds made available by the insurance benefit, we can be happy in the knowledge that someone else, who may be in dire need, is benefiting by our sacrifice of a fraction of our incomes.

Still there are those who say, "I can build up my own hospital fund and if I don't need it I can still have my money to spend". We will not stop to point out the selfish principle inherent in this attitude; we will simply point out the disadvantage to the utterer of these words. What if he becomes sick right after he saves his first twenty dollars? Further, can he afford to save enough in these days of high taxes and higher cost of living? When his fund is exhausted, how will he rebuild it? Will he not deprive his loved ones of some needed item in order to keep building his fund? And finally, has he the willpower to forego all temptation to withdraw from his fund?

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make trips outside of Japan.

GUARANTYING A COLLEGE EDUCATION

Insurance, as can be seen, releases funds normally held in reserve for other purposes. All of us look forward to the day when we can send our children to college, to equip them more fully to meet their responsibilities in the world. But when the appointed day arrives, how many parents will be prepared to meet the challenge? How many good resolutions to save will have fallen by the wayside? Again, insurance steps into the gap by providing a compulsory and systematic type of savings and GUARANTEES the amount you will have at a fixed time in the future. NO OTHER FORM OF SAVINGS DOES THIS.

"Wait a moment", says someone, "what about mutual funds? Is not saving through a mutual fund a systematic method?" Well, we agree that it is systematic if the investor continues to make his deposits regularly throughout the entire period of the plan. He must realize, however, that in most cases the charges for maintaining the investment run to approximately 11% over the total investment period. The investor will therefore, lose money if he has to withdraw from the fund within the first few years. Insurance on the other hand provides guaranteed cash values, paid-up insurance and extended term insurance in the event of unavoidable cancellation.

We are not of course, saying that mutual funds are without merit. If a man has surplus funds which he does not need and can afford to lose, there is no reason why he should not speculate. He should be aware however, of the hazards of this type of investment. No right minded man would, we are sure, want his son or daughter's future to depend on chance, on a constantly changing world political and financial situation. For the man who will guarantee benefits for his loved ones, a fixed dollar investment such as insurance, is the only acceptable answer.

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Reflections

on Conference Week 1965

by ELAINE NORDSTROM

KARUIZAWA, tucked in the wooded hills at the base of Mt. Asama, is a sleepy town of about fourteen thousand people during most of the year. But suddenly in July and August the town comes to life as over three times that number pour in to occupy the more than four thousand private cottages, hotels, and inns now located there.

Alexander Croft Shaw, a British missionary who came to Japan in 1873 and taught Christianity at Tokyo's Keio University, is acknowledged to be the "father" of this summer resort, as he built one of the first summer cottages there in 1888. Other foreigners quickly followed his example, being attracted not only by the town's rustic beauty but also by its cool and invigorating climate at 3,049 feet above sea level and by its accessibility—it is less than ninety miles from Tokyo.

In August this year Karuizawa officials unveiled a bronze bust in memory of Archdeacon Shaw, adding to the monument they erected in his honor in 1903, one year after his death. Missionaries who spend their vacations in Karuizawa today are grateful for the trail he blazed, and to others who established the Karuizawa Union Church.

Dr. J.M.T. Winther, ninety-year-old missionary who still spends his summers there with his daughter, Miss Maya Winther, says that a church was built in 1898 but that the present building was erected in 1905. After about sixty years of good service the structure obviously needed rejuvenation which it got in preparation for this summer's activities. Funds provided by interested missionaries were used not only to renovate the building but also to move it onto a new concrete foundation several feet to one side of the lot. This makes room for a youth center which it is hoped can be built in the near future.

The peak of activity at the Karuizawa Union Church comes during Conference Week. This year about five hundred missionaries gathered for the EMAJ and Deeper Life Conferences, held successively August 1-4 and 5-8. The EMAJ Conference with the theme, "The Lord is Faithful," officially began Sunday morning with the Rev. Paul Bartel as speaker. In recent years Mr. Bartel has served as Vice President, Academic Dean, and Director of Missions at the Canadian Bible College. He is now returning to Hong Kong where he had formerly served, as he has been appointed director of the Alliance Press and the Chinese

Overseas Literature work of the Christian and Missionary Alliance there. His message opening the conference was a powerful reminder that Christ *wants* to work through His servants and only what *He* does will be effective ultimately.

The main speaker at the EMAJ conference was the Rev. David Kruse, a missionary who has served in Japan since 1952. Mr. Kruse first came to Japan in 1945 with the U.S. occupation forces. Shortly after graduating from Wheaton College he returned to Japan where he spent several years in Tokyo before going to Kyushu in 1958. With his wife and their three daughters he is at present engaged in evangelistic and church work in Yatsushiro, Kyushu.

In his first message Sunday evening Mr. Kruse brought a devotional study on Psalm 84. He elucidated many passages, dividing this sublime psalm into three parts: Adoration and Worship of the Exile (1-4), Adoration of the Pilgrim (5-8), and Adoration of a Servant-King (9-12). The following three evenings Mr. Kruse led the group in topical Bible studies on "The Rod of God" and "The Robe of God." His initial study based on Amos 4:4-13 showed that in history God's rod was intended to lead His children to repentance. However, since repentance did not

come even after God provided at least five exits on the "turnpike of destruction," the rod was used in judgment. The next night, speaking from Matthew 8:5-11, he brought a good word concerning the mercy of God which has made it possible for those who are clothed in the robe of Christ's righteousness to sit down in the kingdom of heaven. Verse 11 provided a natural outline for presenting the numerical, eschatological, ecumenical, and historical aspects of the topic. His final message dealt with the consummation of God's work of judgment and mercy as revealed prophetically in Revelation 15 and 16.

Lectures given mornings or afternoons at the EMAJ Conference were informative and stimulated lively discussion. The Rev. Akira Hatori of the Pacific Broadcasting Association led two sessions, one on "The Japanese Mind and the Gospel," the other on "The Use of Television in Presenting the Gospel in Japan." Illustrating his first lecture with many interesting incidents from Japanese life, Mr. Hatori delineated some of the main characteristics of the Japanese mind as follows: 1) The Japanese ego or self is a captive self; 2) The majority of the Japanese are in a state of flux; 3) The Japanese mind is a part of nature or a part of the whole; 4) The Japanese self resists outside influence. Acknowledging that there are many obstacles to the Gospel in Japan, Mr. Hatori nevertheless reminded missionaries that these obstacles can be overcome by those who have a Japanese heart and are convinced that they are saved by Christ, called by

Christ, and sent by Christ to proclaim a Christ who is a reality and the only way.

Speaking the next morning on the use of television in Japan, Mr. Hatori presented many facts and figures as well as interesting sidelights showing the power that TV exercises today in Japan and the effective use that commercial enterprises are making of this medium. He informed his listeners that PBA is beginning a series of fourteen TV programs this fall and hopes to be able to erect a TV Center in Tokyo sometime in the near future.

The Rev. Paul W. Boschman, who studied under Dr. D. A. McGavran at the Institute of Church Growth in Eugene, Oregon, last year, presented a paper on "Church Growth in Miyazaki Prefecture" Wednesday morning. Experiences which the General Conference Mennonite Mission has had in evangelizing and establishing churches in Kyushu provided material for a helpful discussion by many from other missions who were present.

The fourth study session was lead by the Rev. Kenneth McVety of the Word of Life Press who gave up-to-date information on the New Japanese Bible which will be off the press this fall.

The Ladies' Tea, an annual highlight for women attending the EMAJ conference, was held at the Mampei Hotel the afternoon of August 4. Mrs. Sam Archer presided over the event which about two hundred women attended. All were blessed as Mrs. Karl Notehelfer of The Evangelical Alliance Mission shared in her inimitable way experi-

ences revealing the faithfulness of God during the thirty-five years that she has served on the mission field. In her testimony she compared her experiences to those of the Psalmist as recorded in Psalm 116. Having been brought low at one time in her life, she called upon the Lord who delivered her. "What shall I render unto the Lord for all his benefits toward me?" asks the Psalmist. Mrs. Notehelfer responded by saying that her greatest joy is to talk about the Lord, and her radiant face underscored her words. Following retirement this year, the Notehelfers plan to visit their children in the United States before proceeding to Germany where they will be engaged in deputation work.

Main speaker at the Deeper Life conference which began Thursday morning was the Rev. David McKee from Belfast, Ireland, and a member of the Presbyterian Church in Ireland. Following study at the Presbyterian College in Belfast and graduation with a B.D. from Faith Mission Bible College in Edinburgh, he served one year in Ireland with the Faith Mission. Since 1950 he has been serving in India where he is at present a minister of the United Church of North India and director of the Christian Spiritual Life Center at Broach, Gujarat, an area where Irish Presbyterians have worked since 1840. Recently he was appointed to full-time convention ministry by the Church Council. He and his Swiss wife with their three daughters are due to return to Ireland in August 1967.

Mr. McKee's messages, punctuated with delightful bits of "Irish" humor and rich in vivid illustrations from the lives of Bible characters, reflected a sympathetic understanding of the needs of his listeners and of God's answers to those needs as recorded in His Word. Three evening messages centered on the related themes of "The Call of God to a Holy Life," "The Call of God to a Spirit-filled Life," and "The Call of God to an Enthroned Life." Recognizing that there is a spurious, censorious type of holiness which drives people away, he described true holiness as revealed in the Scriptures and pointed out that the Christian is called to holiness by the purpose of God, by the passion of Christ, and by the presence of the

continued on next page



One of the features of the Sunday evening August 1st program of EMAJ conference was the presentation by EMAJ to the Karuizawa Union Church of a new model B-3 Yamaha Electone two manual electric organ. Pictured are Wesley Wilson (EMAJ treasurer) presenting the certificate of guarantee to Earl Tygert (chairman of church committee), Sam Archer (EMAJ president) and Mrs. Wesley Wilson, organist that evening.

continued from previous page
Spirit.

Mr. McKee spoke next on the Spirit-filled life, basing his message on Ephesians 3:14-21. The Christian is called by God to be filled with the Spirit both by the nature of God's personality and by the nature of his own personality. It is as normal to be filled with the Holy Spirit as it is to be justified by faith, for our hearts intuitively know that God ought to possess us completely. God, in fact, commands it, and it is wise to heed the command. The incident recorded in Luke 11 shows the dreadful capacity of the human heart to be filled either with good or evil. The third evening Mr. McKee chose the passage in Isaiah 33:13-17 to focus his thoughts on the conditions and privileges of the enthroned life. The Christian is called of God to share His throne in this present life, but he often wants to run directly to the throne, by-passing Calvary.

Mr. McKee also brought messages each morning on "The Quiet Place" and many who attended testified that the presence of God and the

work of the Spirit seemed particularly evident during those meetings.

Sunday, August 8, the final day of conference week, was particularly full and joyous. From early morning prayer meeting, Bible classes for all ages in Sunday School, the morning service at which Mr. McKee spoke on Elisha's faith as revealed in the incident recorded in 2 Kings 2:1-16, the celebration of the Lord's Supper together, two afternoon meetings, to the final service in the evening it was a day long to be remembered.

Normally all the services are conducted in English, but since Mr. McKee speaks German fluently he occasionally used that language for the benefit of those who speak it as their native tongue. German missionaries arranged for several informal gatherings at which Mr. McKee spoke resulting in added blessing.

The international character of the conference was particularly evident Wednesday on the final evening of the EMAJ conference when vocal and instrumental numbers were

presented by representatives of over a dozen nations under the direction of the Rev. Lyle Peterson. Music, of course, was everywhere during the week with spirited congregational singing as well as special musical numbers. There was much singing in the mountains!

Meetings like this don't just happen. They come as God's answer to the individual and corporate prayers of His children. During most of the summer early morning prayer meetings were held at the Karuizawa Union Church led by the Rev. Rollin Reasoner, William Schubert, and G.W. Busse. Many women gathered for a special prayer meeting Saturday afternoon, the day before the conference began.

Who can measure the work that God accomplished in many hearts during those days on the mountain? At the same time, who will *limit* God to the work that was done in Karuizawa? May not our response be expressed in the words of the negro spiritual to which Mr. Bartel referred in his message, "Ride on, King Jesus!" ★

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Christian Academy in Japan

by HENRY BRUINOOGUE

THE 1965-66 school year will be significant in the history of the Christian Academy in Japan. Contemplating a record-breaking enrollment of some 370 students in grades one through twelve, and faced with the responsibility of providing adequate and up-to-date facilities to replace CAJ's aging and decrepit buildings, the board of directors has embarked on a program to renovate the whole campus. The entire project, when completed, will cost well over half a million dollars, truly a bold venture in faith.

The Christian Academy, reputed to be the largest overseas Christian school for the education of missionary children, began in 1950 with 13 children and one teacher. Today it has a faculty of 22 full- and 11 part-time teachers and a boarding staff of ten. Shortly after its beginning the CAJ moved from its temporary quarters in Tokyo to Kurume, about an hour's train ride from the heart of Japan's capital city. That campus, originally an imperial dairy farm, has served well. But time and use have taken their toll and the

necessity for new facilities are soon apparent to the CAJ campus visitor.

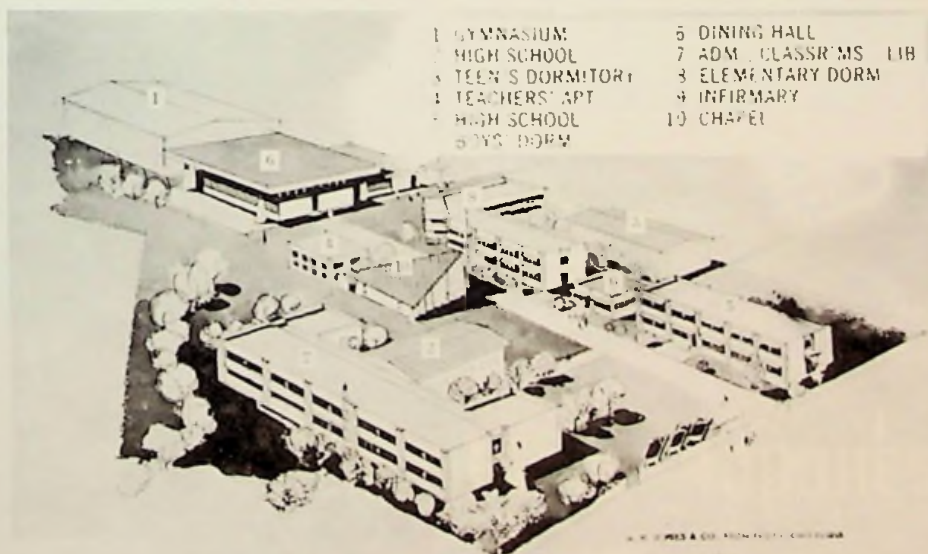
The board of directors, composed of representatives of six mission boards (the Christian Reformed Board of Foreign Missions, Conservative Baptist Foreign Mission Society, Evangelical Covenant Church Mission Board, Far Eastern Gospel Crusade, The Evangelical Alliance Mission, and Oriental Missionary Society), has therefore undertaken a Campus Improvement Program that will continue a building program begun in 1960 and 1963 when a new high school building and girls' dormitory were completed.

The board recently approved a bid of \$355,556. This includes the construction of four major new buildings on the campus. Phase I, which includes a high school boys' dormitory and an elementary classroom building, is scheduled for completion by January 1966. Phase II, including a dining hall and elementary children's dormitory, will be completed by September 1966. The Tai-sei Construction Company, working closely with the Vories Architectural Company, has been awarded the contract. Future goals are to build a much-needed chapel and infirmary as well.

The CAJ is an indispensable arm of mission activity in Japan. Without its facilities many missionaries would be faced with the difficult task of educating their children at home. This year over 90 children, more than 25 per cent of the student body, are housed in the school's boarding department. An additional 20 are accommodated in private facilities, while the rest commute to the school every day. Although this causes inconvenience and separation from home, parents are convinced that a Christian education for their children is a "must" that cannot be disregarded.

The purpose of the Christian Academy is to provide Christian education in the English language for children of the evangelical missionary community. It believes that such education must be governed by these principles: (1) that all things have been created to the end that the triune God must be glorified in and through them, and (2) that the training of the child shall, if at all possible, be continued in a

continued on next page



Architect's drawing of CAJ's expanded campus

continued from previous page

school that carries out the basic God-honoring and God-centered instruction begun in the home. Each teacher at CAJ is committed to this task.

The Christian Academy follows a curriculum similar to that of any American Christian school. Individual differences in the students are recognized and respected, and efforts made to motivate each to attain his maximum potential and to make learning enjoyable and profitable. High academic standards are maintained in accordance with each student's abilities. Emphasizing college preparatory courses in the high school, the CAJ offers four years of mathematics, science and English. Since its beginning, nearly all CAJ graduates have gone on to college and university and have achieved enviable academic records.

In the belief that music offers one of the finest means of praising God and enriching lives, the school emphasizes music on all grade levels. Special instruction is given each week to all elementary students, and this year a course in Music Appreciation is being offered as an elective

for high school seniors. Approximately 90 students receive piano, brass or string lessons weekly. Mr. Leslie Sapsford, recently returned from furlough, will direct the A-cappella this year and continue his brass instrument instruction. Miss Helen Walters is a new addition to the music staff.

Other additions to the faculty and staff this year are Mr. Howard Inouye, teaching high school mathematics and bookkeeping; Mr. Harold Terpstra, high school science; Mr. John L. Young, junior high social studies and English; Mr. Eugene Fitzgerald, social studies, physical education and basketball; Mrs. Marian Fitzgerald, second grade; Miss Myra DeFriend, fourth grade; and Mr. and Mrs. Martin Shaw, boys' dormitory supervisors. Dr. John M.L. Young will teach part time in church history. These teachers replace Mr. Howard Blair and Miss Enid Graham who are on furlough this year, as well as other faculty and staff members who have left the Academy. Several teachers have rejoined the faculty for the current school term following furlough.

A varied extra-curricular program includes participation in the student council; the publication of *Matsukasa*, the monthly student newspaper, and the yearbook, called *Matsu*; the spring play, which during the past few years has given opportunity for student dramatic expression in such plays as *Tom Sawyer*, *The Admirable Crichton*, *The Barretts of Wimpole Street*, and *The Diary of Anne Frank*.

Librarian experience is gained by several students who act as assistants to Miss June Habbestad, the school librarian. The operation and projection of various educational films in the classroom is done by student operators. The Camera Club accommodates all camera enthusiasts and a Pioneer Girls program offers practical home training to elementary girls. The Letterman's Club limits membership to boys who have earned a letter in a varsity sport: basketball, track, baseball and tennis. The girls can give vent to their sports enthusiasm by trying out for the cheer-leading squad and by participating in tennis and the comprehensive intra-mural program for all students.

This year, as in the past, the CAJ basketball team will be included in the Kanto Plains Athletic Association schedule for a full season of games. The association includes teams from six military dependents' schools and one other private school. Although CAJ's high school student body is the smallest of all, last year the basketball team shared the championship for top honors. Gene Fitzgerald takes over this year as coach, and he will be assisted in the sports program by Harold Terpstra and John Young.

The Christian Academy in Japan covets the prayers of all missionaries. God has given the vision of the education of its students to many—the missionaries and boards involved, supporters in the home countries, and the teachers and staff who sacrificially give their time and energy to bring up the children "in the fear and knowledge of the Lord." We praise God for past blessings and look to Him for continued encouragement of a project begun in faith, continued in prayer, and with the vision that His children be taught to honor Him in all of life. ★

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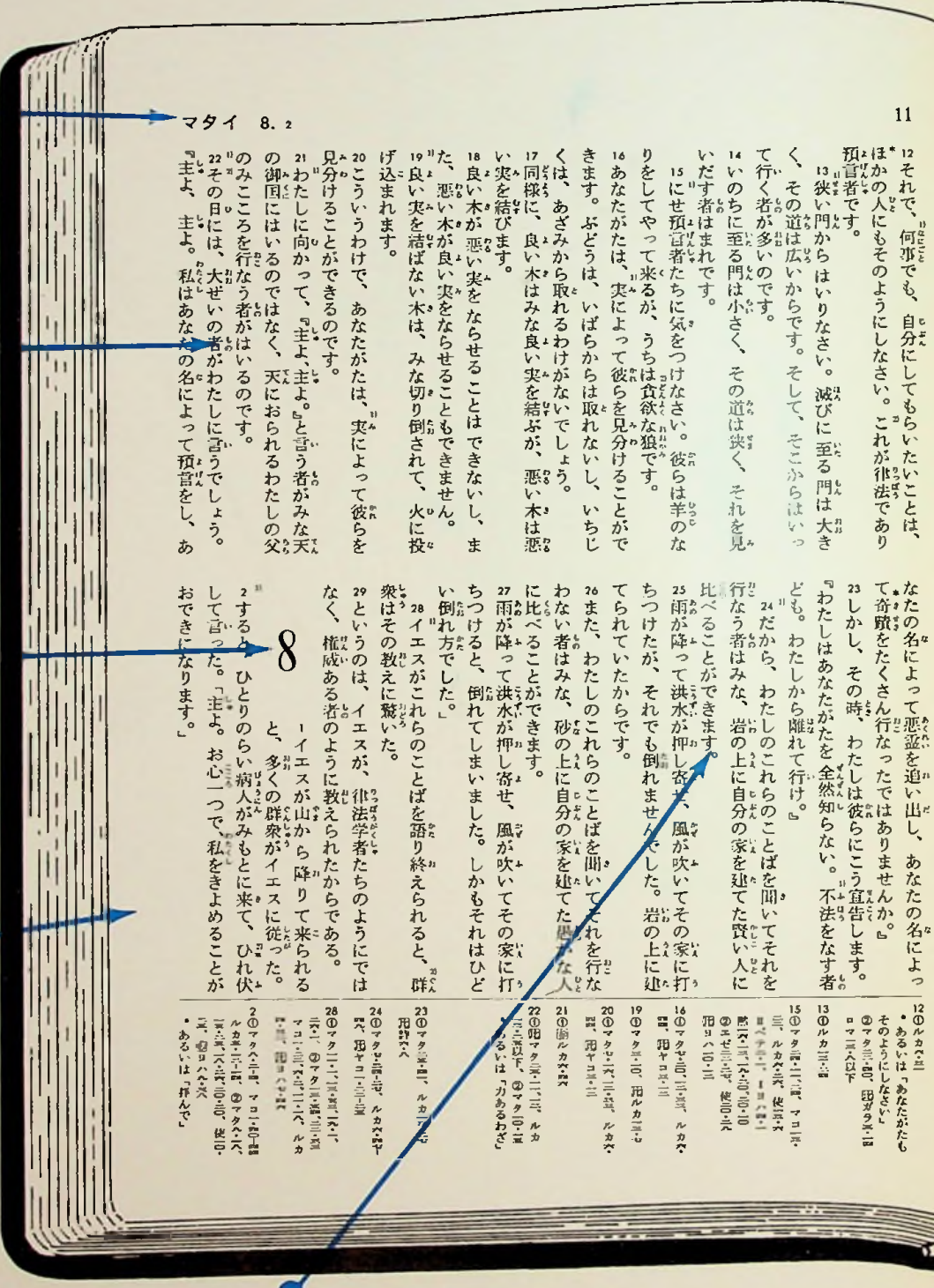
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Reading and Ready Reference

Japanese Bible

10

マタイ 6. 28

28 自分(おん)のいのちを少しも延ばすことができませんか。
 29 なせ着物のことで心配するのですか。野(の)の草(くさ)が
 うして育つ(は)のか、よくわきまえない。働きもせず、
 紡(紡)ぎもしません。
 30 しかし、わたしはあなたがたに言(い)います。榮華(えいげ)を
 飾(飾)めたソロモンでさえ、このような花(はな)の一つ(ひとつ)ほどにも着
 飾(飾)ってはいませんでした。
 31 30 きょうあつても、あすは炉(ろ)に投げ込まれる野(の)の草(くさ)さ
 え、神(かみ)はこれほどに装(ま)つてくださるのだから、まして
 あなたがたに、よくしてくださいさらないわけがありません。
 32 ようか。信仰(しんぎょう)の薄い(うす)い人(ひと)たち。
 33 そういふわけだから、何を食(た)べるか、何を飲(の)むか、
 何を着(き)るか、などと言(い)って心配(しんぱい)するのはやめなさい。
 34 こういふものはみな、異邦(いぱん)人が切(き)り求(もと)めているもの
 なのです。しかし、あなたがたの天(てん)の父(ちち)は、それがみ
 なあなたがたに必要(ひつや)であることを知(し)っておられます。
 35 だから、神(かみ)の国(くに)とその義(ぎ)とをまず第一(だいいち)に求(もと)めなさい。
 36 そうすれば、それに加(く)えて、これらのものはすべて
 与(たま)えられます。
 37 だから、あすのための心配(しんぱい)は無用(むよう)です。あすのこと
 はあすが心配(しんぱい)します。労苦(らうこ)はその日(ひ)その日(ひ)に、十分(じゅうぶん)
 あります。

7

7 さばいてはいけません。さばかれ
 ないためです。
 2 あなたがたがさばくとおりに、あなたがたもさばか
 れ、あなたがたが置(お)くとおりに、あなたがたも置(お)られ
 るからです。
 3 自分(おん)の目の梁(はり)には気がつかないのですか。
 4 兄弟(あに)に向(む)かって、『あなたの目のちりを取(と)らせてく
 ださい。』などと言(い)うのですか。見(み)なさい、自
 分(おん)の目(め)には梁(はり)があるではありませんか。
 5 偽善者(いつはり)たち。まず自分の目(め)から梁(はり)を取りのけな
 さい。そうすれば、はっきり見(み)えて、兄弟(あに)の目(め)からも
 ちりを取り除(と)くことができます。
 6 聖(せい)なるものを犬(いぬ)に与(たま)えてはいけません。また豚(ぶた)の
 前に、真珠(まじゆ)を投(な)げてはなりません。それを足(あし)で踏(ふ)みに
 じり、向(む)き直(ただ)つてあなたがたを引き裂(き)くでしょうから。
 7 求めなさい。そうすれば与(たま)えられます。捜(たず)ねな
 さい。そうすれば見(み)つかります。たたきなさい。そうす
 れば開(ひ)かれます。
 8 だれであれ、求める者は受(う)け、捜(たず)ねる者は見(み)つけ出し、
 9 たたく者(もの)には開(ひ)かれます。
 10 あなたがたも、自分の子(こ)がパン(ぱん)を下(くだ)さいと言(い)うとき
 に、だれが石(いし)を与(たま)えるでしょう。
 11 また、子が魚(うい)を下(くだ)さいと言(い)うのに、だれが蛇(へび)を与(たま)
 えるでしょう。
 12 試(こ)してみると、あなたがたは、悪い者(わるいもの)ではあつても、
 13 自分(おん)の子(こ)どもには良い物(もの)を与(たま)えることを知(し)っているの
 14 です。とすれば、なおのこと、天(てん)におられるあなたが
 15 たの父(ちち)が、どうして、求める者(もの)たちに良いものを下(くだ)さ
 16 ないことがありましよう。

Verses Easy To Find

Each verse begins with a new line to insure speedy and easy location.

Helpful Cross References

For deeper understanding of Scripture and ready comparison with parallel passages, pertinent cross-references are listed.

Paragraphs Marked

To indicate the paragraphs as shown in the original manuscripts, the first verse of each new paragraph has been dropped one space.

Translators Footnotes

Alternate renderings are indicated when admissible in the Greek text, variations in ancient manuscripts are noted, and explanation of weights, times, monetary values, etc., are given. Interpretative comments have been scrupulously avoided.

Clear Rendering Of Future Tenses

In the New Japanese Bible the future tense is rendered positively in a crystal clear expression which leaves no room for doubts, especially when referring to promises and prophecies.

...tive Bible has been produced, carrying both the dignity and durability of an expensive leatherbound book among the best in the world-every care has been taken in the New Japanese Bible to produce a work of er. Typesetting has been done by top-ranking specialists. Printing and binding reflect the accomplishments t "B-6" same as "Seika" size.

A Vigorous, Faithful Translation

●Special care has been taken in the New Japanese Bible to see that such important Bible truths as the Deity of Christ and the Personality of the Holy Spirit are expressed as clearly in Japanese as they are in the original Greek text.

●In producing a translation understandable to the masses, contemporary, up-to-date, dignified Japanese has been used, completely befitting the Scriptures themselves and expressing Bible truths in such a way as to be readily comprehensible to the modern reader. A panel of language experts has reviewed every word and phrase to bring the language used completely in line with government recognized, standard Japanese.

●The New Japanese Bible reflects the highest accomplishments of up-to-date scholarship. The translation has been made directly from Greek into Japanese, using as a basic text the recent 24th edition of Nestles Greek Text. Effective use has been made of an extensive research and reference library with particular attention paid to the renderings of the New American Standard Bible (1963), which in turn carries with it the widely recognized accuracy and value of the American Standard Version (1901).

Some Comments On The New Translation Of The Bible

by J. O. Gauntlett

I am presenting briefly under several headings what I, as a Christian university teacher and linguistic scientist, believe to be vital factors in the translation of the New Testament from Greek into colloquial Japanese:

1. The Translator

The most important factor in the project is the translator; and since it is a matter of translating the Word of God, the translator must have implicit faith in its Divine origin, and be God-fearing. Then, too, he must be a qualified scholar. If these are the chief and foremost qualifications, then the translation committee of the New Japanese Bible, from what I know, are well-qualified.

2. The Language of New Testament Greek

As is common knowledge among Christian workers, the language of New Testament Greek is colloquial; in fact, it was the common dialect or **lingua franca**, spoken and written throughout most of the Graeco-Roman world. And I believe that the pattern set was providential, since there is ever a danger of obscuring the meaning of the Word of God through using a style in translation that is not close to the people.

The times are changing in Japan and the *bungotai* is no longer used, even in official circles. And since we must take the people of a given time or period into consideration, this is all the more reason for a good colloquial translation in Japanese.

3. Formal Identity Not True Identity

There is a common misconception among the less initiated that there is a one-to-one correlation between the vocabulary items of one language and that of another. The fact is that languages differ, not only as regards vocabulary, but in their grammars; otherwise there would be no call for such works as the **Amplified Old and New Testaments**. And the difficulties are greatly increased in the case of New Testament Greek and Japanese, as New Testament Greek is non-cognate with Japanese.

When it comes to formal categories such as tense, voice, or mood, in the case of the verb, the **range** of choice is not only much narrower in Japanese than in Greek, but there is the danger of making a wrong choice. To illustrate, there is no future tense in colloquial Japanese (although there is future by signification), so that the choice is between the **desu** type and **darō** type forms. A translator is apt in this case to be trapped into choosing the **darō** form inadvisedly, since he may feel that the **desu** form is **confined** to the present. The New Japanese Bible translators have avoided this kind of error by choosing the **desu** form wherever the **darō** form carries by implication a feeling of **indefiniteness**. The **darō** form not only lacks definiteness, but does injustice to God's promises, and is certainly misleading in the case of prophetic statements.

4. Fidelity

Fidelity in translation, as we have observed, does not mean transliteration—putting the bits together after having found a corresponding item for every item found. Neither does it mean paraphrasing. If the language should sound a bit stiff in places, it is because the translators have strived to produce as faithful a translation as is possible, in my belief.

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One way to GO

IN a previous article we took cognizance of an alleged tendency in modern methods of evangelism to say "Come" (albeit repeatedly, in many different ways, and as penetratingly as possible) instead of heeding the Lord's injunction to "Go." That allegation was undoubtedly made in all sincerity, and out of concern for the Lord's work. Reactions should be interesting and helpful.

Meanwhile, a further thought-provoking article has come to hand which touches on the same problem—how to communicate the Gospel. In the January 15 issue of *Christianity Today* there is an article entitled "A University Professor Writes His Pastor," by the newly appointed head of the Inter-Varsity Christian Fellowship in North America, Dr. John Alexander.

Dr. Alexander is thinking specifically of how to reach students on campus, but his thesis may be applied more widely. Substitute factory, or office, or reformatory for campus, and the argument is still valid. He writes:

Consider the campus a "mission field" . . . in the sense of any group of people outside the Body of Christ. Take Japan as an illustration. The Japanese will never come to your church to hear the message of Christ. Your church does not try to get them to "come and hear" the Gospel. Instead, you adopt the attitude of "go and tell" and so send missionaries to Japan . . . Perhaps your own congregation has sent such a man . . . You released him from teaching Sunday school classes or singing in the choir so that he could go to Japan.

Have you pastors of churches in college towns ever thought that precisely the same strategy might be successful in reaching the campus in your city? For example, suppose that you have a college professor (let's call him Perkins) in your congregation. You might begin to pray that the Holy Spirit will open his eyes to the campus as his mission field . . . Some non-Christian faculty members who are so biased against clergymen that they will never listen to you, might listen to Professor Perkins. Now for this to happen, Professor Perkins will have to cultivate friendships with his non-Christian colleagues; he will have to become familiar with their thought patterns and

carry a prayer concern for them . . . he will need you to pray for him just as you pray for the Johnsons in Japan . . .

Here are some suggestions for putting this mission concept into action:

First, recognize that the Holy Spirit calls some members of a local church to serve primarily as "pillars" in that church; He calls other members to serve primarily as missionaries to those who will not attend that church.

The "local pillar" type are those whom God calls to serve mainly as elders, deacons, trustees, Sunday school teachers, choir members, or officers in various groups . . . spending the time required to keep a local church functioning. On the other hand are the "missionary" type whom God wants detached . . . from local church duties but not from local church fellowship in order to go to those who will not come to church . . .

Second, ask the Lord what His design is for Professor Perkins and the local college students in your congregation. If He wants them to be "local pillars" then they must shoulder their duties in your church; if He wants them to be campus missionaries you must "let them go" from church duties but not from church fellowship . . .

This will take a good deal of their time as they cultivate friendships with colleagues, earn their respect, answer their questions about Christ and the Bible. But . . . eventually your church attendance will begin to grow as the missionaries begin to bring their interested friends to church.*

Dr. Alexander makes other important points, but what we are taking note of here is his suggestion that the "missionary" members of a church should be released from local church responsibilities even if they never move from the area, continuing in their so-called secular employment and regarding that as a mission field.

Here then is one interpretation—and one worth serious thought—of what it means to "Go" instead of just saying "Come."

(*From *Christianity Today*; used by permission.)

The summer issue "Thinking Allowed" page was continued on page 34. We apologize to Patmos and readers for the absence of a "continued" line on page 23.—Ed.

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NINE years ago, Mrs. Roy Jensen of the Evangelical Alliance Mission started work among young girls in Kanazawa city. Having worked with Pioneer Girls work in the States, Mrs. Jensen saw possibilities in a similar work for reaching junior high school girls in Japan. So it was that the *Hikari no Ko* (Children of Light) club was begun. Miss Sachiko Toyoshima, a school teacher in Kanazawa who attended the Domei church, consented to assist Mrs. Jensen in the new venture.

Their project was not in vain. Not only were junior high school students interested in coming, but high school girls too. They liked the idea of having their own meeting and always looked forward to the fellowship as they played or worked together making various things and, more important, as they learned English and Japanese hymns and listened to the simple message of salvation.

Since there was the Inter-Varsity Christian Fellowship for university, HiBA for high school students, but nothing for junior high school students, it was resolved to adapt the Pioneer Girls programme for use in Japan. Such a project was to take days, yea months, and would no doubt have taken several years had not other missionaries and Japanese been enlisted to help. Many were the hours spent translating the material—no enviable task! There were patterns for badges to be drawn, achievement work to be thought out, stencils to be typed and printed, and ever so many other time-consuming things to be prepared.

Mrs. Jensen was thrilled to have kits containing Japanese and English manuals and guidebooks in time to show, explain and sell at the Pioneer Club workshop during the 1962 EMAJ conference. Several important points were defined. One was the threefold purpose of the organization, (a) to bring girls to a personal faith in Jesus Christ, (b) to train them in the Christian life and (c) to give them leadership experience. It was also pointed out that Pioneer Club would always be a part of the local church programme to avoid the danger of it being dropped when missionaries move



パイオニヤクラブ

Pioneer Clubs in Japan

by GWYNETH JONES

or go on furlough. The attendance and interest shown at the workshop was a great encouragement to those who had worked so hard behind the scenes.

Soon after this gathering, two new groups were started, one at the Reformed church in Chichibu and the other at the *Hataraki no Mon* (Gate of Work) church in Tokyo. Without any great effort, apart from workshops during EMAJ conferences in Karuizawa, it has been amazing to see how the Lord has created a burden in the hearts of missionaries and Japanese to start work among young girls. There are now nine clubs in action.

Because the work is new to most of the leaders, a leaders' training conference was held at Bethel House in Karuizawa from March 31-April 2, 1965. Expectations were greatly exceeded with the coming of 18 leaders, the majority being Japanese women who came from as far north as Fukushima, from Kanazawa on the west and Tokyo on the east!

A gratifying programme was started off with a message of challenge from the Word by Miss Toyoshima. The next day another devotional message was followed by a discourse on teenage psychology, a talk on how to reach young people,

a period of discussion and reports.

Two leaders were not able to attend the conference, but interesting reports were given by representatives of three clubs. The purpose of Pioneer Club had been fulfilled at the Kanazawa club where girls had come to know the Lord Jesus as their Saviour. Taking up someone's bright suggestion, the girls in this club selected a familiar Bible story, created appropriate finger puppet dolls and made the story live not only for themselves, but for young and old listeners at several Christmas programmes.

The Tokyo "Gate of work" club told us that the girls in their group would soon be entering high school, but they were planning to continue

attending the meetings as they enjoyed it so much! As the new school year was soon to start, the club hoped to increase their membership with new recruits from Sunday school. This club told us of many interesting activities. The meeting the girls seem to enjoy the most was when they were shown how to bake a cake! While it was baking, time was given to meditation upon God's word. Then each girl was delighted to have a generous sample of the cake she had helped to make.

The Fukushima leaders reported that they had only just begun their club in February. A special service was held in late March for those who were ready to become members. Miss Toyoshima was invited

to speak to these girls and was overjoyed to have the privilege of giving them membership badges. A nicely covered notebook with applique work, and different kinds of drawings inside showed that the girls in this club had been busy too. The leader explained that the drawings were an excellent way to help the young people understand and remember important Bible truths.

Besides reports, future plans for the organization were also considered. Seeing that most of us are engaged in church work and would not have time to correspond often with the other groups, it was decided that a news bulletin the *Pioneer Speaker*, be printed. Through this we would not only have news of other clubs, but also be better informed to pray for one another.

Miss Toyoshima reported on Bible study material she was preparing for Pioneer Club Bible exploration, and which will be available for others to use.

Suggestions for a suitable uniform were also discussed, but as time was limited no definite decision was made.

Though the conference was short each leader felt that it was good to have been able to meet together. New friends were made, Christian fellowship was sweet, many useful things were learned on how to direct a club. More than these, the fresh challenge of the crying need among teen-age girls sent us home with a greater determination to be more faithful than ever in seeking to win these young people for the Lord Jesus Christ.

Pioneer Club work in Japan is young and still in the experimental stage. Adjusting a Western programme to an Eastern culture is not easy. It takes a lot of time and much patience. It has been done in other countries with success so surely it is not impossible for Japan. The Bible says that the Lord is "not willing that any should perish, but that all should come to repentance," and this includes young people. Therefore we believe that Pioneer Club is the answer to reaching young Japanese girls for the Lord. As we face the future of this organization, it is with confidence that the Lord Who brought it into being will use it for the furtherance of His kingdom. ★



Members of Kanazawa Club act out Bible stories with puppets



Pioneer Club staff worker Sachiko Toyoshima leads Bible study

Gleanings

from our reading



PROVERBS has meant much to me from my childhood when my mother introduced me to that book. Then over 30 years ago I began to read Proverbs every day, the chapter corresponding to the day of the month. Needless to say, Proverbs has had a great influence on my life and ministry.

"Be thou diligent to know the state of thy flocks, and look well to thy herds" (27:23), and "He that tilleth his land shall be satisfied with bread" (12:11) I have proved to be true. God has always provided for my needs and the needs of my family. More than that, He has satisfied my heart with worthwhile work and expanding influence.

During the depression in America from 1931 to 1934 I was moved concerning the needy, whether we should share what we had with them, whether we should go to the limit as the Lord told the rich young ruler. We were neither rich nor rulers, yet we had a little. God spoke through Proverbs: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (11:24); "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he repay him again" (19:17). This has been true in our case. The Lord has repaid many times over, both financially and spiritually.

Some wondered whether we should feed those who opposed God and His cause, for we were working among atheists in Los Angeles. But the Lord said: "If thine enemy be hungry, give him bread to eat . . . For thou shalt heap coals of fire upon his head, and the Lord shall reward thee" (25:21,22). Often the Lord gave back ten times what we had expended. But the best reward was when a communist leader who had cursed me when I fed him came three years later with tears in his eyes and thanked me. I still pray for him.

When I saw men falling over with hunger, and there was still a question in my mind how much I should help them, the Lord warned me again: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" (24:11,12). I did not realize it then, but I see now that it was not only a matter of their bodily need, but of my soul's need to pour out all we had for them and trust God for own needs. Our needs were fully supplied.

Those depression days were times of great heart searching for us. We felt the Lord had led us to leave China for the time and go home to preach and witness. There was danger that we go astray in our leadings and become fanatical. We read Proverbs daily in the hope of being kept sensible and prayed much for sure guidance from God. Some helpful verses from Proverbs were: "Without counsel purposes are disappointed: but in the multitude of counsellors they are established" (15:22) and "Every purpose is established by counsel: and with good advice make war" (20:18). Since that time I have not dared make any major decision without advice from many people.

However, the Lord requires limitations on the advice we take. He warned me against taking advice from proud people. He told me to choose my counsellors carefully. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (13:20).

Proverbs is worth reading and obeying. Those that refuse its instructions are unwise. "He that hateth reproof shall die" (15:10).

(Excerpts from "Proverbs-Daily Guide in Crisis" by William E. Schubert.)

A Remarkable Prophecy

Years ago a science teacher made the comment to me that he could no longer smile at the Bible statement that in a coming day the elements would melt with fervent heat, for just that had recently taken place in the early explosions of the atomic bomb. That, of course, was a remarkable prophecy, found in 2 Peter 3:10. Atomic explosions are but a precursor of what is there described in Peter's second epistle.

Our attention was recently drawn to a similar statement in Zechariah 14:12: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Those of us who remember the awful pictures and descriptions in words which came after the explosions over Nagasaki and Hiroshima at the end of World War II will agree that the description given in this verse in Zechariah was then seen as being a dreadful possibility, as something that would accompany atomic warfare.

No one wants to be gruesome, but we read in 2 Timothy 3:16 that all Scripture is "profitable for doctrine, for correction, for instruction in righteousness." And the awful picture in Zechariah is a grim reminder that we are living in days in which coming events already cast their dread shadows. Thank God that the Christian can look beyond the storm to a haven of peace into which the Heavenly Pilot will surely guide him. (Clifford Wilson in *The Ambassador*.)

Births

Jeanette Lynne, to Mr. and Mrs. Henry Porteous, CLC, June 26.

Janet Marie, to Mr. and Mrs. Neal Browning, TEAM, July 18.

John Michael, to Mr. and Mrs. Scott C. Flanagan, IBC-UCBWM, July 20.

Stephen John, to Mr. and Mrs. John Knoble, TEAM, July 21.

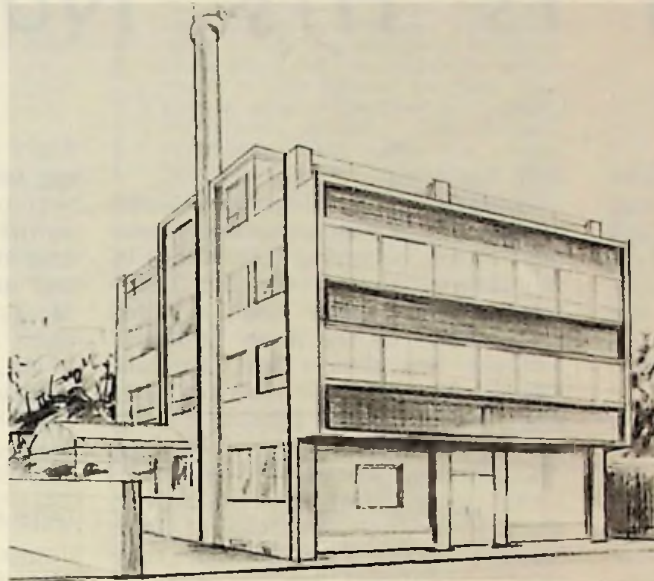
Samuel Harold, to Mr. and Mrs. Cliff Reimer, NLL, August 20.

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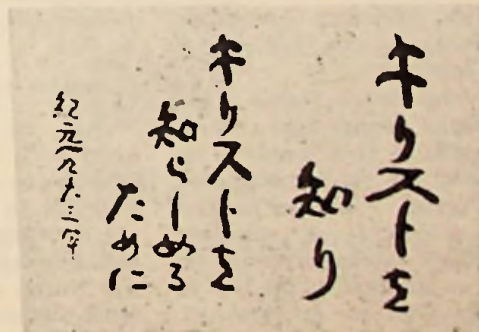


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What is His Name? 2

IT is something of a catastrophe that the most significant and prominent name of God most High is translated by a totally different word in widely-used Bible translations, including the King James, the Japanese colloquial version, etc. Here we refer to God's distinctive name: *Jehovah*.

In our devotional meditation in the summer issue we considered the importance of an adequate and true comprehension of the *object* of faith. At the recent EMAJ Conference Mr. David Kruse brought to our attention the words of John Owen, who stated the prime need of Christians. We need "lively and affecting views" of our Lord. Even though it's old English, we get the point. We need a "view" of our Lord. We need to look away from ourselves: from our weaknesses, from our paucity of faith. We need to *see Jesus*.

We need a view of our God that is "lively"; living, meaningful, relevant. Not just a "textbook" view that is dry, dead, and apart from our experience. We need a view of our God that is affecting—moving, stirring, stimulating to faith and inspiring to exploits.

Now to go back to the Name *Jehovah*. Remember from last issue: "To misunderstand the Name may well mean that we shall misunderstand the Person Who bears the Name."

In most King James editions of the Bible, it is impossible to tell if the word for God is *Jehovah* or *Adonai* since both these names of God are translated "Lord." In some older editions the Name *Jehovah* was printed LORD while the Name *Adonai* was printed Lord. Now, while *Lord* is a good translation for *Adonai*, it does not do the Name *Jehovah* justice. Wouldn't it be wiser just to print JEHOVAH as the

ASV has done?

Jehovah is the distinctive Name of God. It is also the most prominent Name, occurring 6,823 times in the Hebrew text of the Old Testament. While other nations called their deities by the name "elohim," Jehovah has always been the distinctive Name of the true and only God. And so at the time of Elijah's contest with the priests of Baal on Mt. Carmel, when the people of Israel were called back in repentance from their worship of false "elohim" to the true "Elohim," they cried, "Jehovah, He is Elohim! Jehovah, He is Elohim!" (I Kings 18:39).

"The name *Jehovah* is derived from the Hebrew verb *havah*, 'to be,' or 'being.' This word is almost exactly like the Hebrew verb, *Chavah*, 'to live,' or 'life.' One can readily see the connection between being and life. Thus when we read the name Jehovah, we must think of Jehovah as the Being who is absolutely self-existent, the One who in Himself possesses essential life, permanent existence" (N. J. Stone, p. 15).

PERSONAL CHALLENGE

And we missionaries of Japan need such a fresh and vital view of God as the great I AM! We too face a people in great bondage. The people to whom we preach the delivering message of God want to know the Name of the One Who sent us. How important it was to Moses in his day to know God as Jehovah, the living One, I AM! For myself, I shall never forget the challenge to my faith when a fellow missionary faced me with the question: "Do you believe in the great I WAS, or the great I AM?" If I remember correctly, it was Mr. Fred Jarvis who challenged me thus at a gather-

ing for missionaries.

It is necessary to believe in God as the great I WAS, but it must not end there. God is as relevant to our situation today as He was to Moses' situation in that day long ago. And we must know Him as I WILL BE, God as relevant to my future. And so in the New Testament we find God "Who *is*, and Who *was*, and Who *is to come*" (Rev. 1:4 and elsewhere).

FAITH NOW

But for many of us, is not the problem of faith the problem of the *present*? Don't we find it a little easy to believe in God's activity in past ages and to trust Him to carry out His purpose in the future? For this reason the New Testament teaches us: "Without faith it is impossible to please Him: for he that cometh to God must believe that *He is*, and that *He is a Rewarder* of them that diligently seek Him" (Heb. 11:6).

Know the Lord as *Jehovah*: *I Am that I Am!* (Exod. 3:14).

Moving on, we see another vista of pleasant pasture for the Lord's sheep as we consider the revelation of the personality of God as revealed in association with the Name *Jehovah*. "All the names of God which occur in Scripture are derived from His works except one, and that is Jehovah; and this is called the plain name, because it teaches plainly and unequivocally of the substance of God." So taught the prominent Jewish commentator of the Middle Ages, Moses Maimonides. Girdlestone adds: "In the name Jehovah the personality of the Supreme is distinctly expressed. It is everywhere a proper name denoting the person of God, and Him only" (quoted by Stone, p. 15).

"Jehovah is righteous, He loveth

righteousness" (Psalm 11:7). "Jehovah our Elohim is righteous in all His works" (Dan. 9:14). "Ye shall be holy: for I Jehovah your Elohim am holy" (Lev. 19:2). "Holy, Holy, Holy is Jehovah of hosts" (Isa. 6:3). It is in association with this Name *Jehovah* that God has revealed Himself as He is in His person.

MERCY TOO

It is not just His absolute righteousness and burning holiness, for we read, "Jehovah appeared of old unto me, saying, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3).

At a great crisis point as Moses interceded for his people Israel, "*Jehovah* descended in the cloud, . . . and proclaimed *Jehovah* by name. And *Jehovah* passed by before him, and proclaimed, *Jehovah, Jehovah*, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generations" (Exod. 34:5-7).

This revelation of God as *Jehovah* prompted Moses to pray boldly, and yet humbly; in the face of God's righteousness, and all the time in full knowledge of Israel's evil. "If now I have found favor in Thy sight, *O Lord, let the Lord, I pray Thee, go in the midst of us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for Thine inheritance*" (Exod. 34:9). Here is great praying! What depth of meaning, what exercise of soul, and what wonderful effect! And all of it based on the revelation of God as the ever-living One, *Jehovah, I Am that I Am!*

Truly, "Blessed is the people that know the joyful sound: they walk, *O Jehovah, in the light of Thy countenance. In Thy Name do they rejoice all the day; and in Thy righteousness are they exalted*" (Psalm 89:15-16).

(For the purpose of these two articles I have freely used that helpful treatise: "*Names of God*" by N. J. Stone, Moody Press, and others.)

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Christ's Contacts and Conversations with women

IN THE last issue we concluded that the prosperous wife in the prime of life, mentioned in Proverbs 31, was not necessarily the final blueprint of "God's ideal woman" which some commentators claim. Now we will turn to the New Testament in search of this phenomenon.

Have you ever read through the four Gospels just with the purpose of seeing what Christ said to, or about, women? It can be a rewarding and thrilling study. Indeed there is so much material I found I must limit this article to the Gospels, and am condensing the material under several headings beginning with C, for easier reading, and retention!

CONTRAST

Perhaps the first thought that should strike us is the great number of recorded contacts and conversations Christ had with women, but we are so familiar with these, it probably does not strike us at all, especially if we are unfamiliar with other religions. The Gospels with their references to women are indeed an incredible contrast to the Shinto *Kojiki*, for instance. Buddha shunned women, and said if women became his disciples his doctrine wouldn't last 500 years! In Hinduism the very fact of being born a woman implied sin and shortcomings in a previous life. Even in Jewish temple worship women had an inferior position, and still do today. Some readers heard, with me, an American preacher tell recently of attending an Orthodox wedding in Israel. The bride introduced him and his wife to her grandfather, a Rabbi, but had warned that the wife must not try to shake hands with him. In fact, he ignored her completely, speaking only to the husband.

The influence of Greek culture was still strong in Christ's day, and it was one of their historians who stated: "Woman's highest praise

consists in not being mentioned at all." In the light of these things, the frequent contacts of Christ with women are the more remarkable.

COMPREHENSIVENESS

One of the most significant things about the Lord's words to women was what we might reverently call their timeless, and sexless quality. Nowhere does He say: "You are women, therefore you must do this," or "You as women must not do that." Nothing He said is out-moded today,—(unless patching garments in western Affluent Society?)—and in word and action He portrayed the fact that, in Christ, there is "neither male nor female."

True, He did not choose a woman among the Twelve. Yet nearly all would agree that men are more qualified physically for such responsibilities. Their voices are stronger; they are free from child-bearing and caring; they have objective, analytical minds, able to isolate the principles of theology, or whatever. However, the Gospels do record two occasions when Christ defended a woman's intuition against the disciples' reasoning; first in the case of the mothers bringing their children to Jesus to be blessed, and again when Mary of Bethany poured costly ointment on Jesus' head and the disciples were indignant at the waste. In contrast, there are a few of the Twelve about whom no details are given. Again, at the Cross, more women are recorded as staying near the Lord than the Twelve, most of whom had fled in the time of trial. So there does not seem anywhere in the Gospels an attempt to state or prove the superiority of men and inferiority of women.

Indeed, the balance of the sexes in the Gospel record is so permeating and harmonious that those of us who have grown up in a Christian culture do not consciously notice it. Concerning the birth of

Christ we have the songs of both Zacharias and Mary, and the public thanksgiving of Simeon and Anna. Christ healed a good number of both men and women. He raised a young man and a young girl from the dead. He used parables dealing with both men's and women's affairs, e.g. the woman baking bread, patching garments, sweeping for the lost coin. In speaking of those who will be taken when He returns He mentioned one of two men working in the field, one of two women grinding a mill.

Apart from His choice of men disciples and a few special instructions to them, such as not letting men call them "Master," almost all Christ's teaching is applicable to both men and women, and the things on which He says we will be judged: feeding the hungry, clothing the naked, visiting the sick and the prisoners, are things which can be done equally by men and women.

COURTESY

Another characteristic of Christ which amazes those of non-Christian cultures is His almost invariable courtesy to women, with two possible exceptions. One is His answer to His mother at the Cana wedding, when it may be that our English rendering is at fault, or else it was said so that no credit could be given to the later Roman Catholic heresy of Mariolatry. At any rate, it did not seem to offend Mary at all, and she uttered the wisest of advice to the servants: "Whatever He saith unto you, do it."

The other possible exception was in His conversation with the Gentile woman who begged for her daughter to be healed; but this seems to have been a witty play on words in which the mother joined, and ended with His high commendation: "Oh woman, great is thy faith."

At times it almost appears that Jesus favored women, but this was

probably due to His sense of justice, for in the matter of divorce, or widowhood, it was always the women who were cheated, oppressed or neglected. In the case of the woman brought to Him after being caught "in the very act" of adultery there must obviously have been a guilty man involved too, and the Lord therefore acted in His inimitable way. Nothing could have been more gentle than His treatment of this woman, or of the woman of Samaria, and yet He does not ignore their sin, and points out their personal responsibility. In the parable of the Ten Virgins, too, He shows plainly the eligibility and responsibility of woman to see she has the needed qualification for heaven.

COMPASSION

Closely connected with His courtesy is Christ's compassion for women, especially widows. In addition to some of those already mentioned, the raising of the widow of Nain's son seems to have been chiefly for her benefit. Again, in the feeding of the 5000 men, plus women and children, we read that He had compassion on them. What a memorable picnic for those mothers! Not only did they not have to prepare the food, but the Lord had them sit down and be waited on by the disciples, both serving the food and clearing up afterwards!

CONFIDENCE

To me, perhaps the most wonderful thing about Christ's conversations with women was His confidence, both that His companionship would not be misconstrued, and also of the ability of women to comprehend spiritual truth. To the woman at the well, a seemingly unlikely candidate for such theological revelations, He announced the great truth that God is a Spirit, and must be worshipped in spirit and truth. She also appears to be the first person He told that He was the Messiah.

We do not know what He was telling Mary as she sat at His feet when Martha came grumbling and fussing, but no doubt it was food for her soul. And it was to Martha He proclaimed the astounding words, "I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live; And

whosoever liveth and believeth in me shall never die."

COMMISSION

Further, it was to Mary Magdalene, and possibly some of the other women, that Christ gave the great honor of being first to see His resurrection body. Not only did He speak to her, but He gave her the commission to "Go, tell—," tell the disciples He was risen.

It is interesting to speculate why He should have revealed this, the most startling news the world has ever heard, to Mary, and not to Peter and John, the leading apostles, who had been there a few minutes before. Some might say that, being a woman, she wouldn't be able to keep her mouth shut! And perhaps the men might have kept it to themselves, thinking it too incredible to pass on without further evidence. In His previous interviews with Nicodemus, and the woman of Samaria, the man appears to have gone home and cogitated and weighed what he had heard about the new birth without telling anyone, while the woman rushed straight off and brought her neighbors to Christ that they might hear Him themselves. At any rate, this commission was given to Mary Magdalene, and she immediately obeyed, and ran to tell the disciples the news which they refused to believe.

CONCLUSION

From all these conversations and contacts with Christ have we obtained a comprehensive blueprint of "God's ideal woman"? I don't think so. Nowhere is Christ recorded as giving specific details or descriptions or commands applicable to women only. He did not tell Martha and Mary they ought to be married, He did not tell the mothers at the feeding of the 4000 that they ought not to be away from home for three days listening to theology. He did not give any directions about housekeeping, or about their place in the church, but it was to a woman that He said worship must be spiritual.

When a woman called out once about how happy were the womb and breasts which had formed and nourished Him, Jesus gave a surprising reply. He implied that the physical aspects of woman as child-

bearer are after all not the most important thing. Only about a third of the normal lifespan can be spent in this, and if that is made the only aim and purpose in life, the remaining periods may prove empty and frustrating. Christ said no, this was not the greatest source of happiness, rather: "Blessed are those who hear the word of God and keep it." Here indeed is the ideal woman or man, young or old, married or single.

Perhaps it may help to list a few of the characteristics which we know from the Gospels are pleasing to Him.

1. We know we should be watching for His coming, having made sure we personally are spiritually prepared.
2. We know He wants us to spend time at His feet, learning from Him.
3. We know He wants mothers (and Sunday school teachers) to introduce their children to Him.
4. We know He likes extravagant giving, like the poor widow with her millionaire gift of all she had, or Mary's gift of perfume worth a year's wages.
5. We know He doesn't want us to worry needlessly about food and clothing, but seek first His kingdom.
6. We know He wants us to "Go, tell" our neighbors what He has done for us, about the Living Water, the Resurrection, etc.
7. He wants us to remember, especially when we are tired from the family at its most demanding stage, perhaps, to come to Him for rest. Under His yolk we will find He takes most of the burden. And as we do some of the routine, sometimes dirty household chores, it will help to remember His example when He "took a towel"; or that priceless example at the end of John's Gospel. There the disciples, after a fruitless night of toil, wearily pulled to shore and found the Lord waiting for them with a cheerful fire, the smell of breakfast cooking, and the invitation to come and eat. Who had fixed the fire of dirty coal, and gutted the slippery, smelly fish? The so recently and brutally nail-pierced hands of the risen Lord of lords, who to the very end came "not to be ministered unto, but to minister." ★

TO EVERY PREFECTURE WITH THE GOSPEL

Saga Prefecture by Dolores Stewart

Saga Prefecture has a population of approximately 950,000 souls. Of these, 120-130,000 live in the prefectural city of Saga. It is a farming area, famous for delicious rice, tea, *sake* and *yokan* (bean jam). It is also noted for heat and mosquitoes in the summer, as well as its many temples, shrines and idols. The people are said to be settled in their ways, feudalistic, and miserly. Their thinking still colored by the Samurai warriors and war lords of the past, they cling tenaciously to old ideas and customs, making work among them difficult indeed.

Religiously speaking, Saga is very dark. Her people are bound by custom to the old Buddhism while embracing new and strange religions. Even among Christians it is difficult to see a complete break with idolatry. Many still retain the god shelf in the home, and take part in temple worship rather than separate themselves for the sake of Christ. Saga is often referred to as the Kyoto of Kyushu. Visitors are immediately struck with the number of temples, shrines and idols on nearly every corner.

So far as the Gospel is concerned, the surface has only been scratched. There are countless villages and areas where no Gospel witness of any kind is being carried on. No church—no missionary—no Christian worker. There are areas where a work has been begun by one and another, only to be abandoned because of coldness and indifference. Countless souls who have never once heard the Gospel in any form live in these as yet unreached areas. Saga Prefecture is, in a peculiar



way, Satan's own territory.

Is it not strange then that for these nearly 950,000 souls, there are only two single lady missionaries working in the prefecture?

Church-wise, although there are active works in and around Saga City being carried on by Japanese, many have yielded to compromise where the true Gospel is concerned. The Baptist Church, *Kirisuto Kyodan* (Presbyterian), Lutheran Church, Church of God, Assemblies of God and *Kirisuto Fukuin Kyokai* are working in Saga, and about ten cities are being reached. There is no Christian school or bookstore in the prefecture at present, although there are Christian kindergartens in connection with the Baptist, Lutheran, and *Kyodan* works.

Missionary-wise, Miss Maya Winther, with the Japan Lutheran Missionary Association, is busily engaged in work both in Saga City and in outlying areas through visitation, meetings, student work and general evangelism. Miss Dolores Stewart of the World Missions to Children, is working with the *Kirisuto Fukuin Kyokai* in Saga City, with an active outreach into some of the smaller areas and villages in and around the city through street meetings, camp work, Sunday Schools, student work and conferences.

Although Saga Ken is spiritually dark, the work difficult, and the disappointments many, there are hungry hearts yearning for deliverance. Although many professing faith fail to stand, there are those whose hearts, once won, become zealous, unmovable workers for the Lord. Satan's territory is not easily taken, but the battle is the Lord's.

The need is for more Gospel workers and opened doors in the yet unreached areas for Christ, but often cold hearts and lack of concern on the part of believers hinder such outreach. "There is a great door and effectual opened unto me AND there are many adversaries."

Brethren, pray for Saga Prefecture.

Nagano Prefecture by Mrs. Bruce Helland

There are few in missionary circles in Japan who have not visited this beautiful prefecture at least once. This is due to the fact that EMAJ, Deeper Life, various mission conferences and Bible conferences are held here each summer. Therefore, if we were to count the missionary population during August the total would undoubtedly be over 1,500.

The picture the rest of the year, however, is much different. Only 35-40 live here the year around, with some of that number attending the language school in Karuizawa. Thus, the actual number in evangelism and church planting is at the most 25.

Nagano Prefecture, the third largest in Japan, is situated in the center of Japan with no access to the sea. It is very mountainous and yet over one half of the 1,960,195 people are engaged in some type of farming. In recent years the hydroelectric business has developed, and the area now has some manufacturing of cameras, electrical products and watches. Tourist trade is a major source of income in some areas.

Geographically, the prefecture is divided into two sections, the Hoku-shin (north) and Nanshin (south) districts. The Bible Institute Mission, The Evangelical Alliance Mission, Japan Lutheran Missionary Association, and the Missionary Society of the Anglican Church of Canada have missionaries in the



north area. The Evangelical Alliance Mission, Japan Lutheran Missionary Association, Missionary Society of the Anglican Church of Canada, and IBC have missionaries in the south. Iesu Kirisuto Kyodan, the JEB, and some independent churches work in both areas. The Nihon Kirisuto Kyodan has a total of 32 churches in the prefecture.

When we ask the question, "Where is the work being done?" the answer is, as in most of Japan, "In the larger cities." Of the 18 cities at least 13 have an evangelical witness. There are also established works in 12 of the 36 towns. In a few of the towns we also find cottage meetings. However, the vast rural area is for the most part without any Gospel witness.

What has been done, and what is being done?

Moody Bible Story Book Distribution. Every grade school (455) and some of the 249 junior high schools have been visited by James Norton during the last six years. Between 1959 and 1964 he either sold or gave a set of books to the school, preached to the students after school, and gave tracts to the children.

Every Home Crusade. Vast areas of the prefecture have been reached through this ministry of tract distribution.

Bible Bookstores. Three of the major cities have Christian bookstores.

Radio. "Light of the World" and "The Lutheran Hour" are both aired each Sunday over the SBC network.

Camps. Matsubarako Bible Camp increases its ministry year by year and now is working towards providing facilities for a year-round ministry. It reaches hundreds from this prefecture each year, and extends its ministry to many in Tokyo and other parts of Japan.

Each year too, several churches sponsor their own local camps.

Student Ministry. The prefecture has one university (six branches) and two junior colleges. Three of the branches and one junior college have an evangelical witness.

Bible Schools. The Bible Institute Mission has a small Bible School in Karuizawa. Some churches sponsor short term Bible schools each winter.

In a few scattered places hospital evangelism is being done, and in a

few cities the prisons have an evangelical witness.

Pastors and missionaries confess that advance is extremely slow in Nagano Prefecture. For the most part, churches are small, and often struggling, works. However, the seed has been and is being sown, and by faith Christians look for a harvest. "They that sow in tears shall reap in joy" (Psalm 126:5).

Ehime Prefecture

by Mabel Francis

Among the early missionaries who came to Kobe in 1878 was the Rev. Atchison, of the Congregational group. His pioneer spirit soon stirred him to move on to Shikoku intending to open gospel work in the provincial city of Matsuyama. He met such stiff opposition that he retreated to Imabari, about five hours by *basha*, now only forty minutes by express. Here he found those who would listen, and a group of believers was gathered. Two years later Mr. Atchison was able to get a Japanese helper, Mr. Ise, a member of the famed Kumamoto Band. When Mr. Ise made known

to his mother that he was going into Christian work, she thought it over a few days, then said to him, "This is a very great insult to your ancestors. The very least you could do would be to commit suicide, but with your present zeal you would have no intention of doing that, so I will do so in your place. I have firmly decided on *harakiri*." The son quietly replied, "Mother, this is too hasty. If the course I am taking proves not to be profitable to my family and to my country after four or five years, then it will be time for you to commit *harakiri*." The mother reluctantly agreed. After two years she herself became an ardent Christian.

The Imabari work prospered, and an assistant pastor was called, also a member of the Kumamoto Band,



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continued from previous page

Mr. Ninomiya. Once again Mr. Atchison went to Matsuyama. He perceived that he must have a Japanese helper. He wrote to the assistant pastor, Mr. Ninomiya, telling him that he needed him, but that after the rent for the meeting room and the oil for the lamps was paid there would be very little left for him, but would he come? Ninomiya replied, "I do not expect anything except as God provides; I will come." (These letters dated 1886 are still in the hands of the church leaders here.)

He came walking all the way—a day's journey—and souls were brought to saving faith. One morning they found a strange pile of stones outside his window. Upon inquiry they found that young men of the town had planned to stone anyone who ventured into the meetings. They were never able to use the stones, which were later buried in the foundation of the first church building in Matsuyama. Mr. Ninomiya lived by selling his meagre possessions and living on corn instead of rice.

The founding of the night school for boys who had to work in the

day time is a valiant story of pressing forward in spite of opposition. But the founding of the girls' school brought the greatest opposition. All government officials and prominent people were against it. But Mr. Ninomiya, working with a lady missionary, prepared for the opening of the school. At one time a delegation of men came tramping into the building and rudely accused them of breaking down the system of the subjection of women in Japan.


The school was opened with only three students, one of whom, Miss Mori, came from a Christian home in Imabari. After a few days the three girls went to the public bath. There the discovery was made that Mori San had deep purple scars on her back. When asked about it she replied, "Because in my former school I was known as a Christian they repeatedly pinched my back until the scars would not heal. I bore it for Jesus' sake."

The teachers of both the night school for boys and the girls' school were often without the necessities of life, but both Ninomiya and his co-worker, Nishimura, sent forth

the fragrance of Christ from devoted Christian characters, which led many to the faith.

Built on such perseverance and valiant faith, the work grew in Ehime Prefecture. When missionaries of other church affiliations came to open gospel work, they found an understanding and openness which cannot be paralleled in any other prefecture. The girls' school is now one of the best equipped schools in Japan, with 11 fine buildings, and a registration in middle and high school of 2000 girls. Graduate classes begun during the last few years have now grown into a fully accredited junior college, with separate buildings of its own.

There are now more churches and Christian groups than the average stretching from one end of Ehime Prefecture to the other. But if you go out into the rural sections you will find many areas where the people are in total darkness, and young people still growing up with no knowledge of God or salvation through Christ. Our task is far from done. With the same spirit of the early pioneers we must reach out to the farthest boundaries.



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YOUR TRAVEL AGENT IN THE ORIENT

Kumamoto Prefecture

by David Kruse

Kumamoto Prefecture can claim a close connection with the beginnings of both Roman Catholic and Protestant missionary work in Japan. Early Roman Catholic activity in Kyushu was throttled dramatically on the Amakusa Islands (part of the prefecture) in 1637-38 when over 35,000 died under Roman banners of the cross in the Shimabara Rebellion.

Protestants still hold an annual service on Hanaoka Hill in Kumamoto City to commemorate the formation of the Kumamoto Band on that site on January 30, 1876. Under the influence of Captain Janes, the American teacher at the then newly established School for Western Learning, a group of students committed themselves to Christ and by the signing of this covenant of faith became the first declared group of Protestant Christians in the prefecture. Most of them became leaders of the Japanese Church.

Today the prefectural capital, Kumamoto City, is a growing regional government and educational center with some light industry and a population just over 400,000. Yatsushiro, the second largest city (107,000) is an industrial town with a good port and considerable farming and maritime activity. The other nine cities, ranging from Arao (63,000) to Uto (32,000) show an opposite trend of declining population. Thus the over-all population figure for October 1965 is 1,790,000, a considerable decrease from the last census figure of 1,856,000.

A score of churches are active in the capital, representing a spectrum of theology and methodology that radiates in varying intensity to the rest of the prefecture but with no group reporting anything approaching full coverage of the area.



Institutional work is concentrated in Kumamoto City too. Under Lutheran auspices there are a boys' high school, a girls' high school, an old folks' home, a children's home and a home for blind and deaf children.

Two groups operate camp grounds: the Lutherans in the Mt. Aso area on a year-round basis, and the Bible Protestants on a tributary of the Kuma River near Hitoyoshi during the summer. These two groups also operate bookstores, the Lutherans in Kumamoto and the BPM in connection with their kindergarten in Hitoyoshi.

Three Christian broadcasts go out from Radio Kumamoto each Sunday. Eight kindergartens are scattered throughout the prefecture. A Lay Training School has evening sessions in Hitoyoshi. In Yatsushiro a short-term Bible course for the general public is completing its first session.

A significant postwar Protestant group led by Professor Ikuro Teshima has headquarters in Kumamoto City and a nation-wide following of about 10,000. Known as the "Tabernacles of God" it has had a divisive effect on the Southern Baptist churches of the prefecture particularly and on other Protestant groups generally.

Personnel at work in the prefecture at present:

	Pastors	Missionaries
Lutheran	11	10
Kyodan	9	2
Assemblies of God	3	1

So. Bap't 3 0
Bible Prot. 2 2
Other groups: Pentecostal (2 pastors), Holiness (1), Nazarene (1), Salvation Army (1), Jesus Only (1), Church of England (1), Seventh Day Adventist (1), Korean Church (1). In addition there is a missionary couple in Yatsushiro and single lady near Yamaga.

From the above list of workers we find that there is some form of witness in all 11 cities of the prefecture and in each of the counties. However it must be strongly emphasized that in many cases this is an intermittent witness on a monthly or bi-weekly basis in the form of a home meeting. There are many gaps to be filled, particularly in the smaller cities and country areas. ★

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Keeping up with the **NEWS**

JAPAN BIBLE PUBLISHERS

On August 30, 1965, the consultative board of the Japan Bible Publishers was officially appointed. With twenty-four members from as many different interested groups, the consultative board had its meeting on the new premises of the Word of Life Press, Tokyo. Presidents of the EMAJ and the JCEM, the chairman of The Evangelical Alliance Mission, and the director of the Word of Life Press are the missionaries on the board together with twenty Japanese evangelical leaders. The Rev. Suteichi Oye of Hiroshima chaired the first session. An executive board of seven men chosen from those on the consultative board, was also appointed, and had its first meeting. The New Japanese Bible (New Testament) is to be released this year.

HONDA CRUSADES

By the end of this year more than 90 crusades will have been conducted by the Rev. K. Honda. This is a total ministry to over 300,000 adults and 250,000 children, with well over 40,000 decisions for Christ in the nine years of his active ministry. In November, 1965, Evangelist Honda will have two crusades in Shikoku, one in Imabari and the other in Zentsuji.

HOKKAIDO BOOKMOBILE

A dedication service was held September 20 in Sapporo for a Volkswagen bookmobile—the Christian Literature Crusade's first in Japan. Pastors and missionaries of many churches showed their interest by attending. According to Henry Porteous, CLC worker for Hokkaido, the purpose of the van is to "take Gospel literature to the people where they are" anywhere in Hokkaido, thus reaching considerably more souls than through regular bookstore sales.

The day after the Volkswagen was delivered in Sapporo, Mr. Porteous

and KGK members on vacation from Doshisha University began a four-day tour in the Shizunai district, working with missionaries of that area. Literature was sold from house to house during the day, and meetings held in the evenings.

WORLD EVANGELICAL FELLOWSHIP

In July 1965 a three-member WEF team visited Japan: Dr. Clyde Taylor, General Director of NAE (U.S.A.) along with Asian co-secretaries Dennis Clark and Sam Kamaleson of EFI, India. In addition to the National Association of Evangelicals (U.S.A.) and the Evangelical Fellowship of India, founding members of the WEF are the Evangelical Alliance (United Kingdom) and the Fukuin Renmei (Japan). The present officers of the WEF include Dr. Everett Cattell, president; the Rev. Gilbert Kirby, secretary; Mr. I. Ben Wati, vice president; and Mr. W. Rothschafer, treasurer.

The visiting team emphasized its desire to assist in the formation and development of an All Japan Fellowship but stated its policy of non-interference in the internal affairs of existing evangelical groups.

BACK TO THE BIBLE

Beginning September 1, Back to the Bible Broadcast began broadcasting their English program over short wave in Japan. It is aired every Wednesday from 7:15 to 7:45 p.m. on the following stations: 3.925 mc., 6.055 mc., 9.595 mc., 3.945 mc. Be sure to listen, and tell your English-speaking Japanese friends about it too.

PROTESTANT GROWTH

Latin America is the only major region of the world where Protestantism is growing faster than the population. The population is increasing by 2.6 per cent per year, while Protestantism grows by 15 per cent annually. (*Zealandia.*)

WYCLIFFE IN VIETNAM

Wycliffe Bible Translators continue work in Vietnam in spite of unsettled and dangerous conditions. Their policy is to regard the advice of Vietnamese and U.S. military authorities, and only live where they are given permission. They constantly keep a small bag packed ready for sudden evacuation should that become necessary.

Miss Nancy Costello, assigned to work on the Katu language, was able to live for a year in one of the two villages not under Communist control. This year her only contact with the Katu has been a man shot by a military patrol and flown to hospital in a city. He has proved difficult and largely uncooperative to the foreigner anxious to learn his language, but Miss Costello has made progress and sees the hand of God in giving her this contact. She writes: "The Communists have even taught the Katu to read, and publish regular newspapers of propaganda. What a challenge to get the Scriptures out to these people, so they will have something better to read!" (Quoted in *New Life.*)

MAINLAND CHINA

FEBC is now broadcasting a total of 18 hours daily in Chinese languages directed toward the mainland. Nine of these hours are from FEBC short wave Overseas Service in Manila. The other nine hours are from KSB, FEBC's 100,000 watt medium wave station on Okinawa.

Mr. Bowman pointed out that it is difficult to determine the number of radio sets in China. He stated that while the official statistic as given in the United Nations Handbook is over seven million, a Japanese survey team recently came out of China with the report that one out of every three families on the China mainland now possesses a radio. This would be in the neighborhood of twenty million.

HLKX

Inchon, Korea—A letter from Siberia received last month at Radio station HLKX here indicated that Soviet authorities have given permission for "older people" to listen to religious broadcasts. Jack Koziol, who directs Russian language broadcasts for the 50,000 watt radio station sponsored by The Evangelical

Alliance Mission, heard from a listener in the province of Kemorava Oblast, as follows: "I am very grateful for this season when the leaders of our country have granted permission to hear the Word of God over the radio. In our homes we can pray, hear your messages and sing the hymns. Our hearts are with you dear people as you labor from Korea."

In recent months HLKX has experienced a marked increase in mail from Communist countries of Asia where its Gospel broadcasts are heard daily in Russian, Chinese and Korean.

CHRISTIAN F.M. STATION

James Draper, station manager for WMBI, recently announced that the FCC has granted Moody Bible Institute's Chicago F.M. Station WMBI-FM, permission to increase its power to 100,000 watts. The boost will double its present output, making it Chicago's third most powerful FM Station.

CHURCH GROWTH RESEARCH

Northwest Christian College, Eugene, Oregon, has received a grant from the Lilly Endowment Inc., Indianapolis, of \$54,000 to support a research project on the growth of evangelical churches of Latin America. The research will be conducted by the Institute of Church Growth of the Northwest Christian College. Dr. Donald A. McGavran, director of this institute, is in charge of the project, which will be carried out by a joint team of nationals and missionaries.

NEW FULLER GRADUATE SCHOOL

Fuller Theological Seminary of Pasadena, California announced at its 16th annual commencement the establishment of a School of World Mission to be headed by Dr. Donald A. McGavran, recognized authority on church growth.

The Institute of Church Growth, co-founded in 1960 by McGavran and Dr. Ross J. Griffeth, president of Northwest Christian College, will be moved to Pasadena to become a part of the School of World Mission. Fuller President David A. Hubbard saluted the vision of Dr. Griffeth and Dr. McGavran in launching the institute. Over 50 missionaries have engaged in research at the institute

since its founding.

Dr. McGavran, a Disciples of Christ missionary in India from 1923 to 1954, received the Ph. D. degree from Columbia University following theological training at Yale Divinity School. His missionary responsibilities included service as educator, mission administrator, church planter and superintendent of a leprosy home. His writings in the field of mission strategy have been read and studied around the world by missionaries of many boards and communions. His three most noteworthy books are *The Bridges of God*, 1955; *How Churches Grow*, 1959; and *Church Growth and Christian Mission*, 1965.

"The supreme and compelling aim of the Christian mission to the world is to make Christ known to all men as their divine and only Savior, and to persuade them to become His disciples and responsible members of His church," said McGavran. "Training missionaries and candidates to carry out this mission effectively is my vision for our new school."

Joining him as associate professor of missionary anthropology will be Dr. Alan R. Tippett. Dr. Tippett was principal of the Methodist Theological Seminary in Fiji for four years after sixteen years of missionary service in Fiji. He is a recognized authority on the growth of the church out of animistic societies.

ALLIANCE WITNESS

Dr. V. Raymond Edmon, chancellor of Wheaton College, was elected editor of the *Alliance Witness*, official journal of the Christian and Missionary Alliance.

BIBLE SOCIETY ADVANCE

The American Bible Society, in its 149th Annual Report, announced that by the end of 1964 at least one book of the Bible had been translated into 1,232 languages. Of these, the entire Bible had been translated into 236 languages and dialects, and a whole Testament into 289.

The American Society distributed 25,341,912 volumes of scriptures in the United States and 23,333,705 abroad for a total of 48,675,617 in 1964, as compared with 34 million in the previous year.

According to the report, Bible societies around the world have set

as a major goal a single text of the Scriptures which would be acceptable to all Christians. The societies are seeking "texts and versions less as a 'Roman Catholic' Bible, a 'Protestant' Bible or an 'Orthodox' Bible, and more as a Bible from a common source and translated into all the languages of men," the report stated.

BOOK ON PAUL CARLSON

Lois Carlson, widow of Dr. Paul Carlson, missionary surgeon murdered in the recent uprising in the Congo, is writing his life story for publication early in 1966 by Harper & Row. The title will be "Paul Carlson, M.D." Starting with her husband's early years, Mrs. Carlson will describe his boyhood, his decision to give up the rewards of a doctor's secure life in California in exchange for mission work in the Congo, his labors in the Congo, and the final tragic drama that took her husband's life.

TRAINING IN NEW GUINEA

The year 1965 saw the answer to prayers of Christians in New Guinea and Australia. The New Guinea Christian Leaders' Training College has been established in close cooperation with the Melbourne Bible Institute. With the Rev. G. J. McArthur as principal, nineteen men from all parts of Melanesia are in training as potential leaders.

The opportunity to fit nationals for leadership is vital in face of press comments that Australian political influence in New Guinea is likely to cease by 1970. An extract from the Melbourne *Age* declares that "the actual business and responsibility of government will probably rest for a long time in comparatively few hands. The calibre of this elite will depend largely on the work of the institutions of tertiary education now being planned for New Guinea."

AUSTRALIAN TEAM COUNCIL

An Australian council of The Evangelical Alliance Mission was recently formed in Melbourne. "The purpose of the Council," says Dr. Vernon Mortenson, general director, "is to serve the interests of Australian missionaries working with TEAM, to seek missionary recruits, and to aid in the support of such missionaries." ★

BOOK REVIEWS



For Every Red Sea by Matsu Crawford. (Zondervan, 1965, 192 pages, \$2.95.)

The author of this book of fiction is the wife of Vernon Crawford, a Presbyterian minister. From 1929 till just before the war they worked in Japan as missionaries of the Presbyterian U.S. World Mission Board. During the three years from 1961—1964 while her husband was pastor of the Kobe Union Church, Mrs. Crawford wrote this book.

As a boy in Germany during World War I, Emil Mueller knew hunger and sorrow. Through his mother's teaching and example of those times he acquired a faith in God that was to carry him through severe storms.

He went to Kobe and became pastor to the German community there and teacher of German to Japanese high school boys. It was Emil's refusal to swear allegiance to Hitler that led him into a seemingly hopeless set of circumstances which all but overwhelmed him. In the midst of this storm he proved beyond all doubt what his mother had once told him, that for every Red Sea God provides a crossing for His children.

Although the style of *For Every Red Sea* is not the most gripping we have read, other aspects of the book make up for this. Its theme of God's certain deliverances, its background of national tensions, and glimpses into missionary and Japanese life all hold special significance for missionaries in this land. (E. H.)

This is no Accident edited by Leonard Moules. (Worldwide Evangelization Crusade, 190 pages .50¢).

The full story of the Congo atrocities as related by WEC missionaries is available in this book which tells the moving story of the deaths of WEC's four martyrs. The book also contains graphic eyewitness accounts of the mighty miracles wrought by God in delivering twenty-three missionaries and ten children who had been held as hostages by Communist-backed rebels for three to four months.

Consider the Lilies by Alfreda "Okō" Martin. (Charles E. Tuttle Co.)

Here is a unique book of flower arrangements with a Christian emphasis. Three arrangements are pictured for each month accompanied with directions as well as devotional thoughts on the chosen subject. The second half of the book contains many helps and aids for the amateur flower arranger, including suggestions for the use of artificial flowers.

The theme chosen for December is "God's Gift" with three lovely arrangements using evergreens and poinsettias. The reviewer's attention was especially drawn to a simple, yet attractive, arrangement using pine, poinsettia and a large white candle which might be indicative of the Everlasting Light of the World. The accompanying question is, "Have you received God's Gift to You?" followed with John 3:16.

The author, Alfreda "Okō" Martin, is the wife of a missionary and has been in this country for fifteen years. She has also mastered the art of *ikebana* at the Sogetsu School in Tokyo, and has been given the professional name "Okō" in recognition of her proficiency.

The purpose of the book as stated in the author's preface, is threefold: "It is a challenge to the Christian, a message to the unsaved, and a basic study of the principles of Japanese Flower Arrangement." Each of these purposes has been upheld throughout the volume which is highly recommended to the readers of *Japan Harvest* and their friends. (Golda Wilson)

Children of the Sun by William and Patricia Clark; illustrated by Phyllis Brannen. (Charles E. Tuttle Co.)

This delightful volume for children and of equal interest to adults depicts the customs, traditions and way of life of Japanese children. As the reader is introduced to various events in the lives of the Children of the Sun, they are presented with the message of the Son of Righteousness, the Lord Jesus Christ. The text is written by William

and Patricia Clark, missionaries from Japan. Phyllis Brannen, a third missionary, has supplemented the photographs with her own artistic work of many familiar Japanese scenes.

"Autumn Flower" is the story of a girl who worked in the silk-spinning mills to help support her widowed mother. In this informative short story of making silk, Autumn Flower becomes a Christian, and, in time, a worker among Japan's orphans.

*"I'm just a little silk maker,
I have no talents bright,
But I can teach my people,
Tell them of God's light."*

*"Like a busy silkworm
Spinning in the sun,
Let me work for Jesus.
Bring them to Him one by one."*

Through stories, poems and pictures the reader is introduced to rural Japan as well as the Saviour Who alone is able to bring light and salvation to the Children of the Sun. (Golda Wilson)

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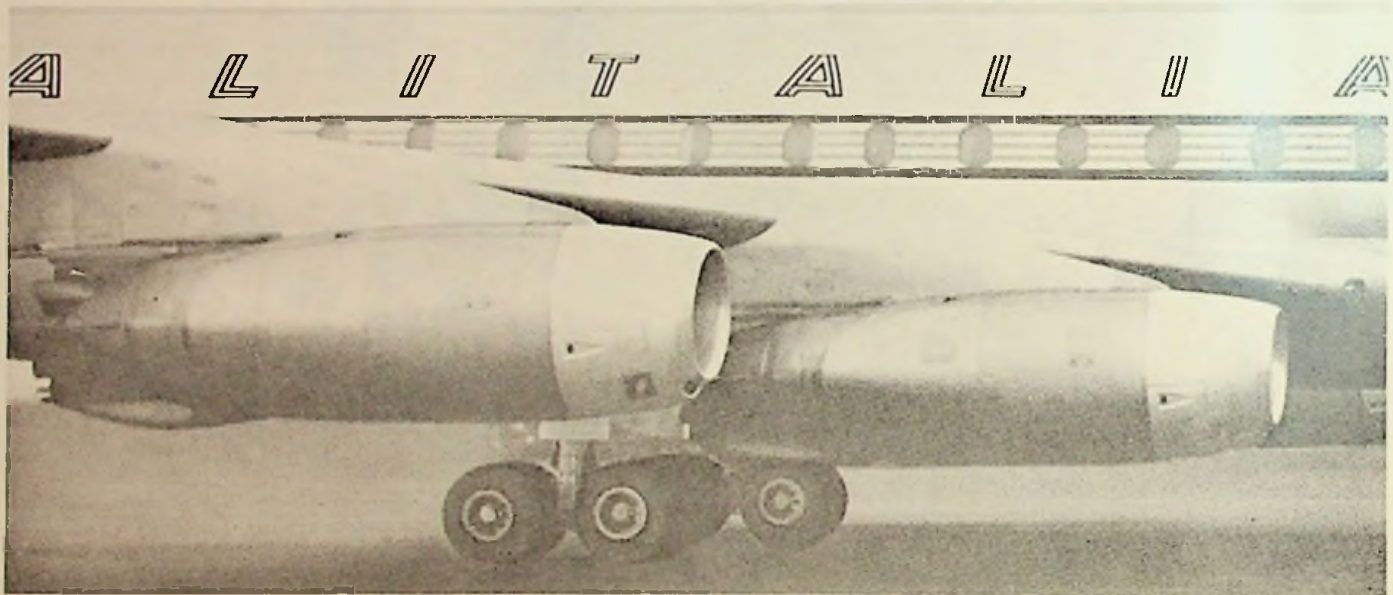


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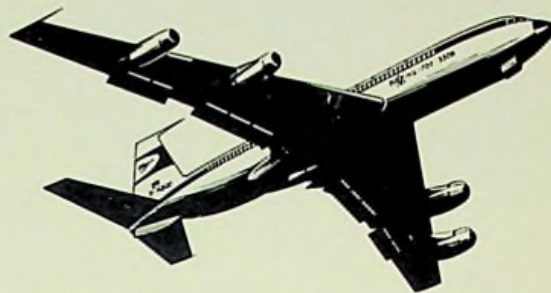
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